VENDIDAD (Vidêvdât)

'Gesetz gegen die Daeva's.'

This digital edition copyright © 2010 by Joseph H. Peterson. Based on edition of Fritz Wolff,*Avesta, die heiligen Bücher der Parsen:,* Strassburg, 1910. This book of the *Avesta* contains myths, code of purification, and other religious observances.

Die in den Text geratenen Glossen, die Geldner in seiner Ausgabe ungleichmäßig behandelt hat,[1] ebenso Wörter, die sich an den Fundstellen als spätere, und zwar unangebrachte Zutaten erweisen, sind in spitze Klammern < > eingeschlossen. — Was bei Geldner gesperrt gedruckt ist, habe ich unterstrichen. — Die in die Texte des jüngeren Avesta eingestreuten Zitate aus den Gatha's sind in " eingeschlossen. In den Noten ist die Mutterstelle verzeichnet und zwar mit dem Zusatz: =, wenn es sich um vollständig wiedergegebene Strophen handelt; bei kleineren Stücken lautet der Zusatz: aus oder nach, je nachdem die Stelle unverändert übernommen oder frei benutzt ist.

Wo Bartholomae's Textänderungen zu Sinnänderungen führen, sind die in Frage stehenden Wörter oder Stellen durch Kursiv-Druck kenntlich gemacht. — Die aus dem AirWb. übernommenen Übersetzungsteile sind in der Weise bezeichnet, daß eine am letzten Wort der Stelle angebrachte Note auf die Spaltenzahl des Wb.'s verweist. — Im AirWb. unübersetzt gelassene Avesta-Wörter sind in die Noten gestellt; Textänderungen sind mit † versehen: bei den Eigennamen in dies † nur im Index angewendet.

Noten:

1. Grundsätzlich läßt er sie weg (vgl. Y9.11, aber Yt19.40 im Text), z. T. setzt er sie in eckige Klammern (V4.2), z. T. in den fortlaufenden Text (V1.14, Yt19.40).

1.

1. Es sprach Ahura Mazdah zu dem Spitama Zarathushtra: "Ich, ich machte, o Spitama Zarathushtra, auch den nicht irgend welche Freuden bietenden Ort zu einem Frieden gewährenden.[1]

Denn wenn Ich, o Spitama Zarathushtra, auch den nicht irgend welche Freuden bietenden Ort nicht zu einem Frieden gewährenden machte, 1. 1525.

(so) würde das gesamte stoffliche Dasein nach dem arischen Vaejah hinzukommen.

2. Als den erstbesten [2] der Orte und Stätten schuf Ich, der Ahura Mazdah, das arische Vaejah der guten Daitya;[3]

aber ihm [Vaejah] schuf als Landplage [4] der vielverderbliche Angra Mainyav das rötliche Schlangen(getier) und den daevageschaffenen Winter.

2. 1401.
3. 730.
4. 840.

3. Dort (gibt es) zehn Wintermonate, (nur) zwei Sommer(monate), und (auch) die sind
(zu) kalt [5] für das Wasser,
(zu) kalt für die Erde,
(zu) kalt für die Pflanze;
und (die ist) des Winters Mitte und (es ist) des Winters Herz;[6] dann (wenn) der Winter zu Ende geht, dann (gibt es) sehr viele Überschwemmungen.[7]

5. 1566.
6. 1692.
7. 1428.

4. Als denn Zweitbesten der Orte und Stätten schuf Ich, der Ahura Mazdah, Gava, (wo) die Sukhdha's wohnen;[8] aber ihm [Gava] schuf als Landplage der vielverderbliche Angra Mainyav sie, die für die Kuh und ... [9] vielverderbliche Fohlenfliege.

8. 509.
9. daya-?; nach Justi IFAnz. 17. 93f. "(ihr) Junges"; vgl. Bthl., Zum AirWb. 234.

5. Als den drittbesten der Orte und Stätten schuf Ich, der Ahura Mazdah, das gewaltige ashagläubige Markhav; aber ihm [Markhav] schuf als Landplage der vielverderbliche Angra Mainyav ... [10] und ... [11].

10. maredhâ-?
11. vîthushâ-?

6. Als den viertbesten der Orte und Stätten schuf Ich, der Ahura Mazdah, das schöne Bâxdhî mit hochaufgerichtetem Banner; aber ihm [Bâxdhî] schuf als Landplage [1] der vielverderbliche Angra Mainyav ... [bravara-?] und ... [usad-?].

1. 840.

7. Als den fünftbesten der Orte und Stätten schuf Ich, der Ahura Mazdah, Nisâya, das zwischen Markhav und Bâxdhî (liegt); [4] aber ihm [Nisâya] schuf als Landplage der vielverderbliche Angra Mainyav die üble [5] Zweifelsucht.

4. 1085 f.
5. ca ausgelassen.

8. Als den sechstbesten der Orte und Stätten schuf Ich, der Ahura Mazdah, Harôiva, (wo) die Häuser verlassen werden [6]; aber ihm [Harôiva] schuf als Landplage der vielverderbliche Angra Mainyav das Weinen und Stöhnen.[7]

6. ? Pü.: "Wenn jemand darinnen stirbt".
7. 778.

9. Als den siebentbesten der Orte und Stätten schuf Ich, der Ahura Mazdah, Vaekereta, (wo) die Heimat des Igels ist; aber ihm [Vaekereta] schuf als Landplage der vielverderbliche Angra Mainyav sie, die Zauberin Xnathaitî, die sich dem Keresaspa zugesellte.

10. Als den achtbesten der Orte und Stätten schuf Ich, der Ahura Mazdah, das weidenreiche Urvâ; aber ihm [Urvâ] schuf als Landplage der vielverderbliche Angra Mainyav die bösen Besitzer.

11. Als den neuntbesten der Orte und Stätten schuf Ich, der Ahura Mazdah, Xnenta, (wo) die Vehrkâner wohnen; aber ihm [Xnenta] schuf als Landplage der vielverderbliche Angra Mainyav die übeln Untaten, (die auch durch Leibesstrafen) nicht gesühnt werden können, die die päderastischen (sind).

12. Als den zehntbesten der Orte und Stätten schuf Ich, der Ahura Mazdah, das schöne Haraxvaiti; aber ihm [Haraxvaiti] schuf als Landplage der vielverderbliche Angra Mainyav die üblen Untaten, (die auch durch Leibesstrafen) nicht gesühnt werden können, die im Leichenvergraben (bestehen).

13. Als den elftbesten der Orte und Stätten schuf Ich, der Ahura Mazdah, das prächtige herrliche Haetumant; aber ihm [Haetumant] schuf als Landplage der vielverderbliche Aura Mainyav die bösen Zauberer.

14. <Und diese (Landplage) soll ein deutliches Zeichen für

dies (Land), diese ein deutliches Merkmal (dafür) bieten: (daß) wohin man auch kommt ... [8] den Zauberei treibenden; und sie sind die größten Zauberer, und es kommen die in die Höhe,[9] die (da sind), um zu zerstören und ins Herz zu treffen;[10] ... [11] und der Heuschrecke.>

8. zaoyehe?
9. 498.
10. 1670.
11. xshtãmi-catca?

15. Als den zwölftbesten der Orte und Stätten schuf Ich, der Ahura Mazdah, die drei Gaue umfassende (Landschaft) Rakhay;[1] aber ihm [Rakhay] schuf als Landplage der vielverderbliche Angra Mainyav die böse und übergroße Zweifelsucht.

1. 811.

16. Als den dreizehntbesten der Orte und Stätten schuf Ich, der Ahura Mazdah, das gewaltige asagläubige Caxra; aber ihm [Caxra] schuf als Landplage der vielverderbliche Angra Mainyav die üblen Untaten, (die auch durch Leibesstrafen) nicht gesühnt werden können, die im Kochen von Leichen(teilen bestehen).

17. Als den vierzehntbesten der Orte und Stätten schuf Ich, der Ahura Mazdah, Varena, das vierohrige, in dem Thraetaona geboren wurde, der Erleger des Azhay Dahâka; aber ihm [Varena] schuf als Landplage der vielverderbliche Angra Mainyav unzeitige Körpergebrechen und die nicht-arischen Herrn des Landes.[3]

3. 683.

18. Als den fünfzehntbesten der Orte und Stätten schuf Ich, der Ahura Mazdah, das "Sieben-Hindav(-Land)"; aber ihm [Hindav] schuf als Landplage der vielverderbliche Angra Mainyav unzeitige Körpergebrechen und unzeitige Hitze.

19. Als den sechzehntbesten der Orte und Stätten schuf Ich, der Ahura Mazdah, (das Land) Upa Aodhaeshu Ranhayau ('an den Quellen der Ranhâ',[4] (wo) die wohnen, (die) keinen Oberherrn haben;[5] aber ihm [UAR.] schuf als Landplage der viel verderbliche Angra Mainyav den daevageschaffenen Winter und die taozhischen Herrn des Landes.

4. 42.
5. 210.

20. Es gibt auch (noch) andre [6] schöne und wunderbare und schätzenswerte und taugliche und strahlende Orte und Stätten.

6. 137, 267.

Asha ist das beste Gut ...

2.

1. Es fragte Zarathushtra den Ahura Mazdah: "O Ahura Mazdah, heiligster Geist, Schöpfer der stofflichen Welt, O asha-ehrwürdiger! Mit wem von den Menschen hast du dich zuerst besprochen, du, der Ahura Mazdah, abgesehen von mir: dem Zarathushtra? wen hast du in ihr, der ahurischen zarathustrischen Religion unter-wiesen?"

2. Darauf sprach Ahura Mazdah: "Mit dem schönen, gute Herden besitzenden Yima, O asagläubiger Zarathushtra: Mit ihm von den Menschen habe ich mich zuerst besprochen, Ich, der Ahura Mazdah, abgesehen von dir:[1]) dem Zarathushtra; ihn habe ich in ihr, der ahurischen zarathustrischen Religion unter-wiesen. —

1. 999.

3. Alsdann sprach ich zu ihm, o Zarathushtra, Ich, der Ahura Mazdah: "Stell dich bereit, o schöner Yima, Vivahvantsproß, meine Religion zu behalten und zu hegen."[2]

2. 958.
3. 714.

Da antwortete mir der, der schöne Yima, o Zarathushtra: "Ich

5. 428.

bin nicht geschaffen,[3] nicht gelehrt,[4] die Religion zu behalten und zu hegen."

4. Alsdann sprach ich zu ihm, o Zarathushtra, Ich, der Ahura Mazdah: "Wenn du dich nicht bereit stellst, o Yima, meine Religion zu behalten und zu hegen,
so fördere meine Welt,
so mehre meine Welt,
so sollst du dich mir bereit stellen 5) als Schützer und Wächter und Beaufsichtiger der Welt."

Da antwortete mir der, der schöne Yima, o Zarathushtra: "Ich, ich will deine Welt fördern, Ich will deine Welt mehren, Ich will mich dir bereit stellen als Schützer und Wächter und Beaufsichtiger der Welt; nicht soll es unter meiner Herrschaft kalten Wind geben, nicht heißen; nicht Krankheit, nicht Tod."

6. Da übergab Ich, der Ahura Mazdah, ihm zwei Geräte [als Hoheitszeichen]: einen goldenen Pfeil und eine goldgeschmückte Peitsche.[6]

6. 1583.
7. 959 (?).

7. Yima ist (so) im Besitz der beiden Gewalten.[7]

8. Und dem Reich des Yima gingen dreihundert Winter hin.[8] Drauf ward ihm die Erde hier voll [9]
von Kleinvieh und Großvieh und Menschen
und Hunden llnd Vögeln und von roten flammenden Feuern:[10] es fanden nicht (mehr) Platz [11] Kleinvieh und Großvieh und Menschen.

8. 501.
9. 930.
10. 1582.
11. 518.

9. Da tat ich dem Yima zu wissen: "O schöner Yima, Vivahvantsproß! Voll ist die Erde hier durch die Ansammlung [12]
von Kleinvieh und Großvieh und Menschen
und Hunden und Vögeln und von roten flammenden Feuern:[10]
es finden nicht (mehr) Platz Kleinvieh und Großvieh und Menschen."

12. 1807.

10. Da ging Yima zum Licht vor am Mittag dem Pfad der Sonne entgegen:[1]: der ritzte die Erde da mit dem goldenen Pfeil, [2] er strich über sie hin mit der Peitsche,[3] also sprechend: "Geliebte heilige Armatay! geh vorwärts und tu dich auseinander, um tragen zu können [4] Kleinvieh und Großvieh und Menschen."

1. 1509.
2. 1583.
3. 1547 f.
4. 1041 f.

11. Da dehnte Yima die Erde hier auseinander, (sodaß sie) um éin Drittel größer (wurde) als vordem: Ein *Heim* schafften sich da Kleinvieh und Großvieh und Menschen [5] nach ihrem Willen und Belieben, wie auch immer ihr Belie-ben (war).

5. 212.

12-14. Und dem Reich des Yima gingen sechshundert Winter hin. Drauf ward ihm die Erde hier voll [6] ..... und Menschen."

6. =V2.8-10.

15. Da dehnte Yima die Erde hier auseinander, (so daß sie) um zwei Drittel größer (wurde) als vordem: Ein *Heim* schafften sich da Kleinvieh und Großvieh und Menschen nach ihrem Willen und Belieben, wie auch immer ihr Belieben (war).

16. Und dem Reich des Yima gingen neunhundert Winter hin. Drauf ward ihm die Erde hier voll [7]
von Kleinvieh und Großvieh und Menschen
und Hunden und Vögeln und von roten flammenden Feuern:[8]
es fanden nicht (mehr) Platz [9] Kleinvieh und Großvieh und

7. 930.
8. 1582.

Menschen

17. Da tat ich dem Yima zu wissen: "O schöner Yima, Vivahvantsproß! Voll ist die Erde hier durch die Ansammlung [10] von Kleinvieh und Großvieh und Menschen und Hunden und Vögeln und von roten flammenden Feuern: es finden nicht (mehr) Platz Kleinvieh und Großvieh und Menschen." 10. 1807.

18. Da ging Yima zum Licht vor am Mittag dem Pfad der Sonne entgegen: der ritzte die Erde da mit dem goldenen Pfeil, er strich über sie hin mit der Peitsche, also sprechend: "Geliebte heilige Armatay! Geh vorwärts und tu dich auseinander, um tragen zu können Kleinvieh und Großvieh und Menschen."

19. Da dehnte Yima die Erde hier auseinander, (sodaß sie) um drei Drittel größer (wurde) als vordem: Ein *Heim* schafften sich da Kleinvieh und Großvieh und Menschen nach ihrem Willen und Belieben, wie auch immer ihr Belieben (war)." — —

20. Eine Versammlung veranstaltete [1] er, der Schöpfer Ahura Mazdah, mit den geistigen Yazata's, [1] (er, der) in dem arischen Vaejah der guten Dâityâ [2] berühmt (ist);

eine Versammlung veranstaltete er, der strahlende, schöne Herden besitzende Yima, mit den besten Menschen, (er, der) in dem arischen Vaejah der guten Dâityâ berühmt (ist).

21. Zu dieser Versammlung kam er, der Schöpfer Ahura Mazdah, hinzu mit den geistigen Yazata's, (er, der) in dem arischen Vaejah der guten Dâityâ berühmt (ist); zu dieser Versammlung kam er, der strahlende, schöne Herden besitzende Yima hinzu mit den besten Menschen, (er, der) in dem arischen Vaejah der guten Däityä berühmt (ist).

22. Und es sprach Ahura Mazdah zu Yima: "O schöner Yima, Vivahvantsproß! Über die böse stoffliche Menschheit sollen die Winter kommen, [3], (und) infolgedessen der strenge verderbliche Winter(frost); über die böse stoffliche Menschheit sollen die Winter kommen, infolgedessen zunächst das Gewölk Schneernassen herschneien wird von den höchsten Bergen her [4] bis zu Tiefen, (wie sie) die Aredvi (hat).[5] 3. 47.
4. 1626.
5. 963.

23. Und (nur) ein Drittel des Getiers, o Yima, wird alsdann (mit dem Leben) davonkommen (von allem), [6] was an den furchtbarsten (der) Stätten ist, [7] und was auf den Höhen der Berge ist, und was in den Tälern der Flüsse in festen Gebäuden (sich befindet).[8] 6. 812.
7. 799; die "ebenen Sand- und Salzwüsten sind gemeint".
8. 819.

24. Vor dem Winter pflegte dieses Land Grasweide zu tragen; [9] darauf soll dann bei der Schneeschmelze Wasser in Massen fließen, [10] und unbetretbar für die stoffliche Welt wird es hier erscheinen, o Yima, wo jetzt der Tritt des Schafviehs zu sehen ist. [11] 9. 959; eig. "es war Grasweide tragen".
10. 1389, 1438.
11. 96.

25. Alsdann bereite sie, die Burg, einen Charetav lang nach jeder der vier Seiten; [12] ebenda bring herzu den Samen von Kleinvieh und Großvieh und Menschen und Hunden und Vögeln und von roten leuchtenden Feuern. [13] Alsdann bereite sie, die Burg, einen Charetav lang nach jeder der vier Seiten zur Wohnung für die Menschen, [14] einen Charetav lang nach jeder der vier 12. 582.
13. 1582.
14. 89.

Seiten als Stall für die Tiere. [14]

26. Ebenda laß Wasser fortfließen einen Weg von der Länge eines Hâthra; ebenda leg Wiesen an [15] — <immer wird die goldfarbige, immer die unversiegliche (Speise) gegessen; [16]> ebenda leg Häuser an und Keller und Vorhalle und Bastei und Umwallung. [1]

15. 1147.
16. 1866.
1. 1002; d. letzte nach Jackson, IF. 25. 182: "Vorhalle".

27. Ebenda bring herzu den Samen aller (der) Männer und Frauen, die die größten und besten und schönsten dieser Erde sind; ebenda bring herzu den Samen aller (der) Tiergattungen, die die größten und besten und schönsten dieser Erde sind;

28. ebenda bring herzu den Samen aller (der) Pflanzen, die die höchsten und wohlriechendsten dieser Erde sind; ebenda bring herzu den Samen aller (der) Speisen, die die schmackhaftesten und wohlriechendsten dieser Erde sind. Die (alle) mach paarweise [2] zu etwas unversieglichem, [3] so lang als diese Menschen in der Burg sein werden.

2. 1183.
3. 54.

29. Nicht (dürfen) dahinein(kommen) (Gebrechen wie): der Brusthöcker, nicht der Rückenhöcker, nicht ... ,[4] nicht der Wahnsinn, nicht das Muttermal, nicht ... ,[5], nicht ... ,[6] nicht die (Körper)-verkrümmung, nicht die Zahnveruustaltung, nicht der Aussatz, (womit) die Absonderung der (betroffenen] Person verbunden (ist);[7] und nicht (irgendwelche) andre Leiden, die ein Merkmal des Angra Mainyav sind, (das) in die Menschen hineingelegt (ist).

4. apâ-vaya-? "entmannt" (Darmesteter)? s. Bthl., Zum AirWb. 104.
5. daway-? "Art Gebrechen".
6. kasvîsh-? "Art Gebrechen".
7. 818.

30. In der größten (Abteilung) des Bezirks mach neun Gänge, [8] in der mittleren sechs, in der kleinsten drei. In die Gänge der größten (Abteilung) bring [9] herzu den Damen von tausend Männern [10] und Frauen, in (die der) mittleren von sechshundert, in (die der) kleinsten von dreihundert; und zeichne sie [die Gänge] mit dem goldenen Pfeil, [11] und an die Burg bring ein Tor an, ein lichtes, innen eigenlichtiges." [12]

8. 892 o.
9. 892.
10. 1555.
11. 1371.
12. 766.

31. Da meinte Yima: "Wie soll Ich denn die Burg machen,[13] von der mir Ahura Mazdah sprach?"

Da sprach Ahura Mazdah zu Yima: "O schöner Yima, Vivahvantsproß! Stampf die Erde hier mit den Fersen, quetsch (sie) mit den Händen auseinander, ganz so wie heutzutage die Leute aufgeweichten Lehm auseinanderkneten."[14]

13. 650.
14. 1665.

32.Da tat Yima so, wie (es) Ahura Mazdah von ihm verlangte: [15] Er stampfte die Erde hier mit den Fersen, er quetschte (sie) mit den Händen auseinander, ganz so wie heutzutage die Leute aufgeweichten Lehm auseinanderkneten.

15. 29.

33. Da bereitete Yima die Burg einen Charatav lang nach jeder der vier Seiten;[1] ebenda brachte er herzu den Samen von Kleinvieh und Großvieh und Menschen und Hunden und Vögeln und von roten leuchtenden Feuern.[2]

1. 582.
2. 1582.
3. 89.

Da bereitete Yima die Burg einen Charatav lang nach jeder der vier Seiten zur Wohnung für die Menschen;[3] einen Charatav lang nach jeder der vier Seiten als Stall für die Tiere.[3]

34. Ebenda ließ er Wasser fortfließen einen Weg von der Länge eines Hathra; ebenda legte er Wiesen an — <immer wird die

goldfarbige, immer die unversiegliche (Speise) gegessen>;[4] ebenda legte er Häuser an und Keller und Vorhalle und Bastei und Umwallung.[5]

35. Ebenda brachte er herzu den Samen aller (der) Männer und Frauen, die die größten und besten und schönsten dieser Erde sind; ebenda brachte er herzu den Samen aller der Tiergattungen, die die größten und besten und schönsten dieser Erde sind;

36. eben da brachte er herzu den Samen aller (der) Pflanzen, die die höchsten und wohlriechendsten dieser Erde sind; ebenda brachte er herzu den Samen aller (der) Speisen, die die schmackhaftesten und wohlriechendsten dieser Erde sind. Die (alle) machte er paarweise [6] zu etwas unversieglichem,[7] so lange als diese)lenschen in der Burg sein werden.

37. Nicht (kamen) dahinein (Gebrechen wie): der Brusthöcker, nicht der Rückenhöcker, nicht .... [8], nicht der Wahnsinn, nicht das Muttermal, nicht ... [9], nicht ... [10], nicht die (Körper)-verkrümmung, nicht die Zahn verunstaltung, nicht der Aussatz, (womit) die Absonderung der [betroffenen] Person verbunden (ist); [11] und nicht (irgend welche) andre Leiden, die ein Merkmal des Angra Mainyav sind, (das) in die Menschen hineingelegt (ist).

38. In der größten (Abteilung) des Bezirks machte er neun Gänge, in der mittleren sechs, in der kleinsten drei; in die Gänge der größten (Abteilung) brachte er herzu den Samen von tausend Männern und Frauen, in (die der) mittleren von sechshundert, in (die der) kleinsten von dreihundert; und er zeichnete [12] [die Gänge] mit dem goldnen Pfeil, und er brachte an die Burg ein Tor an, ein lichtes, innen eigenlichtiges.[13] —

39. "O Schöpfer der stofflichen Welt, ashaehrwürdiger! Was sind denn das für Leuchten, o ashaehrwürdiger Ahura Mazdah, die dort leuchten [1] in dieser Burg, die Yima erbaute?"[2]

40. Da sprach Ahura Mazdah: "(Es sind) ewige und vergängliche Leuchten. Ein Mal [nur im Jahr] sieht man untergehen und aufgehen [3] Sterne und Mond und Sonne.

41. Und die [Bewohner] halten für einen Tag, was ein Jahr (ist).[4] (Nach je) vierzig Jahren wird von dem Menschenpaar ein Menschenpaar erzeugt:[5] ein Paar, Weib und Mann;[6] desgleichen bei den Tiergattungen.[7] Und diese Menschen leben das schönste Leben in dieser Burg, die Yima erbaute." —

42. "O Schöpfer der stofflichen Welt, ashaehrwürdiger! Wer hat dort die mazdayasnische Religion verbreitet,[8] in dieser Burg, die Yima erbaute?" Da sprach Ahura Mazdah: "Der Vogel Karshiptar,[9] o Spitama Zarathushtra."

43. "O Schöpfer (der stofflichen Welt,) ashaehrwürdiger! Wer ist ihr [der Burgbewohner] Ahü und Ratav?" Da sagte Ahura Mazdah: "Urvatat-nara, o Zarathushtra, und du: der Zarathushtra!" —

Asha ist das beste Gut ... [10]

4. 1866.
5. 1002; s. § 26 No. 1.
6. 1183.
7. 54.
8. apâvaya-? s. No. 4 zu § 29.
9. daway-? "Art Gebrechen".
10. kasvîsh-? "Art Gebrechen".
11. 818.
12. Im Text 2. Sg. Imp. aus V. 2.30.
13. 766.
1. 1490.
2. 1364.
3. 1529.
4. 1287.
5. 1658.
6. 1182.
7. 64.
8. 172.
9. 458.
10. =Y27.14.

1. "O Schöpfer der stofflichen Welt, ashaehrwürdiger! Wo auf der Erde hier [11] (ist es) erstens am behaglichsten?"[12] Da sagte Ahura Mazdah: "Wahrlich, wo der ashagläubige Mann einhergeht, o Spitama Zarathuiitra: Brennholz in der Hand, Baresman in der Hand, Milch in der Hand, den Mörser in der Hand; im Einklang mit der Religion Sprüche aufsagend, um den weite Fluren besitzenden Mithra und den gute Weide bietenden Râman zu bitten."&mdash

11. 475.
12. 1707.

2. "O Schöpfer (der stofflichen Welt,) ashaehrwürdiger! Wo auf der Erde hier (ist es) zweitens am behaglichsten?" Da sagte Ahura Mazdah: "Wahrlich, wo der ashagläubige Mann (sein) Haus errichtet hat, (das) mit Feuer, mit Milch, mit Weib, mit Kind, mit guten Herden versehen (ist);

3. dann ist in diesem Haus reichlich vorhanden das Rind, [13] reichlich vorhanden die Asagerechtigkeit, reichlich vorhanden das Futter, reichlich vorhanden der Hund, reichlich vorhanden die Frau, reichlich vorhanden das Kind, reichlich yorhanden das Feuer, reichlich vorhanden alles (was) zum Wohlleben gehört." —

13. 984.

4. "O Schöpfer (der stofflichen Welt,) ashaehrwürdiger! Wo auf der Erde hier [1] (ist es) drittens am behaglichsten?"[2] Da sagte Ahura Mazdah: "Wahrlich, wo man am meisten, o Spitama Zarathushtra, durch Aussäen anbaut: Getreide und Gräser und Pflanzen mit eßbaren Früchten,[3] indem man zur Wüste hin Wasser schafft,[4] (indem man zum Wasser hin Wüste schafft)." —

1. 475;
2. 1707.
3. 1414.
4. 123.

5. "O Schöpfer (der stofflichen Welt,) ashaehrwürdiger! Wo auf der Erde hier (ist es) viertens am behaglichsten?" Da sagte Ahura Mazdah: "Wahrlich, wo man am meisten Kleinvieh und Großvieh züchtet."[5] —

5. 1658.

6. "O Schöpfer (der stofflichen Welt,) ashaehrwürdiger! Wo auf der Erde hier (ist es) fünftens am behaglichsten?" Da sagte Ahura Mazdah: "Wahrlich, wo am meisten harnen Kleinvieh und Großvieh." — —

7. "O Schöpfer (der stofflichen Welt,) ashaehrwürdiger! Wo auf der Erde hier (ist es) erstens am unbehaglichsten?" Da sagte Ahura Mazdah: "Am 'oNacken des Arezura', o Spitama Zarathushtra, wo die Daeva's ozusammenkommen [6] aus der Höhle der Drug."[7] —

6. 203.
7. 522 f.

8. "O Schöpfer (der stofflichen Welt,) ashaehrwürdiger! Wo auf der Erde hier (ist es) zweitens am unbehaglichsten?" Da sagte Ahura Mazdah: "Wahrlich, wo man am meisten Leichen vergräbt — tote Hunde und tote Menschen."[8] —

8. 1565.

9. "O Schöpfer (der stofflichen Welt,) ashaehrwürdiger! Wo auf der Erde hier (ist es) drittens am unbehaglichsten?" Da sagte Ahura Mazdah: "Wahrlich, wo am meisten Leichenstätten durch Erdaufschüttung errichtet werden,[9] darein die toten Menschen gelegt werden." —

9. 411.

10. "O Schöpfer (der stofflichen Welt,) asaebrwürdiger! Wo auf der Erde hier (ist es) viertens am unbehaglichsten?" Da sagte Ah ura Mazdah: "Wahrlich, wo es am meisten dem bösen Geist gehörige Höhlen gibt."[1] —

1. 523.

11. "O Schöpfer (der stofflichen Welt,) ashaehrwürdiger! Wo auf der Erde hier (ist es) fünftens am unbehaglichsten?" Da sagte

Ahura Mazdah: "Wahrlich, wo des asagläubigen Mannes Weib und Kind, o Spitama Zarathushtra, den staubigen trocknen Weg der Gefangenschaft entlang zieht [3] (und) die klagende Stimme erhebt." — —

3. 1364.

12. "O Schöpfer (der stofflichen Welt,) ashaehrwürdiger! Wer befriedigt erstens mit größter Zufriedenstellung die Erde hier?" Da sagte Ahura Mazdah: "Wahrlich, wo man am meisten ausgräbt (an Stätten), darein Leichname eingegraben sind [4] — tote Hunde und tote Menschen."[5] —

4. 438 o.
5. 1565.

13. "O Schöpfer (der stofflichen Welt,) ashaehrwürdiger! Wer befriedigt zweitens mit größter Zufriedenstellung die Erde hier?" Da sagte Ahura Mazdah: "Wahrlich, wo man am meisten Leichenstätten, darein tote Menschen gelegt sind, durch Abtragung zerstört."[6] —

6. 438 m.; nach dem Text "durch Aufschüttung", s. § 9.

14. Nicht soll einer allein einen Toten tragen;[7]; wenn ihn aber einer allein — den Toten trägt: so dringt die Nasav (in ihn) ein von der Nase her, von den Augen her,[8] vom Munde her, durch die Ohren,[9] vom Geschlechtsteil her, vom After her; auf deren Nägel [10] kommt diese Drug, die Nasav, herzugeflogen: [11] dann können sie nun und nimmermehr geläutert werden."[12] —

7. 933, 23.
8. 1482, 583.
9. Eig.: "von dem oberen Teil des Gesichts, der Stirn und Ohren umfaßt".
10. d. i.: "der Hände und Füße". 11. 1647.
12. 156.

15. "O Schöpfer (der stofflichen Welt,) ashaehrwürdiger! Wo soll dieses Mannes — des Totenwärters — [vorgeschriebener] Ort sein?" Da sagte Ahura Mazdah: "Wo es auf dieser Erde am meisten an Wasser und Pflanzen mangelt, und (wo) der Erdboden am saubersten und trockensten (ist),[13] und (wo) am wenigsten die Wege gehen [14] Kleinvieh und Großvieh und das Feuer, (der Sohn) des Ahura Mazdah, und das ashamäßig gespreitete Baresman und er, der ashagläubige Mann."

13. 1436.
14. 440.

16. "O Schöpfer (der stofflichen Welt,) ashaehrwürdiger! Wie weit weg vom [15] Feuer, wie weit weg vom Wasser, wie weit weg von dem zu spreitenden Baresman, wie weit weg von den ashagläubigen Männern?"

15. 774; eig. "wie viel an Länge vom".

17. Da sagte Ahura Mazdah: "Dreißig Schritt vom Feuer, dreißig Schritt vom Wasser, dreißig Schritt von dem zu spreitenden Baresman, drei Schritt von den ashagläubigen Männern.

18. Dort auf der Erde sollen die Mazdahanbeter eine Ummauerung rundum aufmauern; mit Speisen sollen sie sich dann einstellen, die Mazdahanbeter, mit Kleidern sollen sie sich dann einstellen, die Mazdahanbeter.

19. Unter den allerärmsten und heruntergekommensten (Leuten) soll er [der Leichenwärter] [1] diese Speisen essen, sich in diese Kleider kleiden, bis daß er alt oder gebrechlich geworden oder (ihm) der Same versiegt ist.

1. 767.

20. Dann wenn er alt oder gebrechlich geworden oder (ihm) der Same versiegt ist, dann sollen möglichst stark und möglichst energisch und möglichst geschickt [2] die Mazdahanbeter auf einem Vorsprung des Gebirgs ihm den °Kopf schinden,[3] soweit das Haar geht,[4] den allergefräßigsten unter den aasfressenden Geschöpfen des heiligen Geists soll man den Leichnam überantworten,[5] den

2. 1322.
3. 1113.
4. 904; eig.: "in der Breite der (behaarlen) Haut".
5. 265.
6. 1106.

Geiervögeln, also sprechend: "Jener dort sagt ab allem, (was) übel gedacht [6] und übel gesagt und übel getan (ist)'.

21. Und wenn er andre Übeltaten begangen hat, (so) ist die Strafe dafür beglichen;[7] wenn er aber andre Übeltaten nicht begangen hat, (so gilt) der (Schuld)begleich dieses Mannes [8] für immer und ewig." —

7. 151.
8. 829.

22. "O Schöpfer (der stofflichen Welt,) ashaehrwürdiger! Wer befriedigt drittens mit größter Zllfriedenstellung die Erde hier?" Da sagte Ahura Mazdah: "Wahrlich, wo man am meisten dem bösen Geist gehörige Höhlen durch Graben abtr&aum;gt." —

23. "O Schöpfer (der stofflichen Welt,) ashaehrwürdiger! Wer befriedigt viertens mit größter Zufriedenstellung die Erde hier?" Da sagte Ahura Mazdah: "Wahrlich, wo man am meisten, o Spitama Zarathushtra, durch Aussäen anbaut: Getreide und Gräser und Pflanzen mit eßbaren Früchten,[9] indem man zur Wüste hin Wasser schafft,[10] <indem man zum Wasser hin Wüste schafft>.

9. 1414.
10. 123.

24. Denn nicht (ist) diese Erde froh, die lange ungepflügt dalag,[1] die vom Pflüger zu pflügen (ist),[2] Gutes darum heischend beim Bewohner;[3] ebenso(wenig) die schöngewachsene Frau, die lange kinderlos ist,[4] Gutes darum heischend vom Mann.[5]

1. 1707; eig.: "eine lange".
2. 458.
3. 94.
4. 86; s. Zusatz zu No. 1.
5. 94.

25. Wer diese Erde bearbeitet, o Spitama Zarathushtra, mit dem linken Arm und dem rechten, mit dem rechten Arm und dem linken:[6] (der) schafft ihr Gewinn, man könnte wirklich meinen, wie ein lieber Mann seinem lieben Weib,[7] anf dem gepolsterten Lager ruhend,[8] einen Sohn oder (andern) Gewinn verschafft.[7]

6. 955.
7. 48.
8. 1571.

26. Wenn einer diese Erde bearbeitet, o Spitama Zarathushtra mit dem linken Arm und dem rechten, mit dem rechten Arm und dem linken, so sprach diese Erde: "O Mann, der du mich bearbeitest mit dem linken Arm und dem rechten, mit dem rechten Arm und dem linken,

27. fürwahr, ich will künftig zu den Ländern hindurchdringen, fürwahr, ich will künftig immer (hier) hervorbringen:[9] alle(rhand) Lebensmittel sollen sie einheimsen,[10] abgesehen von der Vollernte des Getreides.[11]'

9. 959.
10. 1868.
11. 1810.

28. Wenn einer diese Erde nicht bearbeitet, o Spitama Zarathushtra, mit dem linken Arm und dem rechten, mit dem rechten Arm und dem linken, so sprach diese Erde: "O Mann, der du mich nicht bearbeitest mit dem linken Arm und dem rechten, mit dem rechten Arm und dem linken,

29. fürwahr, du sollst künftig stehen, an eines andern Tür dich lehnend,[12] und unter den(en, die) um Lebensmittel betteln;[13] fürwahr, es werden an dir vorbei die vom Mund triefenden Speisen getragen (werden);[14] die werden zu denen [15] getragen,[16] bei denen (schon) überfluß an guten (Dingen ist).[17]'" — —

12. 766.
13. 1868.
14. 357 f.
15. Im Text Dual, aus Y. 32.15 übernommen.
16. 10.
17. 1018.

30. "O Schöpfer der stofflichen Welt, ashaehrwürdiger! Was ist der Kern der mazdayasnischen Religion?"[18] Da sagte Ahura Mazdah: "Wenn man tüchtig Getreide baut,[19] o Spitama Zarathushtra!

18. 1532.
19. 1228.

31. Wer Getreide durch Aussähen anbaut: der baut das Asha

an,[20] der führt die mazdayasnische Religion vorwärts, der bringt diese mazdayasnische Religion zum Gedeihen — hundert (neue) Wohn stätten, tausend (neue) Aufenthaltsorte, zehntausend Yenghe.-hâtam(-Gebete) [1] (sinds, die er schafft).[2]

20. 449.
1. 1273; pai ti ausgelassen.
2. 837.

32. Wenn das Getreide [zum Ausdreschen] zurechtgelegt wird, dann fangen die Daeva' s (vor Angst) zu schwitzen an;[3] wenn die Mühle.[4] [zum Mahlen des Getreides] zurechtgelegt wird,[5] dann verlieren die Daeva's die Fassung;[6] wenn das Mehl [zum Teiganmachen] zurechtgelegt wird, dann°heulen die Daeva's;[7] wenn der Teig [zum Backen] zurechtgelegt wird,[8] dann farzen die Daeva's (vor Angst).[9] Hier soll dauernd im Haus von diesem Mehlteig vorhanden sein,[10] um auf die Daeva's einzuschlagen;[11] im °Maul soll es (ihnen) durch ihn gar heiß werden:[12] man sieht sie sich zur Flucht wenden.[13] Damit das Getreide reichlich wachse, darum soll man denn den Mãthra aufsagen.[14]

3. 1860.
4. ?
5. 1583.
6. 624.
7. 908.
8. 525.
9. 869.
10. 525.
11. 84.
12. 631 f.
13. 1559; eig.: "sie werden fliehend gesehen".
14. 1265; der zweite Teil des Satzes ist in NA. zum nächsten § gezogen.

33. Keiner von denen, (die) nicht essen, ist tüchtig: die kräftigen Werke des Asha zu verrichten, noch den kräftigen Landbau zu treiben, noch in den kräftigen Besitz von Söhnen zu gelangen: [15] Durch Essen lebt die ganze stoffliche Welt, durch Nichtessen °stirbt sie.[16]" —

15. 244f.
16. 1142.

34. "O Schöpfer der stofflichen Welt, ashaehrwürdiger! Wer befriedigt fünftens mit größter Zufrieden stellung die Erde hier?" Da sagte Ahura Mazdah: "Wahrlich, wo(fern) man auf der Erde hier, o Spitama Zarathushtra, dem ashagläubigen Mann für (seine) Arbeit nach Recht zahlt.[17]

17. 1426.

35. Wahrlich, wo(fern) man (aber) auf der Erde hier, o Spitama Zarathushtra, dem ashagläubigen Mann für (seine) Arbeit nicht nach Recht (und) Pflicht zahlt: den soll man von der heiligen Erde weg hin zur Finsternis werfen, zur Verwesung, zum (Ort des) übelsten Dasein(s) und auf lauter spitzes Reisig."[18] —

18. 1068.

36. "O Schöpfer der stofflichen Welt, ashaehrwürdiger! Wenn man hier in die Erde eingräbt tote Hunde und tote Menschen, ein halbes Jahr lang, ohne (sie wieder) auszugraben,[19] was ist die Strafe dafür?"[1] Da sagte Ahura Mazdah: "Man bestimme 500 Hiebe mit der Pferdepeitsche, 500 mit dem Zuchtriemen." —

19. 130.
1. 585.

37. "O Schöpfer (der stofflichen Welt,) ashaehrwürdiger! Wenn man hier in die Erde eingräbt tote Hunde und tote Menschen, ein Jahr lang, ohne (sie wieder) auszugraben,[2] was ist die Strafe dafür?" Da sagte Ahura Mazdah: "Man bestimme 1000 Hiebe mit der Pferdepeitsche, 1000 mit dem Zuchtriemen." —

2. 130.

38. "O Schöpfer (der stofflichen Welt,) ashaehrwürdiger! Wenn man hier in die Erde eingräbt tote Hunde und tote Menschen, zwei Jahr lang, ohne (sie wieder) auszugraben, wie kann man das durch (Vermögens)strafe, wie durch (Leibes)strafe sühnen, wie kann man sich davon entsündigen?"[3]

3. 585; wörtl.: "was ist dafür die (V.) ... (L.)strafe ... Entsündigung?"

39. Da sagte Ahura Mazdah: "Es gibt dafür keinesfalls eine (Sühne durch Vermögens)strafe, es gibt dafür keinesfalls eine (Sühne durch Leibes)strafe, es gibt dafür überhaupt keine Sühne:[4] (weil) die Tat (auch durch Leibesstrafen) unsühnbar ist für immer und ewig." —

4. 1043.

40.[5] "Unter welchen Bedingungen (kann es doch geschehen)?"[6] — "Sofern er sich der mazdayasnischen Religion angelobt hat oder (darin) unterrichtet wird:[7] aber wenn er sich der mazdayasnischen Religion (noch) nicht angelobt hat und nicht (darin) unterrichtet wird,[8] (dann) tilgt sie auch diese (Sünden) bei denen,[9] (die) sich der mazdayasnischen Religion (nun) angeloben, (sofern) sie alsdann ungebührliche Handlungen nicht (mehr) begehen.

5. Nachträglicher Zusatz bis Ende des Kapitels.
6. 475.
7. 1641.
8. 117.
9. 591.

41. Denn es tilgt, o Spitama Zarathushtra, die mazdayasnische Religion von dem sich (ihr) angelobenden Mann die Fessel; sie tilgt ... [10], sie tilgt die Tötung eines Ashagläubigen; sie tilgt das Vergraben von Leichen, sie tilgt (auch) die unsühnbare Untat; sie tilgt (auch) eine Schuld, (die) schwere Sühne erheischt;[11] sie tilgt alle die Untaten, die überhaupt begangen werden.

10. draosa- "Bez. einer sündigen Handlung". 11. 889.

42. Man könnte wirklich meinen, o Spitama Zarathushtra, die mazdayasnische Religion fege alles weg, (was) ein ashagläubiger Manu übles gedacht,[12] übles gesagt, übles getan hat, wie ein stark gehender Wind von Westen her [1] den Luftraum ringsum [von Dünsten] freifegt.[2] <Gut (ist) hier, o Zarathushtra, die gutvollzogene Handlung, (die) zu vollziehen (ist); die gute mazdayasnische Religion setzt den Mündigen die Strafe fest>." —

12. 1152.
1. 703.
2. 797.
3. =Y.27.14.

Asha ist das beste Gut ... [3]

4.

1. Wer einem darleihen den Mann das Darlehen nicht wiedergibt, wird zu einem Dieb des Darlehens, zu einem Räuber an dem Darlehensgeber:[4] (als ob) er, seis am Tage, seis in der Nacht, die Habe des (fremden) Hauses für seinen (Bedarf) wegnähme.[5] —

4. 1070. 5. 34 f.

2. "O Schöpfer der stofflichen Welt, ashaehrwürdiger! Wie vielfach sind deine — des Ahura Mazdah — Verträge?"[6]

Da sagte Ahura Mazdah: "Sechs(fach), o ashagläubiger Zarathushtra: die erste (Art des Vertrags wird) durch das (bloße) Wort geschlossen,[7] die zweite (wird) durch Handschlag geschlossen,[8] die dritte (wird) durch Verpfändung eines Schafs geschlossen,[9] die vierte (wird) durch Verpfändung eines Rinds geschlossen,[10] die fünfte (wird) durch Verpfändung eines Manns geschlossen,[11] die sechste (wird) durch Verpfändung eines Land(stück)s geschlossen.[12] <Welch (letzte Art des Vertrags dient) zum guten Wachstum für das Land des gedeihenden wachsenden weisen nützenden>.

5. 34 f.
6. 577, 15.
7. 1342.
8. 1686.
9. 880.
10. 1591.
11. 1455.
12. 682.

3. Das (bloße) Wort schließt den ersten Vertrag ab; der durch Handschlag geschlossene hebt (ihn) dann auf: der durch Handschlag geschlossene setzt (ihn) dann (verstärkend) zwischen den beiden Verträglern fort.[13] Der durch Verpfändung eines Schafs geschlossene hebt (diesen) dann auf: der durch Verpfändung eines Schafs geschlossene setzt (diesen) dann (verstärkend) zwischen den beiden Verträglern fort.

13. 1536; "der dem Rang nach höhere Vertrag ändert die Abmachungen des früheren, zugleich aber dessen Fortsetzung bildend".

4. Der durch Verpfändung eines Rinds geschlossene (Vertrag) hebt (letzten) dann auf: der durch Verpfändung eines Rinds

geschlossene setzt (ihn) dann (verstärkend) zwischen den beiden Verträglern fort. Der durch Verpfändung eines Manns geschlossene hebt (den) dann auf: der durch Verpfändung eines Manns geschlossene setzt (den) dann (verstärkend) zwischen den beiden Verträglern fort. Der durch Verpfändung eines Land(stück)s geschlossene hebt (ihn) dann auf: der durch Verpfändung eines Land(stück)s geschlossene setzt (ihn) dann (verstärkend) zwischen den beiden Verträglern fort." —

5. "O Schöpfer (der stofflichen Welt,) ashaehrwürdiger! In welchem Maß macht solch Vertrag — der durch das (bloße) Wort geschlossene — sündig, (wenn er) verletzt (wird)?" Da sagte Ahura Mazdah: "Mit dreimalhundert mitbüßenden Männern aus der nächsten Verwandtschaft (hat) er (es) wieder gut zu machen."[1] — 1. 1757.

6. "O Schöpfer (der stofflichen Welt,) ashaehrwürdiger! In welchem Maß macht solch Vertrag — der durch Handschlag geschlossene — sündig, (wenn er) verletzt (wird)?" Da sagte Ahura Mazdah: "Mit sechshundert mitbüßenden Männern aus der nächsten Verwandtschaft (hat) er (es) wieder gut zu machen." —

7. "O Schöpfer (der stofflichen Welt,) ashaehrwürdiger! In welchem Maß macht solch Vertrag — der durch Verpfändung eines Schafs geschlossene — sündig, (wenn er) verletzt (wird)?" Da sagte Ahura Mazdah: "Mit siebenhundert mitbüßenden Männern aus der nächsten Verwandtschaft (hat) er (es) wieder gut zu machen." —

8. "O Schöpfer (der stofflichen Welt,) ashaehrwürdiger! In welchem Maß macht solch Vertrag — der durch Verpfändung eines Rinds geschlossene — sündig, (wenn er) verletzt (wird)?" Da sagte Ahura Mazdah: "Mit achthundert mitbüßenden Männern aus der nächsten Verwandtschaft (hat) er (es) wieder gut zu machen." —

9. "O Schöpfer (der stofflichen Welt,) ashaehrwürdiger! In welchem Maß macbt solch Vertrag — der durch Verpfändung eines Manns geschlossene — sündig, (wenn er) verletzt (wird)?" Da sagte Ahura Mazdah: "Mit neunhundert mitbüßenden Männern aus der nächsten Verwandtschaft (hat) er (es) wieder gut zu machen." —

10. "O Schöpfer (der stofflichen Welt,) ashaehrwürdiger! In welchem Maß macht solch Vertrag — der durch Verpfändung eines Land(stück)s geschlossene — sündig, (wenn er) verletzt (wird)?" Da sagte Ahura Mazdah: "Mit tausend mitbüßenden Männern aus der nächsten Verwandtschaft (hat) er (es) wieder gut zu machen!)." —

11. "O :Schöpfer (der stofflichen Welt,) ashaehrwürdiger! Wenn einer den — durch das (bloße) Wort geschlossenen — Vertrag verletzt, was ist die Strafe dafür?"[1] Da sagte Ahura Mazdah: "Man bestimme 300 Hiebe mit der Pferdepeitsche, 300 mit dem Zuchtriemen." — 1. 585.

12. "O Schöpfer (der stofflichen Welt,) ashaehrwürdiger! Wenn einer den — durch Handschlag geschlossenen — Vertrag verletzt, was ist die Strafe dafür?" Da sagte Ahura Mazdah: "Man bestimme 600 Hiebe mit der Pferdepeitsche, 600 mit dem Zuchtriemen." —

13. "O Schöpfer (der stofflichen Welt,) ashaehrwürdiger! Wenn einer den — durch Verpfändung eines Schafs geschlossenen — Vertrag verletzt, was ist die Strafe dafür?" Da sagte Ahura

Mazdah: "Man bestimme 700 Hiebe mit der Pferdepeitsche, 700 mit dem Zuchtriemen." —

14. "O Schöpfer (der stofflichen Welt,) ashaehrwürdiger! Wenn einer den — durch Verpfändung eines Rinds geschlossenen — Vertrag verletzt, was ist die Strafe dafür?" Da sagte Ahura Mazdah: "Man bestimme 800 Hiebe mit der Pferdepeitsche, 800 mit dem Zuchtriemen." —

15. "O Schöpfer (der stofflichen Welt,) ashaehrwürdiger! Wenn einer den — durch Verpfändung eines Manns geschlossenen — Vertrag verletzt, was ist die Strafe dafür?" Da sagte Ahura Mazdah: "Man bestimme 900 Hiebe mit der Pferdepeitsche, 900 mit dem Zuchtriemen." —

16. "O Schöpfer (der stofflichen Welt,) ashaehrwürdiger! Wenn einer den — durch Verpfändung eines Land(stück)s geschlossenen — Vertrag verletzt, was ist die Strafe dafür?" Da sagte Ahura Mazdah: "Man bestimme 1000 Hiebe mit der Pferdepeitsche, 1000 mit dem Zuchtriemen."

17. Wenn einer sich zu einem Hieb gegen Jemand erhebt, (so begeht) er damit eine Bedrohung (Agerepta);[1] wenn er (auf ihn) losgeht, (so begeht) er damit einen Angriff (Avaoirishta);[2] wenn er ihn mit der Absicht der Mißhandlung trifft, (so begeht) er damit eine Verletzung (Aredush);[3] (bei) der fünften (Begehung) der Aredush(Sünde) [4] verwirkt man den Leib.[5] — 1. 310. 2. 168. 3. 194. 4. 909. 5. 850.

18. "O Schöpfer der stofflichen Welt, ashaehrwürdiger! Wer gegen Jemand eine Bedrohung verübt,[6] was ist die Strafe dafür?" [7] Da sprach Ahura Mazdah: "5 Hiebe mit der Pferdepeitsche, 5 mit dem Zuchtriemen; beim zweiten Mal 10 Hiebe mit der Pferdepeitsche, 10 mit dem Zuchtriemen; beim dritten Mal 15 Hiebe mit der Pferdepeitsche, 15 mit dem Zuchtriemen; 6. 527. 7. 585.

19. beim vierten Mal bestimme man 30 Hiebe mit der Pferdepeitsche, 30 mit dem Zuchtriemen; beim fünften Mal bestimme man 50 Hiebe mit der Pferdepeitsche, 50 mit dem Zuchtriemen; beim sechsten Mal bestimme man 70 Hiebe mit der Pferdepeitsche, 70 mit dem Zuchtriemen; beim siebenten Mal bestimme man 90 Hiebe mit der Pferdepeitsche, 90 mit dem Zuchtriemen." —

20. "(Wenn einer) zum achten Mal solche Taten begeht, ohne (daß) die frühere wieder gut gemacht (ist),[8] was ist die Strafe dafür?" Da sagte Ahura Mazdah: "Dafür bestimme man ihm, (des) Leib verwirkt ist, 200 Hiebe mit der Pferdepeitsche, 200 mit dem Zuchtriemen."[9] — 8. 130. 9. 224.

21. "O Schöpfer (der stofflichen Welt,) ashaehrwürdiger! Wenn er (es) nicht wieder gut machen sollte,[10] wer gegen Jemand eine Bedrohung verübt, was ist die Strafe dafür?" Da sagte Ahura Mazdah: "Dafür bestimme man ihm, (des) Leib verwirkt ist, 200 Hiebe mit der Pferdepeitsche, 200 mit dem Zuchtriemen." — 10. 1377.

22. "O Schöpfer (der stofflichen Welt,) ashaehrwürdiger! Wer auf Jemanden einen Angriff macht,[11] was ist die Strafe dafür?"[1] Da sagte Ahura Mazdah: "10 Hiebe mit der Pferdepeitsche, 10 mit dem Zuchtriemen; beim zweiten Mal 15 Hiebe mit der 11. 1534. 1. 585.

Pferdepeitsche, 15 mit dem Zuchtriemen;

23. beim dritten Mal bestimme man 30 Hiebe mit der Pferdepeitsche, 30 mit dem Zuchtriemen; beim vierten Mal bestimme man 50 Hiebe mit der Pferdepeitsche, 50 mit dem Zuchtriemen; beim fünften Mal bestimme man 70 Hiebe mit der Pferdepeitsche, 70 mit dem Zuchtriemen; beim sechsten Mal bestimme man 90 Hiebe mit der Pferdepeitsche, 90 mit dem Zuchtriemen." —

24. "(Wenn einer) zum siebenten Mal solche Taten begeht, ohne (daß) die frühere wieder gut gemacht (ist),[2] was ist die Strafe dafür?" Da sagte Ahura Mazdah: "Dafür bestimme man ihm, (des) Leib verwirkt ist, 200 Hiebe mit der Pferdepeitsche, 200 mit dem Zuchtriemen."[3] —

2. 130.
3. 224.

25. "O Schöpfer (der stofflichen Welt,) ashaehrwürdiger! Wenn er (es) nicht wieder gut machen sollte,[4] wer auf Jemanden einen Angriff macht,[5] was ist die Strafe dafür?" Da sagte Ahura Mazdah: "Dafür bestimme man ihm, (des) Leib verwirkt ist, 200 Hiebe mit der Pferdepeitsche, 200 mit dem Zuchtriemen." —

4. 1377.
5. 1534.

26. "O Schöpfer (der stofflichen Welt,) ashaehrwürdiger! "Ver Jemandem einen Verletzullgshieb schlägt,[6] was ist die Strafe dafür?" Da sagte Ahura Mazdah: "15 Hiebe mit der Pferdepeitsche, 15 mit dem Zuchtriemen;

6. 194.

27. beim zweiten Mal bestimme man 30 Hiebe mit der Pferdepeitsche, 30 mit dem Zuchtriemen; beim dritten Mal bestimme man 50 Hiebe mit der Pferdepeitsche, 50 mit dem Zuchtriemen; beim vierten Mal bestimme man 70 Hiebe mit der Pferdepeitsche, 70 mit dem Zuchtriemen; beim fünften Mal bestimme man 90 Hiebe mit der Pferdepeitsche, 90 mit dem Zuchtriemen." —

28. "(Wenn einer) zum sechsten nIal solche Taten [7] ..... (200) mit dem Zuchtriemen."

7. =V4.20.

29. "O Schöpfer (der stofflichen Welt,) ashaehrwürdiger! Wenn er (es) nicht wieder gut machen sollte,[1] wer Jemandem einen Verletzungs hie b schlägt,[2] was ist die Strafe dafür?"[3] Da sagte Ahura Mazdah: "(Dafür bestimme man)[4] ..... (200) mit dem Zuchtriemen." —

1. 1377.
2. 194.
3. 585.
4. =V4.21.

30. "O Schöpfer (der stofflichen Welt,) ashaehrwürdiger! Wer Jemandem eine unblutige Schwäre (X^{v}ara) schlägt, was ist die Strafe dafür?" Da sagte Ahura Mazdah:

31. "Man bestimme 30 Hiebe mit der Pferdepeitsche, 30 mit dem Zuchtriemen; beim zweiten Mal bestimme man 50 Hiebe mit der Pferdepeitsche, 50 mit dem Zuchtriemen; beim dritten Mal bestimme man 70 Hiebe mit der Pferdepeitsche, 70 mit dem Zuchtriemen; beim vierten Mal bestimme man 90 Hiebe mit der Pferdepeitsche, 90 mit dem Zuchtriemen." —

32. "(Wimn einer) zum fünften Mal solche Taten (begeht)[5] ..... (200) mit dem Zuchtriemen." —

5. =V.4.20.

33. "O Schöpfer (der stofflichen Welt,) ashaehrwürdiger! Wenn er (es) nicht wieder gut machen sollte, wer Jemandem eine unblutige Schwäre schlägt, was ist die Strafe dafür?" Da sagte Ahura Mazdah: "(Dafür bestimme man) ..... (200) mit dem Zuchtriemen."

34. "O Schöpfer (der stofflichen Welt,) ashaehrwürdiger! Wer

Jemandem eine Schwäre mit Blutverlust schlägt, was ist die Strafe dafür?" Da sagte Ahura Mazdah: "Man bestimme 50 Hiebe mit der Pferdepeitsche, 50 mit dem Zuchtriemen; beim zweiten Mal bestimme man 70 Hiebe mit der Pferdepeitsche, 70 mit dem Zuchtriemen ; beim dritten Mal bestimme man 90 Hiebe mit der Pferdepeitsche, 90 mit dem Zuchtriemen." —

35. "(Wenn einer) zum vierten Mal solche Taten (begeht)..... (200) mit dem Zuchtriemen." —

36. "O Schöpfer (der stofflichen Welt,) ashaehrwürdiger! Wenn er (es) nicht wieder gut machen solltel), wer Jemandem eine Schwäre mit Blutverlust schlägt, was ist die Strafe dafür?" Da sagte Ahura Mazdah: "(Dafür bestimme man) ..... (200) mit dem Zuchtriemen." 37. "O Schöpfer (der stofflichen Welt,) ashaehrwürdiger! Wer Jemandem eine Schwäre mit Knochenbruch schlägt, was ist die Strafe dafür?"[1] Da sagte Ahura Mazdah: "Man bestimme 70 Hiebe mit der Pferdepeitsche, 70 mit dem Zuchtriemen; beim zweiten Mal bestimme man 90 Hiebe mit der Pferdepeitsche, 90 mit dem Zuchtriemen." —

1. 585.

38. "(Wenn einer) zum dritten Mal solche Taten (begeht)[2] ..... (200) mit dem Zuchtriemen." —

2. =V4.20.

39. "O Schöpfer (der stofflichen Welt,) ashaehrwürdiger! Wenn er (es) nicht wieder gut machen sollte,[3] wer Jemandem eine Schwäre mit Knochenbruch schlägt, was ist die Strafe dafür?" Da sagte Ahura Mazdah: "(Dafür bestimme man)[4] ..... (200) mit dem Zuchtriemen." —

3. 1377.
4. =V4.21.

40. "O Schöpfer (der stofflichen Welt,) ashaehrwürdiger! Wer Jemandem einen Hieb (Snatha) mit Todeserfolg [5] schlägt, was ist die Strafe dafür?" Da sagte Ahura Mazdah: "Man bestimme 90 Hiebe mit der Pferdepeitsche, 90 mit dem Zuchtriemen." —

5. Eig. "das Wahrnehmungs-vermögen wegnehmend".

41. "(Wenn einer) zum zweiten Mal solche Taten (begeht) ..... (200) mit dem Zuchtriemen." —

42. "O Schöpfer (der stofflichen Welt,) ashaehrwürdiger! Wenn er (es) nicht wieder gut machen sollte, wer Jemandem einen Hieb mit Todeserfolg schlägt, was ist die Strafe dafür?" Da sagte Ahura Mazdah: "(Dafür bestimme man) ..... (200) mit dem Zuchtriemen.

43. Alsdann sind deren Taten ausgeglichen [6] gemäß dem Weg des Asha, gemäß dem heiligen Wort des Asha, gemäß der Vorschrift des Asha." —

6. 1804.

44.[7] Und wenn Männer des gleichen Glaubens herkommen, [8] Brüder oder Freunde, Geld heischend oder eine Frau heischend oder Belehrung heischend: wenn sie Geld heischend kommen, soll man Geld hier (für sie) zusammenbringen;[9] wenn sie eine Frau heischend kommen, (so) möge man (ihnen) eine Frau zur Ehe geben; [10]

7. Von hier bis § 49 fragmentarisch.
8. 1804.
9. 1705.
10. 1343.

45. wenn sie Belehrung heischend kommen, soll man (ihnen) das heilige Wort vorsagen [1] die erste Hälfte des Tags und die zweite, die erste Hälfte der Nacht und die zweite:[2] um die Weisheit des zu mehren, (der) am Asa festhält;[3] und in ehrfürchtiger Gerechtigkeit soll er dauernd sich bemühen, (seine) Weisheit zu mehren;[4] (nur) um Mittag und um Mitternacht [5] soll er sich zum Schlaf hinlegen, (jeden) Tag (und jede) Nacht:[6] bis

1. 537.
2. 1036.
3. 384.
4. 1231.
5. Eig.: "in der Mitte der Tage und Nächte".

daß sie die Sprüche auswendig gelernt haben werden, die zuvor die Lehrer auswendig gelernt haben.[7]

6. 1863.
7. 773.

46. Mit heißen Wassern stellen sie (das Gottesgericht) an den Männern an [8] o Zarathushtra: man soll das Entleihen nicht ableugnen [9] weder (das) eines (wirklich) vorhandenen Fleisch(stück)s noch (das) eines Kleids.

8. 446.
9. 58; wörtl. "man soll das Nichlgeben (näml. seitens des Verleihenden) ... nicht behaupten".

47. Und also sage ich: "Dir dem beweibten spreche ich den Vorrang zu, o Spitama Zarathushtra, vor dem, daß einer unverheiratet altern sollte;[10] dem (der) ein Hauswesen hat (spreche ich einen höhern Wert zu) als dem, (der) kein Hauswesen hat;[11] dem mit Kindern (einen höhern) als dem kinderlosen;[12] dem vermöglichen (einen höhern) als dem armen.[13]

10. 1111.
11. 348.
12. 86.
13. 239.

48. Und der von den beiden Männern hat den guten Sinn besser erlaßt,[14] der den Bauch mit Fleisch füllt,[15] als der, der nicht desgleichen (tut).[16] — Der (eine Vertrag) wird auf Treu und Glauben geschlossen,[17] der (andere) unter Verpfändung eines Asperena,[18] der unter Verpfändung eines Schafs, der unter Verpfändung eines Rinds, der unter Verpfändung eines Manns. —

14. 607.
15. 850.
16. 366.
17. Eig.: "beredet".
18. 1143.

49. Die Männer ja kommen (heil) heim:[19] (auch wenn ihnen) Astö.vlbätav zu Leibe geht, auch wenn (ihnen) der gutangezogene Pfeil zu Leibe geht, auch wenn (ihm) der Wintersturm zu Leibe geht (und) er hat (nur) wenig Gewand an,[20] auch wenn er dem sterblichen druggläubigen Machthaber, (ihn) auf den °Kopf schlagend, zu Leibe geht, auch wenn er dem dem Ashaglauben feindlichen Irrlehrer, (der) *im Verborgenen sein Wesen treibt*, zu Leibe geht. —

19. 151.
20. 440.

50. (Wenn) die erste dieser Taten begangen (wird), nicht die zweite,[1] wenn sie dort die Schuld an dieser Tat (bei Jemand) feststellen,[2] wenn sie in diesem, dem stofflichen Dasein (die Schuld feststellen): (so) soll man (ihm) mit eisernen Messern bis auf die Knochen des vergänglichen Leibes schneiden,[3] oder (noch) größeres als dies (soll ihm als Strafe geschehen).[4]

1. 964; d. i. "schon bei erstmaliger Begehung".
2. 1322.
3. 453; eig.: "die Knochen sollen durch Schneiden mit Messern getroffen werden".
4. 1156.

51. Wenn sie dort die Schuld an dieser Tat (bei Jemand) feststellen, wenn sie in diesem, dem stofflichen Dasein (die Schuld feststellen): (so) soll man mit eisernen Fesseln die Knochen (seines) vergänglichen Leibes zusammenfesseln,[5] oder (noch) größeres als dies (soll ihm als Strafe geschehen).

5. 879.

52. Wenn sie dort die Schuld an dieser Tat (bei Jemand) feststellen, wenn sie in diesem, dem stofflichen Dasein (die Schuld feststellen): (so) soll er in eine hundertmänner(tiefe) Felsspalte zwangsweise gebracht werden [6] <vergänglichen Leibes>,[7] oder (noch) größeres als dies (soll ihm als Strafe geschehen).

6. 1326.
7. Stumpfsinnig wiederholt.

53. Wenn sie dort die Schuld an dieser Tat (bei Jemand) feststellen, wenn sie in diesem, dem stofflichen Dasein (die Schuld feststellen): (so) soll er sich zwangsweise in das äußerste Grenzgebiet begeben.[8]

8. 1153; "weil dort die größte Gefahr ist".

54. Wenn sie dort die Schuld an dieser Tat (bei Jemand) feststellen, wenn sie in diesem, dem stofflichen Dasein (die Schuld feststellen): soll er das schwefelhaltige goldhaltige Wasser, (das) die Schuldermittelung bewirkt, trinken,[9] des Lugs bewußt,[l0] indem

9. apâithiss!! Die §§ 54 und 55 sind nicht in Ordnung.
10. 768.
11. 91.

er dem Rashnav widerspricht und den Mithra betrügt."[11] —

55. "O Schöpfer (der stofflichen Welt,) ashaehrwürdiger! Wenn einer das schwefelhaltige goldhaltige Wasser, (das) die Schuldermittelung bewirkt, trinkt, des Lugs bewußt, indem er dem Rashnav widerspricht und den Mithra betrügt, was ist die Strafe dafür?" Da sagte Ahura Mazdah: "Man bestimme 700 Hiebe mit der Pferdepeitsche, 700 mit dem Zuchtriemen." — Asha ist das beste Gut ...[12]

12. =Y.27.14.

5.

1. "Es stirbt da ein Mann [13] in den Tälern der Flüsse; da fliegt ein Vogel auf [13] von den Höhen der Berge zu den Tälern der Flüsse; er frißt den Körper [13] an, den des toten Menschen. Da fliegt der Vogel (wieder) auf [1] von den Tälern der Flüsse zu den Höhen der Berge; er fliegt auf einen Baum mit hartem oder weichem Holz,[2] ihn zu bespeien, ihn zu bekacken, ihn zu bekoten.

13. 631.
1. 631.
2. 535; wörtl. "auf einen Baum der harten und weichen".

2. Da macht sich ein Mann auf von den Tälern der Flüsse zu den Höhen der Berge; er geht zu dem Baum, zu dem dieser Vogel (geflogen war), fürs Feuer will er Brennholz haben:[3] er fällt ihn, er zerlegt ihn (in Blöcke und) zerlegt ihn (weiter in Scheite);[4] er entzündet ihn am Feuer, dem Sohn des Ahura Mazdah: was ist die Strafe dafür?"[5]

3. 28.
4. 645.
5. 585.

3. Da sagte Ahura Mazdah: "Weder der von Hunden verschleppte noch der von Vögeln verschleppte noch der von Wölfen verschleppte noch der vom Wind verschleppte noch der von Fliegen verschleppte Leichenteil macht Jemanden sündig.

4. Und wenn diese Leichenteile — ein von Hunden verschleppter [6] und ein von Vögeln verschleppter und ein von Wölfen verschleppter und ein vom Wind verschleppter und ein von Fliegen verschleppter Leichenteil Jemanden sündig machen würde, [6] würden mir in Kürze bei der gesamten stofflichen Menschheit [7] <darauf ausgehend als Mißächter des heiligen Rechts> [8] die Seelen voll Angst, die Leiber dem Gericht verfallen (sein):[9] bei der Fülle der Leichname, die hier auf dem Erdboden daliegen."[10] —

6. 340.
7. Eig. Subjekt des Satzes.
8. Glosse?; vgl. Y53.9; 34.
9. 533.
10. 1521.

5. "O Schöpfer (der stofflichen Welt,) ashaehrwürdiger! Da läßt einer Wasser über ein Getreidefeld laufen;[11] entlang dem Kanal läuft (es) alsdann, entlang zum zweiten Mal,[12] entlang zum dritten Mal; dann beim vierten Mal schwemmen sie [die Wasser] einen Leichnam an,[13] einen Hund oder einen Fuchs oder einen Wolf: was ist die Strafe dafür?"

11. 1268.
12. 1344.
13. 456.

6. Da sagte Ahura Mazdah: "Weder der von Hunden verschleppte noch der von Vögeln verschleppte noch der von Wölfen verschleppte noch der vom Wind verschleppte noch der von Fliegen verschleppte Leichenteil macht Jemanden sündig.

7. Und wenn diese Leichenteile — ein von Hunden verschleppter und ein von Vögeln verschleppter und ein von Wölfen verschleppter und ein vom Wind verschleppter und ein von Fliegen verschleppter Leichenteil Jemanden sündig machen würde, würden mir in Kürze bei der gesamten stofflichen Menschheit <darauf ausgehend als Mißächter

AVESTA: VISPERAD (Extensions to the liturgy)

Translated by L. H. Mills (From *Sacred Books of the East*, American Edition, 1898.)

VISPERAD 1.

1.
I announce, and (will) complete (my Yasna) to the lords of the spiritual creatures, and to the lords of the earthly creatures, to the lords of those which live under the waters, and to the lords of those which live upon land, to the lords of those which strike the wing, and to the lords of those which roam (wild) upon the plains, to the lords of those of (home-beasts) of the cloven hoof, holy lords of the ritual order.

2.
I announce, and I (will) complete (my Yasna) to the Yearly festivals, the lords of the ritual order, to Maidyozarem, the milk-giver, the holy lord of the ritual order, and to Maidyoshahem, the pasture-giver, and to Paitishahem, the corn-giver, and to Ayathrem, the furtherer or breeder, the spender of the seed of males, and to Maidyarem the cold, the holy lord of the ritual order, and to Hamaspathmaidyem, the especial time for ritual deeds, holy lords of the ritual order.

3.
I announce, and I (will) complete (my Yasna) to the settlements of the future one, when the future shall produce them as it were anew, and I celebrate and will complete (my Yasna) to the Praises of the Yasna collected, completed, and much-offered, and to the Myazdas of the saints of the ritual, male and female.

4.
And I announce, and will complete (my Yasna) to the Seasons, the lords of the ritual order, and to the heard recital of the Ahuna-vairya, and to Righteousness the Best, to him who has (?) our praise, and to the Yenhe hatam, the frequent chant of sacrifice, the holy, and ruling in the ritual order.

5.
And I announce and complete (my Yasna) to the Gatha Ahunavaiti, the holy, ruling in the ritual order, and to those women who bring forth many sons of many talents, Mazda-given, and holy lords of the ritual order, and to that (chant) which has its Ahu and its Ratu (before it in the Yasna).
And I celebrate, and will complete (my sacrifice) to the Yasna Haptanghaiti, holy, and ruling in the ritual order, [and to the water Ardvi Anahita].

6.
And I announce, and I (will) complete (my Yasna) to the Gatha Ushtavaiti, the holy, ruling in the ritual order, and to the mountains which shine with holiness, the abundantly brilliant and Mazda-made, the holy lords of the ritual order.
And I announce, and (will) complete (my Yasna) to the Gatha Spenta-mainyu, the holy, ruling in the ritual order; and I celebrate and will complete (my Yasna) to Verethraghna (the blow of victory) Ahura-given, the holy lord of the ritual order.

7.
And I announce, and (will) complete (my Yasna) to the Gatha Vohu-khshathra, holy, ruling in the ritual order, and to Mithra of the wide pastures, and to Raman Hvastra, the holy lords of the ritual order. And I celebrate and will complete my Yasna to the Gatha Vahishtoishti, the holy, ruling in the ritual order. And I celebrate and will complete my Yasna to the good and pious Prayer for blessings, the benediction of the pious, and to that Yazad, the redoubted and swift Curse of the wise, the holy lord of the ritual order.

8.
And I announce, and (will) complete (my Yasna) to the Airyema-ishyo, the holy lord of the ritual order, and to the Fshusho-mathra, and to that lofty lord Hadhaokhdha, the holy lord of the

ritual order.

9.

And I announce, and (will) complete (my Yasna) to the questions asked of Ahura, and to the lore of Ahura, to the Ahurian Dahvyuma (Dahyuma), and to the Ahurian Zarathushtrotema, holy lords of the ritual order, and to the farm-house with its pastures which give pasture to the Kine of blessed gift, and to the holy cattle-breeding man.

VISPERAD 2.

1.

In this Zaothra with this Baresman I desire to approach the lords of (the ritual) which are spiritual with my praise; and I desire to approach the earthly lords (as well). And I desire to approach the lords of the water with my praise, and the lords of the land; and I desire to approach with my praise those chiefs which strike the wing, and those which wander wild at large, and those of the cloven hoof, who are chiefs of the ritual (in their turn).

2.

In this Zaothra with this Baresman I desire to approach the holy Yearly festivals with my praise, the lords of the ritual order, Maidyozarem, the milk-giver, and Maidyoshahem, the pasture-giver, and Paitishahem, the corn-giver, and Ayathrem the breeder, the spender of the seed of males, Maidyarem, the cold, Hamaspathmaidyem, the especial time for ritual duties, the holy lords of the ritual order.

3.

And in this Zaothra with this Baresman I desire to approach the future one of the settlements with my praise, the holy lord of the ritual order, when the future one shall produce (them as it were anew).
And in this Zaothra with this Baresman I desire to approach all these chieftains of the ritual with my praise whom Ahura Mazda mentioned to Zarathushtra for sacrifice and homage because of Asha Vahishta (of Righteousness the Best).

4.

And in this Zaothra with this Baresman I desire to approach Thee, the lord, with my praise, Thou who art Ahura Mazda, the spiritual lord and regulator of the spiritual creatures [the lord and regulator of the spiritual creation].
And in this Zaothra with this Baresman I desire to approach thee, Zarathushtra Spitama, with my praise, the terrestrial (lord and regulator) of the terrestrial creation, [the lord and regulator of the terrestrial creation].

5.

And in this Zaothra with this Baresman I desire to approach the man who recites the ritual rites with my praise, who is maintaining thus the thought well thought, and the word well spoken, and the deed well done, and Piety the bountiful, even him who maintains the Mathra of the Saoshyant, by whose actions the settlements are advanced in the righteous order.

6.

And in this Zaothra with this Baresman I desire to approach the (yearly) Seasons with my praise, the holy lords of the ritual order, and the Ahuna-vairya as it is recited, and Asha Vahishta when he is lauded, and the Yenhe hatam, the frequent chant of sacrifice.

7.

And in this Zaothra with this Baresman I desire to approach the Gatha Ahunavaiti with my praise. And in this Zaothra with this Baresman I desire to worship those women with my praise who are well portioned, and of good parentage, and who are stately in their growth; yea, I desire to approach that chant in my praise which has the Ahu and the Ratu, [for He is verily the one who has the Ahu and the Ratu, that is, Ahura Mazda].
And I desire to approach the heroic Yasna Haptanghaiti in my praise, the holy, and ruling in the ritual order; and Ardvi Sura Anahita, the holy, and ruling in the ritual order.

8.

And in this Zaothra with this Baresman I desire to approach the Gatha Ushtavaiti with my

praise, the holy, and ruling in the ritual order; and I desire to approach those mountains with my praise which shine with holiness, abundantly glorious, Mazda-made, the holy lords of the ritual order, and the Gatha Spenta-mainyu, and Verethraghna, the blow of victory, Mazda-given, the holy lord of the ritual order, and the Victorious Ascendancy (which it bestows).

9.

And in this Zaothra with this Baresman I desire to approach the Gatha Vohu-khshathra with my praise, the holy, and ruling in the ritual order, and Mithra of the wide pastures, and Raman Hvastra, and the Gatha Vahishtoishti, and the pious and good prayer for blessings, and the pious and holy man, and that Yazad, the redoubted and swift curse of the wise.

10.

And in this Zaothra with this Baresman I desire to approach the Airyema-ishyo with my praise, and the Fshusho-mathra, and that lofty lord, the Hadhaokhdha, holy lord(s) of the ritual order.

11.

And in this Zaothra with this Baresman I desire to approach the question asked of Ahura, and the lore of the Lord (which he reveals in answer) and the farm-house of the man possessed of pastures, and the pasture produced for the Kine of blessed gift, and the holy cattle-breeding man.

VISPERAD 3.

BEGINNING OF THE HAOMA OFFERING; ROLL-CALL OF THE PRIEST.

1.

(The Zaotar speaks.) (I call for) the Havanan, and would have him here.
(The Ratu answers.) I will come (and fulfill his duties).
(The Zaotar speaks.) I would have the Atarevakhsha here.
(The Ratu answers.) I will come (and fulfill the services which fall to his charge).
(The Zaotar.) I would have the Frabaretar.
(The Ratu.) I will come (and fulfill the services which fall to his charge).
(The Zaotar.) I would have the Aberet present.
(The Ratu.) I will come (for him).
(The Zaotar.) I would have the Asnatar.
(The Ratu.) I will come (and do the duties which he serves).
(The Zaotar.) I would have the Raethwishkar to be here.
(The Ratu.) I will come (for him).
(The Zaotar.) I would have the Sraoshavareza present, the wisest one, the most correct and veracious in his speech
(The Ratu.) I will come. 2. (The Zaotar.) I would have the Fire-priest to be here, and the warrior, and the thrifty tiller of the earth, and the house-lord, and the lords of the Vis and the Zantu.

3.

And I summon the youth of holy thoughts, words and works, and of good conscience; (yea), the youth of good speech, given (in marriage) to his kin. And I summon the province-ranger, and the itinerant of many arts, and the house-mistress.

4.

And I summon the woman advanced in her holy thoughts, and words, and deeds, and well subordinated, whose ruler is her lord, the holy one, who is (as) the bounteous Armaiti; (yea), I summon even Thy wives, O Ahura ! And I summon likewise the holy man advanced in his good thoughts, and words, and deeds, who is learned in pious lore, and innocent of the Kayadha, and by whose deeds the settlements are furthered in the righteous order.

5.

Yea, we summon you, whoever you may be, if only chiefs of the Mazdayasnians; and we summon the Bounteous Immortals, and the pious Saoshyants (the prophets for our help), the most correct and truthful in their speech, the most zealous, the most glorious in their thoughts, the greatest ones, and the powerful; and we summon the Fire-priests, and the warriors, and the

diligent husbandman of the Mazdayasnian faith.

6.

(The Zaotar.) As an Ahu to be (revered and) chosen, the Atarevakhsha (announcing) speaks forth to me.
(The Ratu [?].) So let the Ratu from his righteousness, holy and learned, speak forth.
(The Ratu.) As an Ahu to be (revered and) chosen, the Zaotar (announcing) speaks forth to me.
(The Zaotar.) So let the Ratu from (his) righteousness, holy and learned, speak forth.
(The Ratu.) Thou art the announcer for us, O Fire-priest! [(Pazand.) It is the Zaotar (who is meant).]
(The Zaotar.) I will come as this Zaotar, and recite the Staota Yesnya with memorized intoning, chanting, and praise.

VISPERAD 4.

1.

(Yea,) we sacrifice to the thoughts of the mind, and to the good wisdom, and to the good and blessed sanctity, and to the good religious knowledge, and to good health (of soul and body). [At their (several) seasons, and with the presence of seasonable circumstances, they are hymned.] 2. Confession is to be made for the Kine; we, Zarathushtrian Mazdayasnians, celebrate at the sacrificial time for the Myazda-offering, at the time for the Ratufriti, the prayer for blessings, for the sacrificial worship, homage, propitiation, and praise of the entire creation of the holy (and the clean).

VISPERAD 5.

1.

I come to You, O Ye Bountiful Immortals! as a praiser priest, and invoker, as a memoriser, reciting (Your ritual), and as a chanter for Your sacrifice and homage, Your propitiation, and Your praise; (yea, for Yours) the Bountiful Immortals, and for our preparation, (O ye holy Saoshyants!) and for your well-timed prayer for blessings, and your sanctification, and for our victorious smiting of our foes, beneficial (as it is) for our souls, for ours, the Saoshyants, (with you), and holy. 2. And I make my offering to You, O Ye Bountiful Immortals, who rule aright, and who dispose (of all) aright! (Yea), I offer You the flesh of my very body, and all the blessings of my life as well.

3.

And I confess my belief in Thee, O Ahura Mazda! and as a Mazdayasnian of the order of Zarathushtra, and in accordance with this Faith.

VISPERAD 6.

1.

In accordance with the precept, with praise, and with the joyful reception of grace, with Zaothras intelligently offered, with sacrificial words correctly spoken, I call the good Amesha Spenta by their names of beauty; yea, I worship the Bountiful Immortals by their beautiful names, with the blessing of the ritual Order, with the longing blessing of Righteousness the good.

VISPERAD 7.

1.

We worship the (sacrificial) words correctly uttered, and Sraosha (Obedience) the blessed, and the good Ashi, (the blest order of our rites), and Nairya-sangha. And we worship the victorious Peace as the unprostrated and unmoved. And we sacrifice to the Fravashis of the saints, and to

the Chinwad Bridge, and to the Garo Nmana of Ahura, even Heaven, the best world of the saints, the shining and all glorious!

2.

And we sacrifice to that better path that leads to that Best World (as well). And we worship Arshtat (Justice) the good, which helps the settlements to advance and flourish, benefiting them thereby, that Arshtat which is the Mazdayasnian Faith; and (with her) we worship Rashnu the most just, and Mithra of the wide pastures. And we worship Parendi the wealthy, wealthy with a wealth of thoughts, with a throng of words, and with a breadth of actions, [for she makes our persons agile (for good thoughts and words and actions)] 3. And we worship that virile defensive Heroism which possesses men who think beforehand, and heroic men, which is fleeter a than the fleet, stronger than the strong, which comes to him who is endowed by God, which, when especially made theirs by men, produces one who is a freer of the body. And we worship Sleep, the Mazda-made, the gladdener of the herd and men. 4. And we worship those things in the creation of the holy which are the ancient institutions, those formed before the sky, the water, the land, the plants, and the Kine of blessed gift. And we worship the sea Vouru-kasha, and the stormy wind which is made by Mazda, and the shining heaven, of old created, the first-made earthly object of (all) the earthly world.

5.

And we worship thee, the Fire, O Ahura Mazda's son! the holy lord of the ritual order, and this Baresman, having the Zaothra with it, and the girdle with it, spread out with sanctity, the holy ritual chief, and we worship Apam-napat (the son of waters)

VISPERAD 8.

1.

With this word be Thou approached, with the proper word be Thou present here, Thou who art Ahura Mazda, the holy, together with the good Yazads who are the Bountiful Immortals, who rule aright, and dispose (of all) aright, together with fifty, and a hundred, and a thousand, and ten thousand, and millions, and yet more.

2.

And to Him who rules the best let the Kingdom be!

VISPERAD 9.

1.

(I desire to offer my homage and my praise) to the offered Haomas and Zaothras, and to those also which shall yet be offered, which smite victoriously, and are foes of hatred, and following in company (as they do) with the healing virtues of sanctity, following also in company with those of Chishti (religious knowledge), and with the remedies of Mazda, and with those of Zarathushtra and the Zarathushtrotema, (2) and to the offered Haomas and Zaothras which accompany those remedies which belong to the holy disciple well versed in good devices, and accompanying those of the itinerant also versed in good devices, and accompanying those likewise of the good Mazdayasnian Faith, and those of the pious and beneficent Prayer for blessings, and of the pious and good veracity, and of the pious word against unbelief, (3) for information and explanation, for preparation (?) and devotion, for the libation and complete offering, for the complete recital of the liturgy memorized as well; and to those Haomas which are pungent, bounteous, holy, and offered with sanctity (and for a blessing), to those which are yet to be offered with sanctity, and which are now being celebrated, and which are likewise in the future to be celebrated, to those which are being pressed with sanctity, and to those which are yet to be pressed, (to these I desire to approach, and to express my homage and my praise). 4. And I desire to express my homage and my praise to the strength of the strong, and to the victorious blow of the mighty, to the powerful Rectitude and Blessedness, to Chisti and the Priority for the powerful Ascendancy, and to these powerful Yazads which are the Bountiful

Immortals, who rule aright, and dispose of all aright, ever-living, ever-helpful, who, male and female, dwell together with the Good Mind, (to these I desire in my homage and my praises to approach); (5) (yea, I desire to approach for homage and praises toward) our Universal Weal and Immortality, to the body of the Kine, and to the Kine's Soul. (And I desire to approach) the Fire of the spoken name, and toward that farm-house which is sanctified and which has fields and comfort, and mercy (for the poor); (6) as a praiser with praise for the sacrifice, homage, which is this praise of Ahura Mazda, of the Bountiful Immortals, and of the holy and lofty Lord, for the sacrifice, and homage of the Lord that most attains his ends, and which is this praise of that blessedness which has approached us, and of that well-timed prayer for blessings offered in the ritual, (7) which is likewise the praise of the Mathra Spenta (the bounteous word of reason), and of the Mazdayasnian Religion, and the Praises of the Yasnas, which is also that of all the lords of the ritual, and of all the well-timed prayers for blessings, for the sacrifice, homage, propitiation, and glorification of the entire creation of the holy (and the clean).

VISPERAD 10.

1.

I desire to approach the Arezahis with my praise, and the Savahis, and Fradadhafshu, and Vidadhafshu, and Vouru-bareshti, and Vouru-jareshti, and this Karshvar which is Hvaniratha. 2. And I desire to approach the stone mortar with my praise, and the iron mortar, and the cup that holds the Zaothra, and the hair (which stays the spilling 3), and Thy Baresman spread with sanctity. And I desire to approach the Ahuna-vairya with my praise, and the ritual prayers beside Ahuna, and the standing offices of the Mazdayasnian Faith.

VISPERAD 11.

1.

To Ahura Mazda would we present our offered Haomas and that which is lifted up, as the most beneficial to Verethraghna (the blow of victory) which furthers the settlements; and that which is offered to the good and holy king, and that which is offered to the holy ruler which rules according to, or in the ritual, and we make known our Haomas to the Bountiful Immortals, and to the good waters; and we present our Haomas each to (our) own soul; and we announce our Haomas in our celebration to the entire creation of the holy (and the clean).

2.

Yea, we present these Haomas and Haoma implements, and these spread mats, and these Myazdas, these stones, the first in the creation, the stone mortar brought here with the yellow Haoma in it, and the iron mortar brought here with the yellow Haoma in it, this Haoma-water, and this Baresman spread with sanctity, (3) these bodies, and (their) forces, these striving Zaothras (that seek to find Thy grace), this holy Haoma, and the flesh, and the holy man, and the saint's innate thoughts, even the Saoshyants' innate thoughts.
And we present this fresh milk as an offering, now lifted up with sanctity, and this Hadhanaepata plant, lifted up with sanctity; (4) and we offer, and present these Zaothras with our celebration, having the Haoma with them, and the milk, and the Hadhanaepata, to the good waters and offered up with piety. And we present the Haoma-water in our celebrations to the good waters, and both the stone and the iron mortar, (5) and this branch for the Baresman, and the prayer for blessings uttered at the fitting moment which has approached (for our help in its order with the prayers), and the recollection and practice of the good Mazdayasnian law, and the heard recital of the Gathas, the well-timed prayer for blessings as it comes uttered by the saint (and for our help), and ruling (while it is spoken) as a ritual lord, and these wood-billets, and the perfume even Thine, the Fire's, O Ahura Mazda's son! and all good objects (which are ours), and Mazda-made, and which have the seed of sanctity (or are that seed).

6.

Yea, these we make known and we announce in this our celebration to Ahura Mazda (as our

gift), and to Sraosha (Obedience) the blessed, and to Ashi (who is the recompense),and to Rashnu the most just, and to Mithra of the wide pastures, and to the Bountiful Immortals, and the Fravashis of the saints, and to their souls, and to the Fire of Ahura Mazda, the lord, and to the lofty lord (the Apam-napat?), and to the Myazda, the lord, and to the well-timed prayer for blessings as it rules in the order of our prayers, for the sacrifice, homage, propitiation, and adoration of the entire creation of the holy (and the clean).

7.

Yea, these we make known in this our celebration hereby for the Fravashi of Zarathushtra Spitama, the saint, for its sacrifice, homage, propitiation, and praise, and to the (Fravashi) of Anghuyu (?) who hath loved righteousness, together with all the holy Fravashis of the saints, of those now dead, and of those of the living, and of those of men unborn, of the prophets that shall serve us, bringing on the renovation of the completed world.

8-11.

(See verses 2-5.)

12.

Yea, we would make these known hereby in our celebrations to the Bountiful Immortals, who rule aright, and who dispose (of all) aright, the ever-living, ever-helpful, who are good (?), and bestowers of the good, who dwell with the Good Mind: [(Pazand) for they who are the Bountiful Immortals abide with the Good Mind, they who rule aright, and dispose (of all) aright, for thence they are regulated, and thence they arose, (namely,) from the Good Mind].

13.

And we make known these our celebrations as the more promotive for this house, for the furtherance of this house, and as benefits for this house, because of the increase of this household, as overcoming the restrictions which impede this household, and as overcoming the harmful malice which may mar this house, to bless its herds, and its retainers, born, and yet to be born, for the saints of the house as it was aforetime, of it as it stands here now, and to which we likewise now belong as the Saoshyants of the provinces, (14) [which (is that we are Saoshyants) for the saints who do good deeds, and of the female saints who do good deeds, and of the saints who do the deeds conspicuously good, and of the females likewise thus, of the saints who do good deeds upon good deeds, and of the females thus the same].

15.

And we make these known in our celebrations to the good Fravashis of the saints which are formidable and overwhelming in their aid. 16. And we make these known in our celebrations hereby to Sraosha (Obedience) the blessed, and to the good Blessedness, and to Nairya-sangha, and to the victorious Peace, and to Ahura Mazda's Fire, and to the lofty lord, for sacrifice, homage, propitiation, and for praise, to the entire creation of the holy and the clean.

17-18.

(=Vr10.1-2.)

19.

Yea, we make that known which is lifted up in offering, and which is the Avesta as the holy Ahura Mazda directed that it should be said, and as Zarathushtra, the holy, directed, and as I, the priest, who am acquainted with their sacrifice and homage, am now letting it be known. I who understand the lawful and legitimate Avesta, and the ritual prescripts (20) for Your sacrifice, homage, and propitiation, O Ye who are the Bountiful Immortals, and for our preparation (?), and for the success of our well-uttered prayer for blessings, for victory, sanctification, and the well-being of our souls, (of ours), for (we are) the holy Saoshyants.

21.

Yea, we make these known in our celebrations here, and we offer them to Him who is Ahura Mazda, of all the greatest, the master and the Lord.

VISPERAD 12.

1.

For the offered Haomas which have been offered in libation to that lofty Lord Ahura Mazda and

to the holy Zarathushtra Spitama (produce) abundance in cattle and in men; and this abundance is (as) the good Sraosha, who accompanies (us) with the great splendor of sanctity, and may he be here with energetic effort (to aid us in our worship).

2.

We offer the wise offerings of the Ahuna-vairya intoned with sanctity and yet to be intoned, possessing their many teachings of religious wisdom (as they to), and those of the two mortars which pour the Haomas out, and which are pushed forward with precision, and are now in the course of being thus advanced once more. 3. (And so we teach as well the many teachings of the religious wisdom) contained in the words correctly spoken, in the Zarathushtrian utterances, and in the ceremonies correctly practiced, and the Baresmans spread exactly, and the Haomas pressed correctly, and the praise, Yasnas, and the doctrines of the Mazdayasnian Religion with their recitations, and their movements. 4. For thus they may become to us more full of devices and of wisdom, and so we offer these wise ritual deeds in the creation, so we impart them with their many points of meaning while we (ourselves) still ponder them as those which Ahura Mazda, the holy One, delivered, which have (as if) their nourishment from Vohu Manah and their growth from the Righteous Order, which are the greatest of all beings, the best, and the most beautiful; for thus shall these be to us the more full of wisest meaning, and more full of incitation and may we be among those (who are) of Spenta Mainyu's world in that we are imparting (to the chosen) these precepts of the wisest meaning and these incitations which are contained therein. 5. And full of wisest meaning be ye two to us, O (thou) stone mortar, and (thou) the iron one, as ye are now turned, and as ye are now being advanced, ye two mortars of the house, [and of the village, of the tribe, and of the province, and ye who are in this house (itself), this village, tribe, and province]; yea, in those which are ours, Mazdayasnians, who are steadfast in our worship, who appear with our wood-billets and our perfumes, and with our supplicated blessings [(Pazand) for so may they be to us, the more full of wisest teaching].

VISPERAD 13.

1.

According to the ritual we worship Ahura Mazda; according to the ritual we worship the Bountiful Immortals; and we sacrifice to the sacrificial word correctly spoken, and to every Mathra (as to a sacred word of reason). And we sacrifice to Zarathushtra, him who is especially the possessor of the Mathra; and we sacrifice to the 'blessings for the saints'; and we worship the 'hail' addressed to the Bountiful Immortals.

2.

Also we worship the three principal (chapters) uttered (in the Yasna) without addition or omission; and we worship the three principal ones without addition or omission; we worship the three commencing ones entire without addition or omission. And we worship the entirety of the three principal ones without addition or omission; and their Has, their metrical lines, their words, and their word structure [and their recital, memorizing, chanting, and their steadfast offering].

VISPERAD 14.

1.

(We worship Ahura Mazda, the holy Lord of the ritual order; and we sacrifice to the Gatha Ahunavaiti) with its measures, and word-structure, and its Zand, with its questions and counter-questions, with its words and its metric feet. And we sacrifice to these as well-recited, and now in the course of being recited, as well-worshipped, and now in the course of being used in worship. 2. (Yea, we sacrifice to it) in its own 'wisdom;, in its own 'clearness', in its own 'loving intention', in its sovereignty, and its own ritual order, and its 'acquired boon', which is also that given by Ahura Mazda for the promotion of piety, for that thought which originates from the 'heart-devoted self'.

3.

Also we worship the Ahuna-vairya, the holy lord of the ritual order, the holy lord with its Ahu and its Ratu [(Pazand); for He is the one with the title Ahu and Ratu, who is Ahura Mazda]. 4. And we sacrifice to the constituent parts of the Gatha Ahunavaiti, to its chapters, and its metrical lines, its words, and word-structure, [and to its heard-recital, and memorized recital, its continuous and its steadfast offering].

VISPERAD 15.

1.

Hold your feet in readiness, and your two hands, and your understandings, O ye Zarathushtrian Mazdayasnians! for the well-doing of lawful deeds in accordance with the sacred Order, and for the avoidance of the unlawful and evil deeds which are contrary to the ritual. Let the good deeds for the furtherance of husbandry be done here. Render ye the needy rich. 2. Let Sraosha (Obedience) be present here for the worship of Ahura Mazda, the most helpful, and the holy, who is so desired by us in the pronunciation, and for the service, and the pondering of the Yasna Haptanghaiti, for the heart's devotion to it, for its memorization, and its victorious and holy recital (or for the victorious saint), without addition or omission, (3) which has been intoned, and which shall yet be uttered as great, powerful, smiting with victory, separate from harmful malice, for the pronunciation of victorious words for Ahura Mazda's Fire.

4-5.

(=Vr9.6-7.)

VISPERAD 16.

1.

And we worship the Fire here, Ahura Mazda's son, and the Yazads having the seed of fire in them, and the Rashnus having the seed of fire in them; and we worship the Fravashis of the saints. And we worship Sraosha who smites with victory, and the holy man, and the entire creation of the holy (and the clean). 2. And we worship the Blessedness and the Fravashi of Zarathushtra Spitama, the saint. And we worship the saints and their blessed Fravashis (as of one). And we worship all their Fravashis (as considered each apart), and those of the saints within the Province, and those of the saints without the Province, yea, we worship the Fravashis of holy men and holy women (wherever they may be, those devoted to the Order of the Faith). And we sacrifice to those whose (service) for us in the Yasna Ahura Mazda, the holy, has known as the better, and of these Zarathushtra is the living chief and master. And we sacrifice to the fields and the waters, the lands and the plants, and to the constituent parts of the Yasna Haptanghaiti, its chapters, its metered lines, its words, and word structure.

VISPERAD 17.

1.

And we strive after the good thoughts, words, and deeds inculcated in the Yasna Haptanghaiti. A blessing is the Right (called) the Best, (there is) weal; (there is) weal for this (man) when toward Righteousness Best (there is) right.

VISPERAD 18.

1.

We worship Ahura Mazda with the ushta. And we worship the Amesha Spenta with the ushta, and the holy man, the saint. And we worship the prior world of the holy (and of the clean) with an ushta, and the state of weal and salvation for the holy man (the saint).

2.

And we worship that life-long state of blessedness (for the holy) which is the evil man's calamity; yea, we worship his eternal salvation, and with the salvation prayer. And we sacrifice to every saint who exists, who is now coming into existence, and who shall exist in future.

VISPERAD 19.

1.

We worship Ahura Mazda the bountiful; and we worship the Bountiful Immortals (saying the Spenta). And we sacrifice to the bountiful saint, and to the bountiful anticipative understanding Also we sacrifice to the good and bountiful Armaiti (the ready mind). And we worship her together with the bountiful creatures in the creation of the pure. And we sacrifice to the holy creatures who have intelligence as their first, (to those foremost in their mind). And we worship the omniscient understanding, and Him who is Ahura Mazda (Himself). 2. And we sacrifice to the shining sun, which is the highest of the high; yea, we worship the sun together with the Bountiful Immortals, and the Mathras with their good ceremonies. Also we sacrifice to the glorious achievements, and to this glory (which we have gained). And we sacrifice to the herds which have the Fire and its blessings. Also we worship the holy benefit which is so widely diffused, and that wisdom which is the bounteous Armaiti, whose are the laws of the Righteous Order, and of those holy creatures who have Righteousness as their first.

VISPERAD 20.

1.

(Homage to the Gatha Vohu-khshathra! We sacrifice to the Vohu-khshathra), (the good kingdom) even the Khshathra-vairya, the kingdom to be desired; and we sacrifice to the iron-founding, and to the (sacrificial) words correctly spoken which smite (the foe) with victory, and which hold the Daevas subject.
And we worship that reward and that health, that healing and that progress, that growth and that victorious smiting (2) which are between the Vohu-khshathra and the Vahishtoishti, (and which are acquired by us) by the memorized recital of the good thoughts, good words, and good deeds, for the withstanding of evil thoughts, and words, and deeds; yea, for the undoing of all treacherous thoughts (directed) against me, and of all false words, and unfair deeds. 3. [And we sacrifice to the later Yasna, the heroic Haptanghaiti, (and which as it recurs becomes) the holy ritual chief.]

VISPERAD 21.

1.

We strive earnestly, and we take up our Yasna and our homage to the good waters, and to the fertile fruit-trees (which bear as of themselves), and to the Fravashis of the saints; yea, we take up our Yasna, and our homage earnestly to those beings which are (so) good, the waters, and the trees, and the Fravashis of the saints, (2) and to the Kine, and to Gaya (Maretan) [Gayomard], and to the Mathra Spenta (the bounteous word-of-reason), the holy, which works (within and for us with effect), to these we take up our Yasnas and our homage with earnest zeal, and to Thee, O Ahura Mazda I and to thee, O Zarathushtra, we do the same; and to thee, O lofty lord (the Apam-napat), and to the Bountiful Immortals. 3. And we sacrifice to the listening (that hears our prayers) and to that mercy, and to the hearing of (our spoken) homage, and to that mercy which is (shown in response to our offered) praise. And we sacrifice to the fraraiti vidushe, which is contained in the piece*hvadaenaish ashaonis*; and we sacrifice to 'the good praise which is without hypocrisy, and which has no malice (as its end)'; and we sacrifice to the later Yasna and to its offering; and we sacrifice to the chapters of the later Yasna, and to its metrical lines, its words, and word-structure.

VISPERAD 22.

1.

With this chant (fully) chanted, and which is for the Bountiful Immortals and the holy Saoshyants (who are the prophets who shall serve us), and by means of these (ceremonial) actions, which are (of all) the best, we desire to utter our supplications for the Kine. It is that chant which the saint has recognized as good and fruitful of blessed gifts, and which the sinner does not know. May we never reach that (ill-luck that the sinner) may outstrip us (in our chanting), not in the matter of a plan (thought out), or of words (delivered), or ceremonies (done), nor yet in any offering whatever when he (?) approaches (us for harm).

VISPERAD 23.

1.

We worship Ahura Mazda as the best (worship to be offered in our gifts). We worship the Amesha Spenta (once more, and as) the best. We worship Asha Vahishta (who is Righteousness the Best). And we sacrifice to those (prayers) which are evident as the best; that is, the Praises of the Yasnas.
Also we sacrifice to that best wish, which is that of Asha Vahishta, and we worship Heaven, which is the best world of the saints, bright and all glorious; and we sacrifice likewise to that best approach which leads to it. 2. And we sacrifice to that reward, health, healing, furtherance, and increase, and to that victory which is within the two, the Ahuna-vairya and the Airyema-ishyo, through the memorized recital of the good thoughts, words, and deeds (which they enjoin).

AVESTA: YASNA

Übersetzt von Fritz Wolff, *Avesta — die heiligen Bücher der Parsen,* Strassburg, 1910.

Gathas von Christian Bartholomae. Zarathushtra: *die Gatha's des Awesta : Verspredigten*. Strassburg: Trübner, 1905.

Eingang

[English]

Anmerkungen.

1. Asha ist das beste Gut[1] ... Als Mazdahanbeter, als Zarathushtraanhänger will ich das Glaubensgelübde ablegen,[2] den Daeva's feind, Ahura's Lehre zugetan: Dem ashaheiligen Havanay, dem Ratav des Asha, zu Verehrung und Preis und Befriedigung und Lob; dem Savanghay und dem ashaheiligen Visya, dem Ratav des Asha, zu Verehrung und Preis und Befriedigung und Lob.

2. Den Atar, den Sohn des Ahura Mazdah, — dich, o Atar, Sohn des Ahura Mazdah, — (wollen wir) unter Zufriedenstellung verehren und preisen und befriedigen und loben.

3. "Wie der beste Oberherr"[3] soll mir der Zaotar aufsagen; "so der [beste] Richter (ist er) [Zarathushtra] gemäß dem heiligen Recht"[3]
soll der wissende Ashagläubige [die Gemeinde] aufsagen.[4]
Asha ist das beste Gut[5] ...
Wie der beste Oberherr[3] ...

4. Ich verpflichte mich feierlich (darauf, daß) gut gedacht und gut gesagt
und gut getan (wird alles), was zu denken und zu sagen und zu tun (ist).[6]
Ich nehme mir vor anzunehmen alles, (was) gut gedacht und gut gesagt und gut getan (ist);
ich nehme mir vor zu unterlassen alles, (was) übel gedacht[7] und übel gesagt und übel getan (ist).

5. Dar bring ich euch, o Amesha Spenta's, Verehrung und Preis; dar mit dem Gedanken, dar mit dem Wort, dar mit der Tat, dar mit dem Gemüt, dar (bringe ich) 'sogar des eignen Leibes Leben'.[8]

6. Ich bete das Asha(gebet): Asha [Recht] ist das beste Gut; nach Wunsch wird es, nach Wunsch uns zuteil, das Asha [Recht auf das Paradies] für das beste Asha [Rechtschaffenheit].[9]

7. Als Mazdahanbeter, als Zarathushtraanhänger will ich das Glaubensgelübde ablegen 2), den Daeva's feind, Ahura's Lehre zugetan:
Dem ashaheiligen Havanay, dem Ratav des Asha, zu Verehrung und Preis und Befriedigung und Lob;
dem Savanghay und dem ashaheiligen Visya, dem Ratav des Asha, zu Verehrung und Preis und Befriedigung und Lob;
zu Verehrung und Preis und Befriedigung und Lob d(ies)er Ratav's, der Tages- und Tagesabteilungs- und Monats- und Jahreszeiten- und

1. = Y27.14.
2. 1362.
3. s. Y27.13.
4. 1652.
5. = Y27.14.
6. 1177.
7. 89.
8. Aus Y33.14.
9. 233; = Y27.14.

Jahres-(götter).

8. Den prächtigen hoheitsvollen Ahura Mazdah; die Amesha Spenta's; den weite Fluren besitzenden Mithra und den gute Weide bietenden Raman;

9. den unsterblichen, reichen, schnelle Rosse besitzenden Hvarexshaeta; den überlegen wirkenden, über die andern Geschöpfe hinwegsehenden Vayav - jenes an dir, o Vayav, was an dir dem heiligen Geist entstammt ist; die richtigste mazdahgeschaffene asaheilige Chista; die gute mazdayasnische Daena;

10. den heiligen ashaheiligen energisch antreibenden Manthra; das gegen die Daeva's gerichtete Gesetz; das von Zarathushtra stammende Gesetz; die lange überlieferung; die gute mazdayasnische Religion; den Glauben an das heilige Wort [1703.]; das verstandesgemäße Auffassen der mazdayasnischen Religion; die Kenntnis des heiligen Worts; die angeborene mazdahgeschaffene Weisheit; die erlernte [eig. "vom Ohr gehörte".] mazdahgeschaffene Weisheit;

11. den Atar, den Sohn des Ahura Mazdah, — dich, o Atar, Sohn des Ahura Mazdah, — samt allen Feuer(arte)n; das mazdahgeschaffene, das Behagen des Asha gewährende Gebirge Ushi-darena;

12. alle ashaheiligen geistigen (und) stofflichen Yazata's; die starken, rings segreichen Fravashay's der Ashagläubigen; die Fravashay's der ersten Glaubenslehrer [877.]; die Fravashay's der Nächstverwandten
(wollen wir) unter Zufriedenstellung verehren und preisen und befriedigen und loben.

13. "Wie der beste Oberherr" [s. Y27.13.] soll mir der Zaotar aufsagen,
"wie der beste Oberherr" soll mir er, der Zaotar, aufsagen;
"so der [beste] Richter (ist er) [Zarathushtra] gemäß dem heiligen Recht" [s. Y27.13.] soll der wissende Ashagläubige [die Gemeinde] aufsagen.
Asha ist das beste Gut [=y27.14.] ...

14. Durch Befriedigung dea Ahura Mazdah, durch überwindung des Angra Mainyav (fördert man) 'die Erfüllung (dessen), was nach [Ahura's] Willen das geeignetste (ist)' [Aus Y50.11; 1761.].
Asha ist das beste Gut [=Y27.14.] ...

15. Wie der beste Oberherr, so der [beste] Richter (ist er) [Zarathushtra] gemäß dem heiligen Recht [282.], der des guten Sinns Lebenswerke dem Mazdah zubringt und (so) die Obergewalt dem Ahura [702.] (er, Zarathushtra), den sie den Armen als Hirten bestellt haben [778. =Y27.13.].

1.

[English]

1. Ich widme (es), ich vollziehe (es)
für[1] den Schöpfer Ahura Mazdah, den prächtigen hoheitsvollen, den größten und besten und schönsten und festesten und weisesten und wohlgestaltetsten und an Ashagerechtigkeit höchsten, (fu ihn, des) 1. 1318.

Absichten gut (sind, der) weitgehende Unterstützung (gewährt), der uns geschaffen, der (uns) gestaltet, der (uns) auferzogen hat, er, der heiligste Geist.

2. Ich widme (es), ich vollziehe (es) für Vohu Manah, für Asha Vahishta, für Xshathra Vairya, für die heilige Armatay, für die beiden, Haurvatat (und) Ameretatat, für Geush Tashan, für Geush Urvan, für Atar, (den Sohn) des Ahura Mazdah, den geschäftigsten der Amesha Spenta's.[2] 2. 146.

3. Ich widme (es), ich vollziehe (es) für die Tagesabteilungs(götter),die Ratav's des Asha; für den ashaheiligen Havanay, den Ratav des Asha;
ich widme (es), ich vollziehe (es)
für Savanghay und den ashaheiligen Visya, den Ratav des Asha;
ich widme (es), ich vollziehe (es)
für den weite Fluren besitzenden, tausendohrigen, zehntausendäugigen Mithra, den bei (seinem) Namen angerufenen Yazata, (und) für den gute Weide bietenden Raman.

4. Ich widme (es), ich vollziehe (es)
für den ashaheiligen Rapithwina, den Ratav des Asha;
ich widme (es), ich vollziehe (es)
für Fradat-fshav und den ashaheiligen Zantuma, den Ratav des Asha;
ich widme (es), ich vollziehe (es)
für Asha Vahishta und für Atar, (den Sohn) des Ahura Mazdah.

5. Ich widme (es), ich vollziehe (es)
für den ashaheiligen Uzayeirina, den Ratav des Asha;
ich widme (es), ich vollziehe (es)
für Fradat-vira und den ashaheiligen Dahyuma, den Ratav des Asha;
ich widme (es), ich vollziehe (es)
für den hohen Gott Napat Apam und für das mazdahgeschaffene Wasser.

6. Ich widme (es), ich vollziehe (es)
für den ashaheiligen Aiwisruthrima Aibigaya, den Ratav des Asha
ich widme (es), ich vollziehe (es)
für Fradat-vispam-hujyatay und den ashaheiligen Zarathushtro-tema, den Ratav des Asha;
ich widme (es), ich vollziehe (es)
für die Fravashay's der Ashagläubigen und für die Scharen von Heldensöhnen besitzenden Frauen und für die Yairya Hushitay und für den gutgebauten schöngewachsenen Ama und für den ahurageschaffenen Verethaghna und für die siegreiche Uparatat.

7. Ich widme (es), ich vollziehe (es)
für den ashaheiligen Ushahina, den Ratav des Asha;
ich widme (es), ich vollziehe (es)
für Berejya und den ashaheiligen Nmanya, den Ratav des Asha;
ich widme (es), ich vollziehe (es)
für den ashafrommen, die Belohnungen verschaffenden, siegreichen, Hab und Gut förderden Sraosha; für den gerechtesten Rashnav und für die Hab und Gut fördernde, Hab und Gut mehrende Arshtat.

8. Ich widme (es), ich vollziehe (es)
für die Monats(götter), die Ratav's des Asha; für den ashaheiligen Antare-mah, den Ratav des Asha;
ich widme (es), ich vollziehe (es)

für Pereno-mah und den ashaheiligen Vishaptatha, den Ratav des Asha.

9. Ich widme (es), ich vollziehe (es)
für die Jahreszeiten(götter), die Ratav's des Asha; für den ashaheiligen Maidhyoi-zaremaya, den Ratav des Asha;
ich widme (es), ich vollziehe (es)
für den ashaheiligen Maidhyoisham, den Ratav des Asha;
ich widme (es), ich vollziehe (es)
für den ashaheiligen Paitish-hahya, den Ratav des Asha;
ich widme (es), ich vollziehe (es)
für den am Eintrieb der Herden und am Widdersprung kenntlichen ashaheiligen Ayathrima, den Ratav des Asha;
ich widme (es), ich vollziehe (es)
für den ashaheiligen Maidhyairya, den Ratav des Asha;
ich widme (es), ich vollziehe (es)
für den ashaheiligen Hamaspathmaedaya, den Ratav des Asha;
ich widme (es), ich vollziehe (es)
für die Jahres(götter), die Ratav's des Asha.

10. Ich widme (es), ich vollziehe (es)
für alle die Ratav's, die die dreiunddreißig nächsten mit Havanay sich einfindenden Ratav's des Asha sind, welche (als die) des besten Asha von Mazdah [dem Zarathushtra] geoffenbart, von Zarathushtra [der Welt] verkündet sind.[1] 1. 1164.

11. Ich widme (es), ich vollziehe (es)
für die beiden, Ahura (und) Mithra, die beiden hohen gefahrentrücken ashaheiligen; und für die Sterne, die zum heiligen Geist gehörigen Schöpfungen, und für den prächtigen glanzvollen Tishtrya-Stern und für den des Rindes Ursprung bildenden Mond und für den schnelle Rosse besitzenden Hvarexshaeta, das Auge des Ahura Mazdah; für Mithra, den Landesherrn der Länder.
Ich widme (es), ich vollziehe (es)
für (den Tag des) prächtigen hoheitsvollen Ahura Mazdah [Im Gebet wird hier der Name des gegenwärtigen Tages.];
ich widme (es), ich vollziehe (es)
für (den Monat der) Fravashay's [der Name des laufenden Monats eingesetzt.] der Ashagläubigen.

12. Ich widme (es), ich vollziehe (es)
für dich, den Atar, den Sohn des Ahura Mazdah, samt allen Feuer(arte)n;
ich widme (es), ich vollziehe (es)
für die guten Wasser, für alle mazdahgeschaffenen Wasser und für alle mazdahgeschaffenen Pflanzen.

13. Ich widme (es), ich vollziehe (es)
für den heiligen, ashaheiligen, energisch antreibenden Manthra; für das gegen die Daeva's gerichtete Gesetz; für das von Zarathushtra stammende Gesetz; für die lange Uberlieferung; für die gute mazdayasnische Religion.

14. Ich widme (es), ich vollziehe (es)
für das mazdahgeschaffene, das Behagen des Asha gewährende Gebirge Ushi- darena und für alle das Behagen des Asha, viel Behagen gewährenden mazdahgeschaffenen Gebirge; für die mazdahgeschaffene kavische Herrlichkeit und für die unnahbbare

mazdahgeschaffene Herrlichkeit [Beide Male xvarenah-.];
ich widme (es), ich vollziehe (es)
für die gute Ashay, für die gute Chistay, für die gute Eretay, für die gute Rasastat, für den Glanz [Beide Male xvarenah-.] (und) für den mazdahgeschaffenen Nutzen.

15. Ich widme (es), ich vollziehe (es)
für die dahmamäßige gute Afritay und für den Gemeinder, den ashagläubigen Mann, und für den starken heldenhaften Yazata Damoish Upamana.

16. Ich widme (es), ich vollziehe (es)
für diese (unsere) Stätten und Wohuplätze und Weideländer und Wohnungen und Tränken; für die Wasser und Länder und Pflanzen;
für die Erde hier und den Himmel dort[2] und für den ashaheiligen Wind; für die Sterne, den Mond, die Sonne, den anfangslosen unvergänglichen Lichtraum
und für alle Geschöpfe des heiligen Geistes, für die ashagläubigen (männlichen) und ashagläbigen (weiblichen), die Ratav's des Asha. 2. 1664.

17. Ich widme (es), ich vollziehe (es)
für den hohen Ratav, den des Asha; für die(se) Ratav's, die Tages- und Tagesabteilungs- und Monats- und Jahreszeiten- und Jahres-(götter), die die Ratav des Asha sind: in der Zeit der Haomabereitung.

18. Ich widme (es), ich vollziehe (es)
für die starken, rings siegreichen Fravashay's der Ashagläubigen;
für die Fravashay's der ersten Glaubenslehrer;[3] 3. 877.
für die Fravashay's der Nächstverwanden; 4. 1783.
für die Fravashay meiner eigenen Seele.[4]

19. Ich widme (es), ich vollziehe (es)
für alle Ratav's des Asha;
ich widme (es), ich vollziehe (es)
für all gutes schenkenden geistigen und stofflichen Yazata's, die ihm, dem besten Asha, gemäß zu verehren und zu preisen sind.

20. O ashaheiliger Havanay, Ratav des Asha; o ashaheiliger Savanghay, Ratav des Asha; o ashaheiliger Rapithwina, Ratav des Asha; o ashaheiliger Uzayeirina, Ratav des Asha; o ashaheiliger Aiwisruthrima Aibigaya, Ratav des Asha; o ashaheiliger Ushahina, Ratav des Asha!

21. Wenn ich dich gekränkt habe, wenn im Gedanken, wenn im Wort, wenn in der Tat, wenn absichtlich, wenn unabsichtlich:[5] 5. 1656.
(so) preise und lobe ich dich dafür, (so) widme ich (es) dir,[6] wenn 6. 1318.
ich dich darin versäumt habe,[7]nämlich in der Verehrung und im 7. 1494.
Gebet.

22. O all (ihr) größten ashaheiligen Ratav's, Ratav's des Asha! Wenn ich euch gekränkt habe, wenn im Gedanken, wenn im Wort, wenn in der Tat, wenn absichlich, wenn unabsichlich:[8] 8. 1656.
(so) preise und lobe ich euch dafür, (so) widme ich (es) euch, wenn ich euch darin versäumt habe, nämlich in der Verehrung und im Gebet.

23. Als Mazdahanbeter, als Zarathushtraanhänger will ich das Glaubensgelübde ablegen,[9] den Daeva's feind, Ahura's Lehre

zugetan:
Dem ashaheiligen Havanay, dem Ratav des Asha, zu Verehrung und Preis und Befriedigung und Lob; 9. 1362.
dem Savanghay und dem ashaheiligen Visya, dem Ratav des Asha, zu Verehrung und Preis und Befriedigung und Lob;
zu Verehrung und Preis und Befriedigung und Lob d(ies)er Ratav's, der Tages- und Tagesabteilungs- und Monats- und Jahreszeiten- und Jahres-(götter).

2.

[English]

1. Die Zaothra's hole ich her zu verehren, das Baresman hole ich her zu verehren;
das Baresman hole ich her zu verehren, die Zaothra's hole ich her zu verehren;
die Zaothra's samt Baresman hole ich her zu verehren,
das Baresman samt Zaotra's hole ich her zu verehren;
mit diesem Zaothra hole ich dies Baresman her zu verehren,
mit diesem Baresman hole ich dies Zaothra her zu verehren;
dies Baresman samt Zaothra's hole ich her zu verehren;
samt Zaothra's, samt Gürtelband hole ich dies ashamäßig gespreitete Baresman her zu verehren.

2. Mit diesem Zaothra und Baresman
hole ich her zu verehren den ashaehrwürdigen Ahura Mazdah, den Ratav des Asha;
hole ich her zu verehren die gutherrschenden wohlmeinenden Amesha Spenta's.

3. Mit diesem Zaothra und Baresman
hole ich her zu verehren die ashaheiligen Tagesabteilungs(götter), die Ratav des Asha;
hole ich her zu verehren den ashaheiligen Havanay, den Ratav des Asha;
hole ich her zu verehren den Savanghay und den ashaheiligen Visya, den Ratav des Asha.
Mit diesem Zaothra und Baresman
hole ich her zu verehren den weite Fluren besitzenden, tausendohrigen zehntausendäugigen Mithra, den bei (seinem) Namen angerufenen Yazata;
hole ich her zu verehren den gute Weide bietenden Raman.

4. Mit diesem Zaothra und Baresman
hole ich her zu verehren den ashaheiligen Rapithwina, den Ratav des Asha;
hole ich her zu verehren den Fradat-fshav und den ashaheiligen Zantuma, den Ratav des Asha.
Mit diesem Zaothra und Baresman
hole ich her zu verehren den Asha Vahishta und den Atar, den Sohn des Ahura Mazdah.

5. Mit diesem Zaothra und Baresman
hole ich her zu verehren den ashaheiligen Uzayeirina, den Ratav des Asha;
hole ich her zu verehren den Fradat-vira und den ashaheiligen Dahyuma, den Ratav des Asha.
Mit diesem Zaothra und Baresman

hole ich her zu verehren den hohen Gott, den strahlenden Gebieter,
den schnelle Rosse besitzenden Apam Napat;
und hole ich her zu verehren das ashaheilige mazdahgeschaffene
Wasser.

6. Mit diesem Zaothra und Baresman
hole ich her zu verehren den ashaheiligen Aiwisruthrima Aibigaya
den Ratav des Asha;
hole ich her zu verehren den Fradat-vispam-hujyatay und den
ashaheiligen Zarathushtro-tema, den Ratav des Asha.
Mit diesem Zaothra und Baresman
hole ich her zu verehren die guten gewaltigen heiligen Fravashay's
der Ashagläubigen
und hole ich her zu verehren die Scharen von Heldensöhnen
besitzenden Frauen
und hole ich her zu verehren die Yairya Hushitay
und hole ich her zu verehren den gutgebauten, schöngewachsenen
Ama
und hole ich her zu verehren den ahurageschaffenen Verethraghna
und hole ich her zu verehren die siegreiche Uparatat.

7. Mit diesem Zaothra und Baresman
hole ich her zu verehren den ashaheiligen Ushahina, den Ratav des
Asha;
hole ich her zu verehren den Berejya und den ashaheiligen Nmanya,
den Ratav des Asha.
Mit diesem Zaothra und Baresman
hole ich her zu verehren den ashafrommen schöngewachsenen
siegreichen, Hab und Gut fördernden ashaheiligen Sraosha, den
Ratav des Asha;
hole ich her zu verehren den gerechtesten Rashnav
und hole ich her zu verehren die Hab und Gut fördernde, Hab und
Gut mehrende Arshtat.

8. Mit diesem Zaothra und Baresman
hole ich her zu verehren die ashaheiligen Monats(götter), die Ratav
des Asha;
hole ich her zu verehren den ashaheiligen Antaremah, den Ratav des
Asha;
hole ich her zu verehren den Pereno-mah und den ashaheiligen
Vishaptatha, den Ratav des Asha.

9. Mit diesem Zaothra und Baresman
hole ich her zu verehren die ashaheiligen Jahreszeiten(götter), die
Ratav des Asha;
hole ich her zu verehren den ashaheiligen Maidhyoi-zaremaya, den
Ratav des Asha.
Mit diesem Zaothra und Baresman hole ich her zu verehren den
ashaheiligen Maidhyoisham, den Ratav des Asha.
Mit diesem Zaothra und Baresman hole ich her zu verehren den
ashaheiligen Paitish-hahya, den Ratav des Asha.
Mit diesem Zaothra und Barasman hole ich her zu verehren den am
Eintrieb der Herden und am Widdersprung kenntlichen ashaheiligen
Ayathrima, den Ratav des Asha.
Mit diesem Zaothra und Baresman hole ich her zu verehren den
ashaheiligen Maidhyairya, den Ratav des Asha.
Mit diesem Zaothra und Baresman hole ich her zu verehren den

ashaheiligen Hamaspathmaedaya, den Ratav des Asha.
Mit diesem Zaothra und Baresman hole ich her zu verehren die ashaheiligen Jahres(götter), die Ratav's des Asha.

10. Mit diesem Zaothra und Baresman hole ich her zu verehren alle Ratav's des Asha, die die dreiunddreißig nächsten mit Havanay sich einfindenden Ratav's des Asa sind, welche (als die) des besten Asha von Mazdah [dem Zarathushtra] geoffenbart, von Zarathushtra [der Welt] verkündet sind [1164.].

11. Mit diesem Zaothra und Bareshnum
hole ich her zu verehren die beiden, Ahura (und) Mithra, die beiden hohen gefahrentrückten ashaheiligen;
hole ich her zu verehren Sterne und Mond und Sonne (und) - mittelst der Baresman-Pflanzen - den Mithra, den Landesherrn aller Länder.
Mit diesem Zaothra und Baresman hole ich her zu verehren den prächtigen hoheitsvollen Ahura Mazdah [Im Gebet wird heir der Name des Gottes des gegenwärtigen Tages,].
Mit diesem Zaothra und Baresman hole ich her zu verehren die guten gewaltigen heiligen Fravashay's [des laufenden Monats eingesetzt.] der Ashagläubigen.

12. Mit diesem Zaothra und Baresman hole ich her zu verehren dich, den ashaheiligen Atar, den Sohn des Ahura Mazdah, den Ratav des Asha, samt allen Feuer(arte)n.
Mit diesem Zaothra und Baresman
hole ich her zu verehren die guten besten mazdahgeschaffenen ashaheiligen Wasser;
hole ich her zu verehren alle mazdahgeschaffenen ashaheiligen Wasser;
hole ich her zu verehren alle mazdahgeschaffenen ashaheiligen Pflanzen.

13. Mit diesem Zaothra und Baresman
hole ich her zu verehren den heiligen hochherrlichen Mathra;
hole ich her zu verehren das gegen die Daeva's gerichtete Gesetz;
hole ich her zu verehren das von Zarathushtra stammende Gesetz;
hole ich her zu verehren die lange Uberlieferung;
hole ich her zu verehren die gute mazdayasniche Religion.

14. Mit diesem Zaothra und Baresman
hole ich her zu verehren das Gebirge Ushi-darena, den mazdahgeschaffenen, das Behagen des Asha gewährenden Yazata;
hole ich her zu verehren alle das Behagen des Asha, viel Behagen gewährenden mazdahgeschaffenen ashaheiligen Gebirge, die Ratav's des Asha;
hole ich her zu verehren die starke mazdahgeschaffene kavische Herrlichkeit;
hole ich her zu verehren die starke mazdahgeschaffene unnahbare Herrlichkeit [Beide Male xvarenah-.].
Mit diesem Zaothra und Baresman
hole ich her zu verehren die gute Ashay, die strahlende hohe kraftvolle schöngewachsene segensreiche;
hole ich her zu verehren den mazdahgeschaffenen Glanz [Beide Male xvarenah-.];
hole ich her zu verehren den mazdahgeschaffenen Nutzen.

15. Mit diesem Zaothra und Baresman

hole ich her zu verehren die dahmamäßige gute Afritay;
hole ich her zu verehren den Gemeinder, den ashagläubigen Mann;
und hole ich her zu verehren den starken heldenhaften Yazata Damoish Upamana.

16. Mit diesem Zaothra nnd Baresman
hole ich her zu verehren diese (unsere) Wasser und Länder und Pflanzen;
hole ich her zu verehren diese (unsere) Stätten und Wohnplätze und Weideländer und Wohnungen und Tränken;
und hole ich her zu verehren diesen (unsern) Herrn des Wohnplatzes, ihn, den Ahura Mazdah.

17. Mit diesem Zaothra und Baresman hole ich her zu verehren alle größten Ratav's: die Tages-, Tagesabteilungs-, Monats-, Jahreszeiten-, Jahres-(götter).
Mit diesem Zaothra und Baresman hole ich her zu verehren die guten gewaltigen heiligen Fravashay's der Ashagläubigen.

18. Mit diesem Zaothra und Baresman
hole ich her zu verehren alle ashaheiligen Yazata's;
hole ich her zu verehren alle Ratav's des Asha: um die Zeit der Haomabereitung, wenn Savanghay und Visya die Ratavschaft (haben), wenn alle größten Ratav's die Ratavschaft (haben) [1500(?).].

3.

[English]

1. Mit dem samt Zaothra dargebrachten Baresman hole ich zur Zeit der Haomabereitung zu verehren als Nahrung (nämlich) als Myazda die beiden, Haurvatat (und) Ameretatat [Hier als Bezeichnung für die von H. und A. geschützten Wasser und Pflanzen.], (und) die guttätige Milch:
um zufriedenzustellen Ahura Mazdah (und) die Amesa Spenta's,
um zufriedenzustellen den ashafrommen, die Belohnungen verschaffenden, siegreichen, Hab und Gut fördernden Sraosha.

2. Zu verehren hole ich her Haoma(pflanze) und Haoma(trank), um zufriedenzustellen die Fravashay des ashagläubigen Zarathushtra Spitama;
zu verehren hole ich her Brennholz mit Räucherwerk, um zufriedenzustellen dich, den Atar, den Sohn des Ahura Mazdah.

3. Zu verehren hole ich her die Haoma's, um zufriedenzustellen die guten Wasser, die guten mazdahgeschaffenen Wasser;
zu verehren hole ich her das für den Haoma bestimmte Wasser,
zu verehren hole ich her die flüssige Milch,
zu verehren hole ich her die ashamäßig aufgesetzte Hadhanaepata-Pflanze:
um zufriedenzustelln die mazdahgeschaffenen Wasser.

4. Zu verehren hole ich her samt Zaothra's, samt Gürtelband dies ashamäßig gespreitete Baresman,
um zufriedenzustellen die Amesha Spenta's.
Zu verehren hole ich her die gutgedachten, gutgesagten, gutgetanen Sprüche,
zu verehren hole ich her das Aufsagen der Gatha's,

zu verehren hole ich her die gut ausgeführten Befehle [1850.],
zu verehren hole ich her diesen Erwerb des Anspruchs auf das (andere) Leben und des (höchsten) Anrechts und die Ratavbefriedigung [Eins der beiden ca ist ausgelassen.] der Ratav's:
um zufriedenzustellen die ashaheiligen geistigen (und) stofflichen Yazata's
und um zufriedenzustellen meine eigene Seele [1783.].

5. Zu verehren hole ich her die Tagesabteilungs(götter), die Ratav's des Asha;
zu verehren hole ich her den ashaheiligen Havanay, den Ratav des Asha;
zu verehren hole ich her den Savanhay und den ashaheiligen Visya, den Ratav des Asha;
zu verehren hole ich her den weite Fluren besitzenden, tausendohrigen, zehntausendäugigen Mithra, den bei (seinem) Namen angerufenen Yazata, (und) den gute Weide bietenden Raman.

6. Zu verehren hole ich her den ashaheiligen Rapithwina, den Ratav des Asha;
zu verehren hole ich her den Fradat-fshav und den ashaheiligen Zantuma, den Ratav des Asha;
zu verehren hole ich her den Asha Vahishta und den Atar, (den Sohn) des Ahura Mazdah.

7. Zu verehren hole ich her den ashaheiligen Uzayeirina, den Ratav des Asha;
zu verehren hole ich her den Fradat-vira und den ashaheiligen Dahyuma, den Ratav des Asha;
zu verehren hole ich her den hohen Gott Napat Apam und das mazdahgeschaffene Wasser.

8. Zu verehren hole ich her den ashaheiligen Aiwisruthrima Aibigaya, den Ratav des Asha;
zu verehren hole ich her den Fradat-vispam-hujyatay und den ashaheiligen Zarathushtro-tema, den Ratav des Asha;
zu verehren hole ich her die Fravashay's der Ashagläubigen und die Scharen von Heldensöhnen besitzenden Frauen und die Yairya Hushitay und den gutgebauten schöngewachsenen Ama und den ahurageschaffenen Verethraghna und die siegreiche Uparatat.

9. Zu verehren hole ich her den ashaheiligen Ushahina, den Ratav des Asha;
zu verehren hole ich her den Berejya und den ashaheiligen Nmanya, den Ratav des Asha;
zu verehren hole ich her den ashafrommen, die Belohnungen verschaffenden, siegreichen, Hab und Gut fördernden Sraosha, den gerechtesten Rashnav und die Hab und Gut fördernde, Hab und Gut mehrenide Arshtat.

10. Zu verehren hole ich her die Monats(götter), die Ratav's des Asha; den ashaheiligen Antaremah, den Ratav des Asha;
zu verehren hole ich her den Pereno-mah und den ashaheiligen Vishaptatha, den Ratav des Asha,

11. Zu verehren hole ich her die Jahreszeiten(götter), die Ratav's des Asha; den ashaheiligen Maidhyoi-zaremaya, den Ratav des Asha;

zu verehren hole ich her den ashaheiligen Maidhyoisham, dem Ratav des Asha;
zu verehren hole ich her den ashaheiligen Paitish-hahya, den Ratav des Asha;
zu verehren hole ich her den am Eintrieb der Herden und am Widdersprun kenntlichen ashaheiligen Ayathrima, den Ratav des Asha;
zu verehren hole ich her den ashaheiligen Maidhyairya, den Ratav des Asha;
zu verehren hole ich her den ashaheiligen Hamaspathmaedaya, den Ratav des Asha;
zu verehren hole ich her die Jahres(götter), die Ratav's des Asha.

12. Zu verehren hole ich her alle die Ratav's, die die dreiunddreißig nächsten mit Havanay sich einfindenden Ratav's des Asha sind, welche (als die) des besten Asha von Mazdah [dem Zarathushtra] geoffenbart, von Zarathushtra [der Welt] verkündet sind [1164.].

13. Zu verehren hole ich her die beiden, Ahura (und) Mithra, die beiden hohen gefahrentrücken ashaheiligen, und die Sterne, die zum heiligen Geist gehörigen Schöpfungen, und den prächtigen glanzvollen Tishtrya-Stern und den des Rindes Ursprung bildenden Mond und den schnelle Rosse besitzenden Hvarexshaeta, das Auge des Ahura Mazdah; den Mithra, den Landesherrn der Länder.
Zu verehren hole ich her (den Tag des) prächtigen hoheitsvollen Ahura Mazdah [s. Y1.11 No. 2 und 3.];
zu verehren hole ich her (den Monat der) Fravashay's der Ashagläubigen.

14. Zu verehren hole ich her dich, den Atar, den Sohn des Ahura Mazdah, samt allen Feuer(arte)n;
zu verehren hole ich her die guten Wasser, alle mazdahgeschaffenen Wasser und alle mazdahgeschaffenen Pflanzen.

15. Zu verehren hole ich her den heiligen, ashaheiligen, energisch antreibenden Manthra; das gegen die Daeva's gerichtete Gesetz; das vom Zarathushtra stammende Gesetz; die lange Uberlieferung; die gute mazdayasnische Religion.

16. Zu verehren hole ich her das mazdahgeschaffene, das Behagen des Asha gewährende Gebirge Ushi-darena und alle das Behagen des Asha, veil Behagen gewährenden mazdahgeschaffenen Gebirge; die mazdahgeschaffene kavische Herrlichkeit und die unnahbare mazdahgeschaffene Herrlichkeit [Beide Male xvarenah-.];
zu verehren hole ich her die gute Ashay, die gute Chistay, die gute Eretay, die gute Rasastat, den Glanz [Beide Male xvarenah-.] (und) den mazdahgeschaffenen Nutzen.

17. Zu verehren hole ich her die dahmamäßige gute Afritay und den Gemeinder, den ashagläubigen Mann, und den starken heldenhaften Yazata Damois Upamana.

18. Zu verehren hole ich her
diese (unsere) Stätten und Wohnplätze und Weideländer und Wohnungen und Tränken; die Wasser und Länder und Pflanzen; die Erde hier und den Himmel dort [1664.] und den ashaheiligen Wind; die Sterne, den Mond, die Sonne, den anfangslosen

unvergänglichen Lichtraum
und alle Geschöpfe des heiligen Geistes, die ashagläubigen (männlichen) und ashagläubigen (weiblichen), die Ratav's des Asha.

19. Zu verehren hole ich her den hohen Ratav, den des Asha; die(se) Ratav's, die Tages- und Tagesabteilungs- und Monats- und Jahreszeiten- und Jahres-(götter), die die Ratav's des Asha sind: in der Zeit der Haomabereitung.

20. Zu verehren hole ich her als Nahrung (nämlich) als Myazda die beiden, Haurvatat [s. Y3.1 No. 3.] (und) Ameretatat, (und) die guttätige Milche, um zufriedenzustellen den ashafrommen heldenhaften Sraosha, (der) das heilige Wort in sich aufgenommen hat, das starke Holz schwingt [Gemeint ist eine Waffe aus Holz, Keule oder Spieß.], den ahurischen, bei (seinem) Namen angerufenen Yazata.

21. Zu verehren hole ich her Haoma(pflanze) und Haoma(trank), um zufriedenzustellen die Fravashay des ashaheiligen Zarathushtra Spitama, des bei (seinem) Namen angerufenen Yazata; zu verehren hole ich her Brennholz mit Räucherwerk, um zufriedenzustellen dich, den Atar, den Sohn des Ahura Mazdah, den bei (seinem) Namen angerufenen Yazata.

22. Zu verehren hole ich her
die starken, rings siegreichen Fravashay's der Ashagläubigen,
die Fravashay's der ersten Glaubenslehrer [877.],
die Fravashay's der Nächstverwandten.

23. Zu verehren hole ich her alle Ratav's des Asha;
zu verehren hole ich her all die gutes schenkenden geistigen und stofflichen Yazata's, die ihm, dem besten Asha, gemäß zu verehren und zu preisen sind.

24. Als Mazdahanbeter, als Zarathushtraanhänger will ich das Glaubensgelübde ablegen, den Daeva's feind, Ahura's Lehre zugetan:
Dem ashaheiligen Havanay, dem Ratav des Asha, zu Verehrung und Preis und Befriedigung und Lob;
dem Savanhay und dem ashaheiligen Visya, dem Ratav des Asha, zu Verehrung und Preis und Befriedigung und Lob;
zu Verehrung und Preis und Befriedigung und Lob d(ies)er Ratav's, der Tages- und Tagesabteilungs- und Monats- und Jahreszeiten- und Jahres(götter).

25. "Wie der beste Oberherr" [s. Y27.13.] soll mir der Zaotar aufsagen,
"wie der beste Oberherr" soll mir er, der Zaotar, aufsagen;
"so der [beste] Richter (ist er) [Zarathushtra] gemäß dem heiligen Recht" [s. Y27.13.] soll der wissende Asagläubige [die Gemeinde] aufsagen.

4.

[English]

1. Diese guten Gedanken und guten Reden und guten Taten; diese Haoma's und Myazda's und Zaothra's und das ashamäßig gespreitete Baresman und das guttätige Rind [Beide Male gav-; vgl. Y3.20.]; die beiden, Haurvatat (und) Ameretatat [s. Y3.1 No. 3.],

und die guttätige Milch [Beide Male gav-; vgl. Y3.20.]; Haoma(pflanze) und Haoma(trank); Brennholz und Räucherwerk; deisen Erwerb des Anspruch auf das (andere) Leben und des (höchsten) Anrechs und die Ratavbefriedigung [Eins der beiden cha ist ausgelassen.] der Ratav's und das Aufsagen der Gatha's (und) die gut ausgeführten Befehle [1850.]:
(all dies) widmen und weihen wir.

2. So weihen wir sie denn
dem Ahura Mazdah und dem ashafrommen Sraosha und den Amesha Spenta's und den Fravashay's der Ashagläubigen und den Seelen der Ashagläubigen und dem Atar, (dem Sohn) des Ahura Mazdah und hohen Ratav, und auch der gesamten Schöpfung des Ashaehrwürdigen zu Verehrung und Preis und Befriedigung und Lob.

3. So weihen wir sie denn,
diese guten Gedanken und guten Reden und guten Taten; diese Haoma's und Myazda's und Zaothra's und das ashamäßig gespreitete Baresman und das guttätige Rind [s. Y4.1 No. 3.]; die beiden, Haurvatat (und) Ameretatat [s. Y3.1 No. 3.], und die guttätige Milch [s. Y4.1 No. 3.]; Haoma(pflanze) und Haoma(trank); Brennholz und Räucherwerk; diesen Erwerb des Anspruchs auf das (andere) Leben und des (höchsten) Anrechts und die Ratavbefriedigung [Eins der beiden cha ist ausgelassen.] der Ratav's und das Aufsagen der Gatha's (und) die gutausgeführten Befehle [1850.]: (all dies) widmen und weihen wir.

4. So weihen wir sie denn
den gutherrschenden wohlmeinenden, immer lebenden, immer gedeihenden Amesha Spenta's, (den männlichen), die zum guten Sinn halten [1706.], und (den weiblichen), die ebenso (tun) [387.].

5. So weihen wir sie denn sehr zahlreich,
um dies (unser) Haus zum Gedeihen zu bringen (und) das Vieh und die ashagläubigen Menschen dieses Hauses, (die) geboren (sind) und künftig geboren (werden) [1658.], (dieses Hauses), wozu sie gehören [?].

6. So weihen wir sie denn den guten Fravashay's der Ashagläubigen, die stark und rings siegreich (sind), damit sie den Ashagläubigen helfen.

7. So weihen wir sie denn
dem Schöpfer Ahura Mazdah, dem prächtigen hoheitsvollen, dem geistigen Geist, (und) den Amesha Spenta's
zu Verehrung und Preis und Befriedigung und Lob.

8. So weihen wir sie denn
den Tagesabteilungs(göttern), den Ratav des Asha; dem ashaheiligen Havanay, dem Ratav des Asha,
zu Verehrung und Preis und Befriedigung und Lob.
So weihen wir sie denn
dem Savanhay und dem ashaheilgen Visya, dem Ratav des Asha,
zu Verehrung und Preis und Befriedigung und Lob.
So weihen wir sie denn
dem weite Fluren besitzenden, tausendohrigen, zehntausendäugigen Mithra, dem bei (seinem) Namen angerufenen Yazata, (und) dem gute Weide bietenden Raman

zu Verehrung und Preis und Befriedigung und Lob.

9. So weihen wir sie denn
dem ashaheiligen Rapithwina, dem Ratav des Asha,
zu Verehrung und Preis und Befriedigung und Lob.
So weihen wir sie denn
dem Fradat-fshav und dem ashaheiligen Zantuma, dem Ratav des Asha,
zu Verehrung und Preis und Befriedigung und Lob.
So weihen wir sie denn
dem Asha Vahishta und dem Atar, (dem Sohn) des Ahura Mazdah,
zu Verehrung und Preis und Befriedigung und Lob.

10. So weihen wir sie denn
dem ashahheiligen Uzayeirina, dem Ratav des Asha,
zu Verehrung und Preis und Befriedigung und Lob.
So weihen wir sie denn
dem Fradat-vira und dem ashaheiligen Dahyuma, dem Ratav des Asha,
zu Verehrung und Preis und Befriedigung und Lob.
So weihen wir sie denn
dem hohen Gott Napat Apam und dem mazdahgeschaffenen Wasser
zu Verehrung und Preis und Befriedigung und Lob.

11. So weihen wir sie denn
dem ashaheiligen Aiwisruthrima Aibigaya, dem Ratav des Asha,
zu Verehrung und Preis und Befriedigung und Lob.
So weihen wir sie denn
dem Fradat-vispam-hujyatay und dem ashaheiligen Zarathushtro-tema, dem Ratav des Asha,
zu Verehrung und Preis und Befriedigung und Lob.
So weihen wir sie denn
den Fravashay's der Ashagläubigen und den Scharen von Heldensöhnen besitzenden Frauen und der Yairya Hushitay und dem gutgebauten schöngewachsenen Ama und dem ahurageschaffenen Verethrakhna und der siegreichen Uparatat
zu Verehrung und Preis und Befriedigung und Lob.

12. So weihen wir sie denn
dem ashaheiligen Ushahina, dem Ratav des Asha,
zu Verehrung und Preis und Befriedigung und Lob.
So weihen wir sie denn
dem Berejya und dem ashaheiligen Nmanya, dem Ratav des Asha,
zu Verehrung und Preis und Befriedigung und Lob.
So weihen wir sie denn
dem ashafrommen, die Belohnungen verschaffenden, siegreichen, Hab und Gut fördernden Sraosha; dem gerechtesten Rashnav und der Hab und Gut fördernden, Hab und Gut mehrenden Arshtat
zu Verehrung und Preis und Befriedigung und Lob.

13. So weihen wir sie denn
den Monats(göttern), den Ratav's des Asha; dem ashaheiligen Antare-mah, dem Ratav des Asha,
zu Verehrung und Preis und Befriedigung und Lob.
So weihen wir sie denn
dem Pereno-mah und dem ashaheiligen Vishaptatha, dem Ratav des Asha,
zu Verehrung und Preis und Befriedigung und Lob.

14. So weihen wir sie denn
den Jahreszeiten(göttern), den Ratav's des Asha; dem asaheiligen Maidhyoi-zaremaya, dem Ratav des Asha,
zu Verehrung und Preis und Befriedigung und Lob.
So weihen wir sie denn
dem ashaheiligen Maidhyoisham, dem Ratav des Asha,
zu Verehrung und Preis und Befriedigung und Lob.
So weihen wir sie denn
dem ashaheiligen Paitish-hahya, dem Ratav des Asha,
zu Verehrung und Preis und Befriedigung und Lob.
So weihen wir sie denn
dem am Eintrieb der Herden und am Widdersprung kenntlichen ashaheiligen Ayathrima, dem Ratav des Asha,
zu Verehrung und Preis und Befriedigung und Lob.
So weihen wir sie denn
dem ashaheiligen Maidhyairya, dem Ratav des Asha,
zu Verehrung und Preis und Befriedigung und Lob.
So weihen wir sie denn
dem ashaheiligen Hamaspathmaedaya, dem Ratav des Asha,
zu Verehrung und Preis und Befriedigung und Lob.
So weihen wir sie denn
den Jahres(göttern), den Ratav's des Asha,
zu Verehrung und Preis und Befriedigung und Lob.

15. So weihen wir sie denn
allen den Ratav's, die die dreiunddreißig nächsten mit Havanay sich einfindenden Ratav's des Asha sind, welche (als die) des besten Asha von Mazdah [dem Zarathushtra] geoffenbart, von Zarathushtra [der Welt] verkündet sind [1164.],
zu Verehrung und Preis und Befriedigung und Lob.

16. So weihen wir sie denn
den beiden, Ahura (und) Mithra, den beiden hohen gefahrentrückten ashaheiligen; und den Sternen, den zum heiligen Geist gehörigen Schöpfungen; und dem prächtigen glanzvollen Tishtrya-Stern und dem des Rindes Ursprung bildenden Mond und dem schnelle Rosse besitzenden Hvarexshaeta, dem Auge des Ahura Mazdah; dem Mithra, dem Landesherrn der Länder,
zu Verehrung und Preis und Befriedigung und Lob.
So weihen wir sie denn
(dem Tag des) prächtigen hoheitsvollen Ahura Mazdah [s. Y1.11 No. 2 und 3.]
zu Verehrung und Preis und Befriedigung und Lob.
So weihen wir sie denn
(dem Monat der) Fravashay's [s. Y1.11 No. 2 und 3.] der Ashagläubig'en
zu Verehrung und Preis und Befriedigung und Lob.

17. So weihen wir sie denn
dir, dem Atar, dem Sohn des Ahura Mazdah, samt allen Feuer(arte)n,
zu Verehrung und Preis und Befriedigung und Lob.
So weihen wir sie denn
den guten Wassern, allen mazdahgeschaffenen Wassern und allen mazdahgeschaffenen Pflanzen
zu Verehrung und Preis und Befriedigung und Lob.

18. So weihen wir sie denn
dem heiligen, ashaheiligen, energisch antreibenden Manthra, dem gegen die Daeva's gerichteten Gesetz, dem von Zarathushta stammenden Gesetz, der langen Uberlieferung, der guten mazdayasnischen Religion
zu Verehrung und Preis und Befriedigung und Lob.

19. So weihen wir sie denn
dem mazdahgeschaffenen, das Behagen des Asha gewährenden Gebirge Ushi- darena und allen das Behagen des Asha, viel Behagen gewährenden, mazdahgeschaffenen Gebirgen; der mazdahgeschaffenen kavischen Herrlichkeit und der unnahbaren mazdahgeschaffenen Herrlichkeit [Beide Male xvarenah-.]
zu Verehrung und Preis und Befriedigung und Lob.
So weihen wir sie denn
der guten Ashay, der guten Chistay, der guten Eretay, der guten Rasastat, dem Glanz [Beide Male zvarenah-.] (und) dem mazdahgeschaffenen Nutzen
zu Verehrung und Preis und Befriedigung und Lob.

20. So weihen wir sie denn
der dahmamäßigen guten Afritay und dem Gemeinder, dem ashagläubigen Mann, und dem starken heldenhaften Yazata Damoish Upamana
zu Verehrung und Preis und Befriedigung und Lob.

21. So weihen wir sie denn
diesen (unsern) Stätten und Wohnplätzen und Weideländern und Wohnungen und Tränken; den Wassern und Ländern und Pflanzen; der Erde hier und dem Himmel dort [1664.] und dem ashaheiligen Wind; den Sternen, dem Mond, der Sonne, dem anfangslosen unvergänglichen Lichtraum
und allen Geschöpfen des heiligen Geistes, den ashagläubigen (männlichen) und ashagläubigen (weiblichen), den Ratav's des Asha,
zu Verehrung und Preis und Befriedigung und Lob.

22. So weihen wir sie denn
dem hohen Ratav, dem des Asha; d(ies)en Ratav's, den Tages- und Tagesabteilungs- und Monats- und Jahreszeiten- und Jahres- (göttern), die die Ratav's des Asha sind: in der Zeit der Haomabereitung,
zu Verehrung und Preis und Befriedigung und Lob.

23. So weihen wir sie denn
dem ashafrommen heldenhaften Sraosha, (der) das heilige Wort in sich aufgenommen (hat), das starke Holz schwingt [s. Y3.20 No. 6.], dem ahurischen,
unter Zufriedenstellung zu Verehrung und Preis und Befriedigung und Lob.
So weihen wir sie denn
der Fravashay des ashagläubigen Zarathushtra Spitama
unter Zufriedenstellung zu Verehrung und Preis und Befriedigung und Lob.
So weihen wir sie denn
dir, o Atar, Sohn des Ahura Mazdah,
unter Zufriedenstellung zu Verehrung und Preis und Befriedigung und Lob.

24. So weihen wir sie denn
den starken, rings siegreichen Fravashay's der Ashagläubigen;
den Fravashay's der ersten Glaubenslehrer [877.];
den Fravashay's der Nächstverwandten
zu Verehrung und Preis und Befriedigung und Lob.

25. So weihen wir sie denn allen Ratav's des Asha zu Verehrung und Preis und Befriedigung und Lob.
So weihen wir sie denn all den gutes schenkenden geistigen und stofflichen Yazata's, die ihm, dem besten Asha, gemäß zu verehren und zu preisen sind.
Die gutherrschenden wohlmeinenden Amesha Spenta's wollen wir verehren.

26. Wen - und welche (Frauen) - unter den Seienden Mazdah Ahura (als einen solchen) kennt, (dem) durch Asha für (sein) Gebet das bessere (Los zuteil wird [1270 u.]), diese (Männer) und diese (Frauen) wollen wir verehren. [=Y27.15.]

5.

[English]

1. So [=Y.37.] wollen wir denn den Ahura Mazdah,
der das Rind und das Asha schuf,
die Wasser und die guten Pflanzen schuf,
das Licht und die Erde und alles Gute schuf,
wegen seiner Herrschgewalt und Größe und (seiner) schönen Werkeverehren [1847.].

2. Ihn also wollen wir mit der Auslese der Gebete [1270 o.] (derer) verehren, die es mit dem Rind halten [1706.].

3. Ihn also wollen wir mit dem von Ahura stammenden, dem Mazdah wohlgefälligen heiligsten Namen verehren [1162.];
ihn wollen wir mit unserm Leib und Lehen verehren;
ihn (und) die Fravashay's der ashagläubigen Männer und Frauen wollen wir verehren.

4. Den Asha Vahishta wollen wir verehren, den schönsten Spenta Amesha, ihn den lichten, ihn den alles gute gewährenden.

5. Den Vohu Manah und den Vohu Xshathra und die gute Wesenheit und die gute Vergeltung und die gute Frommergebenheit wollen wir verehren.

6. Wen — und welche (Frauen) — unter den Seienden Mazdah Ahura (als einen solchen) kennt, (dem) durch Asha für (sein) Gebet das bessere (Los zuteil wird) [1270 u.], diese (Männer) und diese (Frauen) wollen wir verehren. [=Y27.15.]

6.

[English]

1. Den Schöpfer Ahura Mazdah verehren wir;
die gutherrschenden wohlmeinden Amesha Spenta's verehren wir.

2. Die ashaheiligen Tagesabteilungs(götter), die Ratav's des Asha, verehren wir;
den ashaheiligen Havanay, den Ratav des Asha, verehren wir;
den Savanghay und den ashaheiligen Visya, den Ratav des Asha, verehren wir;
den weite Fluren besitzenden, tausendohrigen, zehntausendäugigen

Mithra, den bei (seinem) Namen angerufenen Yazata, verehren wir;
den gute Weide bietenden Raman verehren wir.

3. Den ashaheiligen Rapithwina, den Ratav des Asha, verehren wir;
den Fradat-fshav und den ashaheiligen Zangtuma, den Ratav des Asha, verehren wir;
den Asha Vahishta und den Atar, den Sohn des Ahura Mazdah, verehren wir.

4. Den ashaheiligen Uzayeirina, den Ratav des Asha, verehren wir;
den Fradat-vira und den ashaheiligen Dahyuma, den Ratav des Asha, verehren wir;
den hohen Gott, den strahlenden Gebieter, den schnelle Rosse besitzenden Apam Napat verehren wir;
und das ashaheiligen mazdahgeschaffene Wasser verehren wir.

5. Den ashaheiligen Aiwisruthrima Aibigaya, den Ratav des Asha, verehren wir;
den Fradat-vispam-hujyatay und den ashaheiligen Zarathushtro-tema, den Ratav des Asha, verehren wir;
die guten gewaltigen heiligen Fravashay's der Ashagläubigen verehren wir;
und die Scharen von Heldensöhnen besitzenden Frauen verehren wir;
und die Yairya Hushitay verehren wir;
und den gutgebauten schöngewachsenen Ama verehren wir;
und den ahurageschaffenen Verethraghna verehren wir;
und die siegreiche Uparatat verehren wir.

6. Den ashaheiligen Ushahina, den Ratav des Asha, verehren wir;
den Berejya und den ashaheiligen Nmanya, den Ratav des Asha, verehren wir;
den ashafrommen schöngewachsenen siegreichen, Hab und Gut fördernden, ashaheiligen Sraosha verehren wir;
den gerechtesten Rashnav verehren wir;
die Hab und Gut fördernde, Hab und Gut mehrende Arshtat verehren wir.

7. Die ashaheiligen Monats(götter), die Ratav's des Asha, verehren wir;
den ashaheiligen Antaremah, den Ratav des Asha, verehren wir;
den Pereno-mah und den ashaheiligen Vishaptatha, den Ratav des Asha, verehren wir.

8. Die ashaheiligen Jahreszeiten(götter), die Ratav's des Asha, verehren wir;
den ashaheiligen Maidhyoi-zaremaya, den Ratav des Asha, verehren wir;
den ashaheiligen Maidhyoisham, den Ratav des Asha, verehren wir;
den ashaheiligen Paitish-hahya, den Ratav des Asha, verehren wir;
den am Eintrieb der Herden und am Widdersprung kenntlichen ashaheiligen Ayathrima, den Ratav des Asha, verehren wir;
den ashaheiligen Maidhyairya, den Ratav des Asha, verehren wir;
den ashaheiligen Hamaspathmaedaya, den Ratav des Asha, verehren wir;

die ashaheiligen Jahes(götter), die Ratav's des Asha, verehren wir.

9. Alle Ratav's des Asha verehren wir, die die dreiunddreißig nächsten mit Havanay sich einfindenden Ratav's des Asha sind, welche (als die) des besten Asha von Mazdah [dem Zarathushtra] geoffenbart, von Zarathushtra [der Welt] verkündet sind [1164.].

10. Die beiden, Ahura (und) Mithra, die beiden hohen gefahrentrücken ashaheiligen, verehren wir;
Sterne und Mond und Sonne (und) - mittelst der Baresman-Pflanzen - den Mithra, den Landesherrn aller Länder, verehren wir;
den prächtigen hoheitsvollen Ahura Mazdah [s. Y2.11 No. 2 und 3.] verehren wir;
die guten gewaltigen heiligen Fravashay's [s. Y2.11 No. 2 und 3.] der Ashagläubigen verehren wir.

11. Dich, den ashaheiligen Atar, den Sohn des Ahura Mazdah, den Ratav des Asha, verehren wir samt allen Feuer(arte)n;
die guten besten mazdahgeschaffenen ashaheiligen Wasser verehren wir;
alle mazdahgeschaffenen ashaheiligen Wasser verehren wir;
alle mazdahgeschaffenen ashaheiligen Pflanzen verehren wir.

12. Den heiligen hochherrlichen Manthra verehren wir;
das gegen die Daeva's gerichtete Gesetz verehren wir;
das von Zarathushtra stammende Gesetz verehren wir;
die lange Uberlieferung verehren wir;
die gute mazdayasnische Religion verehren wir.

13. Das Gebirge Ushi-darena, den mazdahgeschaffenen, das Behagen des Asha gewährenden Yazata, verehren wir;
alle das Behagen des Asha, viel Behagen gewährenden, mazdahgeschaffenen ashaheiligen Gebirge, die Ratav's des Asha, verehren wir;
die starke mazdahgeschaffene kavische Herrlichkeit verehren wir;
die starke mazdahgeschaffene unnahbare Herrlichkeit [Beide Male xvarenah-.] verehren wir;
die gute Ashay, die strahlende hohe kraftvolle schöngewachsene segensreiche, verehren wir;
den mazdahgeschaffenen Glanz [Beide Male xvarenah-.] verehren wir;
den mazdahgeschaffenen Nutzen verehren wir.

14. Die dahmamäßige gute Afritay verehren wir;
und den Gemeinder, den ashagläubigen Mann, verehren wir;
den starken heldenhaften Yazata Damoish Upamana verehren wir.

15. Diese (unsere) Wasser und Länder und Pflanzen verehren wir;
diese (unsere) Stätten und Wohnplätze und Weideländer und Wohnungen und Tränken verehren wir;
und diesen (unsern) Herrn des Wohnplatzes, ihn, den Ahura Mazdah, verehren wir.

16. Alle größten Ratav's: die Tages-, Tagesabteilungs-, Monats-, Jahreszeiten-, Jahres-(götter) verehren wir.

17. Die beiden, Haurvatat (und) Ameretatat [s. Y3.1 No. 3.], verehren wir;
die guttätige Milch verehren wir;
den ashafrommen schöngewachsenen siegreichen, Hab und Gut

fördernden, ashaheiligen Sraosha, den Ratav des Asha, verehren wir.

18. Haoma(pflanze) und Haoma(trank) verehren wir;
die Belohnung und die Fravashay des ashagläubigen Zarathushtra Spitama verehren wir nun;
Brennholz und Räucherwerk verehren wir;
dich, den ashaheiligen Atar, den Sohn des Ahura Mazdah, den Ratav des Asha, verehren wir.

19. Die guten gewaltigen heiligen Fravashay's der Ashagläubigen verehren wir.

20. Alle ashaheiligen Yazata's verehren wir;
alle Ratav's des Asha verehren wir:
um die Zeit der Haomabereitung, wenn Savanghay und Visya die Ratavschaft (haben), wenn alle größten Ratav's die Ratavschaft (haben) [1500(?).].

21. Wen - und welche (Frauen) - unter den Seienden [= Y27.15.]...
"Wie der beste Oberherr" [s. Y27.13.] soll mir er, der Zaotar, aufsagen;
"so der [beste] Richter (ist er) [Zarathushtra] gemäß dem heiligen Recht" soll der wissende Ashagläubige [die Gemeinde] aufsagen.

7.

[English]

1. Asha ist das beste Gut...
Ashamäßig weihe ich als Nahrung (nämlich) als Myazda die beiden, Haurvatat (und) Ameretatat [s. Y3.1 No. 3.], (und) die guttätige Milche:
um zufriedenzustellen Ahura Mazdah (und) die Amesha Spenta's;
um zufriedenzustellen den ashafrommen, die Belohnungen verschaffenden, siegreichen, Hab und Gut fördernden Sraosha.

2. Ashamäßig weihe ich Haoma(pflanze) und Haoma(trank),
um zufriedenzustellen die Fravasay des ashagläubigen Zarathushtra Spitama;
ashamäßig weihe ich die beiden, Brennholz (und) Räucherwerk,
um zufriedenzustellen dich, den Atar, den Sohn des Ahura Mazdah.

3. Ashamäßig weihe ich die Haoma's [haomi!, vgl. die Parallelstelle Y3.3, wo haoma.],
um zufriedenzustellen die guten Wasser, die guten mazdahgeschaffenen Wasser;
ashamäßig weihe ich das für den Haoma bestimmte Wasser,
ashamäßig weihe ich die flüssige Milch,
ashamäßig weihe ich die ashamäßig aufgesetzte Hadhanaepata-Pflanze:
um zufriedenzustellen die mazdahgeschaffenen Wasser.

4. Ashamäßig weihe ich samt Zaothra's, samt Gürteband die ashamäßig gespreitete Baresman,
um zufriedenzustellen die Amesa Spenta's;
ashamäßig weihe ich die gutgedachten, gutgesagten, gutgetanen Sprüche;
ashamäßig weihe ich das Aufsagen der Gatha's;
ashamäßig weihe ich die gut ausgeführten Befehle [1850.];
ashamäßig weihe ich diesen Erwerb des Anspruchs auf das (andere)

Leben und des (höchsten) Anrechts und die Ratavbefriedigung [Eins der beiden cha is ausgelassen.] der Ratav's:
um zufriedenzustellen die ashaheiligen geistigen (und) stofflichen Yazata's und um zufriedenzustellen meine eigene Seele [1783.].

5. Ashamäßig weihe ich den Tagesabteilungs(göttern), den Ratav's des Asha, dem ashaheiligen Havanay, dem Ratav des Asha;
ashamäßig weihe ich dem Savanghay und dem ashaheiligen Visya, dem Ratav des Asha;
ashamäßig weihe ich dem weite Fluren besitzenden, tausendohrigen, zehntausendäugigen Mithra, dem bei (seinem) Namen angerufenen Yazata, (und) dem gute Weide bietenden Raman.

6. Ashamäßig weihe ich dem ashaheiligen Rapithwina, dem Ratav des Asha;
ashamäßig weihe ich dem Fradat-fshav und dem ashaheiligen Zantuma, dem Ratav des Asha;
ashamäßig weihe ich dem Asha Vahishta und dem Atar, (dem Sohn) des Ahuna Mazdah.

7. Ashamäßig weihe ich dem ashaheiligen Uzayeirina, dem Ratav des Asha;
ashamäßig weihe ich dem Fradat-vira und dem ashaheiligen Dahyuma, dem Ratav des Asha;
ashamäßig weihe ich dem hohen Gott Napat Apam und dem mazdah-geschaffenen Wasser.

8. Ashamäßig weihe ich dem ashaheiligen Aiwisruthrima Aibigaya, dem Ratav des Asha;
ashamäßig weihe ich dem Fradat-vispam-hujyatay und dem ashaheiligen Zarathushtro-tema, dem Ratav des Asha;
ashamäßig weihe ich den Fravashay's der Ashagläubigen und den Scharen von Heldensöhnen besitzenden Frauen und der Yairya Hushitay und dem gutgebauten schöngewachsenen Ama und dem ahurageschaffenen Verethrakhna und der siegreichen Uparatat.

9. Ashamäßig weihe ich dem ashaheiligen Ushahina, dem Ratav des Asha;
ashamäßig weihe ich dem Berejya und dem ashaheiligen Nmanya, dem Ratav des Asha;
ashamäßig weihe ich dem ashafrommen, die Belohnungen verschaffenden, siegreichen, Hab und Gut fördernden Sraosha; dem gerechtesten Rashnav und der Hab und Gut fördernden, Hab und Gut mehrenden Arshtat.

10. Ashamäßig weihe ich den Monats(göttern), den Ratav des Asha; dem ashaheiligen Antaremah, dem Ratav des Asha;
ashamäßig weihe ich dem Pereno-mah und dem ashaheiligen Vishaptatha, dem Ratav des Asha.

11. ashamäßig weihe ich den Jahreszeiten(göttern), den Ratav des Asha; dem ashaheiligen Maidhyoi-zaremaya, dem Ratav des Asha;
ashamäßig weihe ich dem ashaheiligen Maidhyoisham, dem Ratav des Asha;
ashamäßig weihe ich dem ashaheiligen Paitish-hahya, dem Ratav des Asha;
ashamäßig weihe ich dem am Eintrieb der Herden und am Widdersprung kenntlichen ashaheiligen Ayathrima, dem Ratav des

Asha;
ashamäßig weihe ich dem ashaheiligen Hamaspathmaedaya, dem Ratav des Asha;
ashamäßig weihe ich den ashaheiligen Jahres(göttern), den Ratav des Asha.

12. Ashamäßig weihe ich den Ratav's, die die dreiunddreißig nächsten mit Havanay sich einfindenden Ratav's des Asha sind, welche (als die) des besten Asha von Mazdah [dem Zarathushtra] geoffenbart, von Zarathushtra [der Welt] verkündet sind [1164.].

13. Ashamäßig weihe ich den beiden, Ahura (und) Mithra, den beiden hohen gefahrentrückten ashaheiligen, und den Sternen, den zum heiligen Geist gehörigen Schöpfunden, und dem prächtigen glanzvollen Tishtrya-Stern und dem des Rindes Ursprung bildenden Mond und dem schnelle Rosse besitzenden Hvarexshaeta, dem Auge des Ahura Mazdah; dem Mithra, dem Landesherrn der Länder.
Ashamäßig weihe ich (dem Tag des) prächtigen hoheitsvollen Ahura Mazdah [s. Y.1.11 No. 2 und 3.];
ashamäßig weihe ich (dem Monat der) Fravashay's [s. Y.1.11 No. 2 und 3.] der Ashagläubigen.

14. Ashamäßig weihe ich dir, dem Atar, dem Sohn des Ahura Mazdah, samt allen Feuer(arte)n;
ashamäßig weihe ich den guten Wassern, allen mazdahgeschaffenen Wassern und allen mazdahgeschaffenen Pflanzen.

15. Ashamäßig weihe ich dem heiligen ashaheiligen, energisch antreibenden Manthra; dem gegen die Daeva's gerichteten Gesetz, dem von Zarathushtra stammenden Gesetz; der langen Überlieferung; der guten mazdayasnischen Religion.

16. Ashamäßig weihe ich dem mazdahgeschaffenen, das Behagen des Asha gewährenden Gebirge Ushi-darena und allen das Behagen des Asha, viel Behagen gewährenden mazdahgeschaffenen Gebirgen; der mazdahgeschaffenen kavischen Herrlichkeit und der unnahbaren mazdahgeschaffenen Herrlichkeit [Beide Male xvarenah-.];
ashamäßig weihe ich der guten Ashay, der guten Chistay, der guten Eretay, der guten Rasastat, dem Glanz [Beide Male xvarenah-.] (und) dem mazdahgeschaffenen Nutzen.

17. Ashamäßig weihe ich der dahmamäßigen guten Afritay und dem Gemeinder, dem ashagläubigen Mann, und dem starken heldenhaften Yazata Damoish Upamana.

18. Ashamäßig weihe ich
diesen (unsern) Stätten und Wohnplätzen und Weideländern und Wohnungen unt Tränken; den Wassern und Ländern und Pflanzen; der Erde hier und dem Himmel dort [1664.] und dem ashaheiligen Wind; den Sternen, dem Mond, der Sonne, dem anfangslosen unvergänglichen Lichtraum
und allen Geschöpfen des heiligen Geistes, den ashagläubigen (männlichen) und ashagläubigen (weiblichen), den Ratav's des Asha.

19. Ashamäßig weihe ich dem hohen Ratav, dem des Asha; d(ies)en Ratav's, den Tages- und Tagesabteilungs- und Monats- und Jahreszeiten- und Jahres(göttern), die die Ratav's des Asha sind: in der Zeit der Haomabereitung.

20. Ashamäßig weihe ich als Nahrung (nämlich) als Myazda die beiden, Haurvatat (und) Ameretat [s. Y3.1 No. 3.], (und) die guttätige Milch, um zufriedenzustellen den ashafrommen heldenhaften Sraosha, (der) das heilige Wort in sich aufgenommen (hat), das starke Holz schwingt [s. Y3.20 No. 6.], den ahurischen, bei (seinem) Namen angerufenen Yazata.

21. Ashamäßig weihe ich Haoma(pflanze) und Haoma(trank), um zufriedenzustellen die Fravashay des ashaheiligen Zarathushtra Spitama, des bei (seinem) Namen angerufenen Yazata;
ashamäßig weihe ich beides, Brennholz (und) Räucherwerk, um zufriedenzustellen dich, den Atar, den Sohn des Ahura Mazdah, den bei (seinem) Namen angerufenen Yazata.

22. Ashamäßig weihe ich
den starken, rings siegreichen Fravashay's der Ashagläubigen;
den Fravashay's der ersten Glaubenslehrer [877.];
den Fravashay's der Nächstverwandten.

23. Ashamäßig weihe ich allen Ratav's des Asha;
ashamäßig weihe ich all den gutes schenkenden geistigen und stofflichen Yazata's, die ihm, dem besten Asha, gemäß zu verehren und zu preisen sind.

24. Ashamäßig möge er sich zu uns hinwenden, 'dessen Nutzen oder Schaden, darüber er verfügt, (alle Lebenden) erfahren werden' [Aus Y45.7; 1561 f.]. Deine Lobredner und Propheten, o Ahura Mazdah, heißen wir und wollen wir (sein) [1382.], und (als solche) stellen wir uns bereit (für das), was du den Daena's als den meinesgleichen gehörigen Lohn bestimmt hast [1141.], o Mazdah Ahura.

25. Deisen (Lohn) verschaff du uns für das Leben hier und für das geistige [1.] (Leben), dazu (verschaff) ihn, daß wir dazu gelangen, zur Vereinigung mit dir und dem Asha, für alle Zeit. [1564.]
Wie der beste Oberherr, so der [beste] Richter (ist er) [Zarathushtra] gemäß dem heiligen Recht [=Y27.13.] ...

26. Das Ahuna Vairya (gebet) verehren wir,
das rechtgesprochene Gebet verehren wir,
die dahmamäßige gute Afritay verehren wir,
den starken heldenhaften Yazata Damoish Upamana verehren wir,
die beiden, Haurvatat und Ameretatat [s. Y3.1 No. 3.], verehren wir,
die guttätige Milch verehren wir,
Haoma(pflanze) und Haoma(trank) verehren wir,
Brennholz und Räucherwerk verehren wir:
zum Lob der dahmamäßigen guten Afritay.

27. Wen - und welche (Frauen) - unter den Seienden Mazdah Ahura (als einen solchen) kennt, (dem) durch Asha für (sein) Gebet das bessere (Los zuteil wird) [1270 n.], diese (Männer) und diese (Frauen) wollen wir verehren. [=Y27.15.]

28. "Wie der beste Oberherr" [s. Y27.13.] soll mir er, der Zaotar, aufsagen;
"so der [beste] Richter (ist er) [Zarathushtra] gemäß dem heiligen Recht" soll der wissende Ashagläubige [die Gemeinde] aufsagen.

1. Asha ist das beste Gut ...
Ashamäßig weihe ich als Nahrung (nämlich) als Myazda die beiden, Haurvatat (und) Ameretatât, (und) die guttätige Milch; Haoma-(pflanze) und Haoma(trank); Brennholz und Räucherwerk:
zum Lob des Ahura Mazdah, des Ahuna Vairya (Gebets), des rechtgesprochenen Gebets, der dahmamäßigen guten Âfritay, des starken Dâmôish Upamana, des Haoma und des Mathra und des ashagläubigen Zarathushtra.
Ashamäßig möge er sich zu uns wenden.

2. Genießet, ihr Männer, hier den Myazda, wer (von euch) ihn verdient hat durch Ashaglaube und Eifer.

3. O Amesha Spenta's, o mazdayasnische Daênâ, (ihr) guten (Götter) und guten (Göttinnen), und (ihr) Zaothra's!
Wer unter den Mazdâhanbetern hier, sich einen Mazdâhanbeter nennend, sich für einen Anhänger des Asha ausgebend, mit Zauber die Welt des Asha zerstört, den macht (uns) kund, ihr, die Wasser und Pflanzen und Zaothra's!

4. Und wer hier anter den volljährigen (dazu) aufgeforderten Mazdâhanbetern diese Worte aufzusagen sich weigert, (der) verfällt in die Strafe dessen, (der) sich mit Zauberei befaßt.
Asha ist der beste Gut ...
Wie der beste Oberherr ...

5. Unbeschränkt and nach Wunsch mögest du, Ahura Mazdah, über deine Geschöpfe herrschen:
unbeschränkt über die Wasser, unbeschränkt über die Pflanzen, unbeschränkt über alles Gute, (das) im Asha seinen Ursprung (hat).
Zu einem gebietenden machet den Ashagläubigen,
zu einem ohnmächtigen den Druggläubigen.

6. Frei möge der Ashagläubige sein;
unfrei möge der Druggläubige sein, gewichen, unterdrückt, weggebracht von der Schöpfung des heiligen Geistes gefangen, unfrei.

7. Soll Ich nun, der Zarathushtra, die Obersten der Häuser und der Dörfer und der Gaue and der Länder antreiben, zu denken und zu reden und zu handeln gemäß dieser (anserer) Religion, die die ahurische zarathushtrische (ist)?

8. Freiheit und Wohlbehagen wünsche ich der gesamten Schöpfung des Ashaehrwürdigen;
Gefangenschaft and Mißbehagen wünsche ich der gesamten Schöpfung des Ruchlosen.

9. Asha ist das beste Gut ...
Den das Asha fördernden Haoma (wollen wir) unter Zufriedenstellung verehren und preisen und befriedigen und loben.
"Wie der beste Oberherr" soll mir der Zaotar aufsagen,
"wie der beste Oberherr" soll mir er, der Zaotar, aufsagen;
"so der [beste] Richter (ist er) [Zarathushtra] gemäß dem heiligen Recht"
soll der wissende Ashagläubige [die Gemeinde] aufsagen.

9.

[English]

1. In dem Zeitabschnitt, (da) die Haomabereitung (vollzogen wird), trat Haoma an Zarathushtra heran, (der gerade) das Feuer ringsum in den gehörigen Stand setzte und die Gâthâ's aufsagte. An ihn richtete Zarathushtra die Frage:
"Wer bist du, Mann! Der schönste des gesamten leiblichen Daseins — eigenen sonnigen unsterblichen Lebens — , den Ich (je) zu Gesicht bekommen habe?"

2. Da antwortete mir dieser, der ashaheilige Haoma, der Todwehrer:
"Ich, o Zarathushtra, ich bin der ashaheilige Haoma, der Todwehrer! Hole mich her, o Spitama, keltere mich, daß man (mich) trinke; preise mich (mir) zum Preis, so wie mich die künftigen Saoshyant's preisen werden."

3. Darauf sprach Zarathushtra:
"Verehrung dem Haoma! — Wer kelterte dich, o Haoma, als erster Mensch für die stoffliche Welt, welches Los wurde ihm zuteil, welcher Erfolg stellte sich bei ihm ein?"

4. Da antwortete mir diesen, der ashaheilige Haoma, der Todwehrer:
"Vivahvant kelterte mich als erster Mensch für die stoffliche Welt; dies Los wurde ihm zuteil, dieser Erfolg stellte sich bei ihm ein:
daß ihm ein Sohn geboren wurde, nämlich Yima, der strahlende, schöne Herden besitzende, der hoheitsvollste der geborenen Menachen, der sonnengleich blickende;
daß er in seinem Reich nichtsterbend machte beide, Tiere (und) Menschen, nichtvertrocknend beide, Wasser (und) Pflanzen, zu essen unversiegliche Speise.

5. Unter des tapfern Yima Herrschaft gab es nicht Kälte nicht Hitze, gab es nicht Altern nicht Tod, nicht den daêvageschaffenen Neid. Fünfzehnjährig dem äußern Ansehen nach gingen der Vater und der Sohn einhen, jeder von beiden, solange der schöne Herden besitzende Yima, der Sohn des Yivahvant, die Herrschaft führte." --

6. "Wer kelterte dich, o Haoma, als zweiter Mensch für die stoffliche Welt, welches Los wurde ihm zuteil, welcher Erfolg stellte sich bei ihm ein?"

7. Da antwortete mir dieser, der ashaheilige Haoma, der Todwehrer:
"Âthwya kelterte mich als zweiter Mensch für die stoffliche Welt; dies Los wurde ihm zuteil, dieser Erfolg stellte sich bei ihm ein:
daß ihm ein Sohn geboren wurde, Thraêtaona, aus gewaltigem Adeishause,

8. der das Ungeheuer Dahâka besiegte, den dreimäuligen, dreiköpfigen, sechsäugigen, tausend Fertigkeiten besitaenden;
die(se) sehr starke daêvische Drug, den für die Lebenden schlimmen, druggläubigen; sie, die weitaus stärkste Drug, (die) Anra Mainyav gegen sie die stoffliche Welt, geschaffen hat, um die Welt des Asha zu verderben." --

9. "Wer kelterte dich, o Haoma, als dritter Mensch für die

stoffliche Welt, weiches Los wurde ihm zuteil, welcher Erfolg stellte sich bei ihm ein?"

10. Da antwortete mir dieser, der ashaheilige Haoma, der Todwehrer:
"Thrita, der Sâma's gewaltigster, kelterte mich als dritter Mensch für die stoffliche Welt; dies Los wurde ihm zuteil, dieser Erfolg stellte sich bei ihm ein:
daß ihm zwei Söhne geboren wurden. Urvâxshaya und Keresâspa; ein Richter der erste, ein Gesetzgeber; aber der andere ein überlegen wirkender, lockenhaariger, die Wurfkeule führender junger (Held),

11. der das gehörnte, das Rosse verschlingende. Männer verschlingende, das giftige fahlgelbe Ungeheuer besiegte, auf dem das gelbliche Gift klafterhoch floß; auf dein sich Keresâspa im eisernen (Kessel) um die Mittagszeit (Fleisch)speise kochte. Und diesem Schurken wurde es heiß und er fing an zu schwitzen. (Da) schnellte er vorwärts unter dem Kessel hervor, das siedende Wasser schüttete er um: erschrocken lief der heldensinnige Keresâspa bei Seite."

12. "Wer kelterte dich, o Haoma, als vierter Mensch für die stoffliche Welt, welches Los wurde ihm zuteil, weicher Erfolg stellte sich bei ihm ein?"

13. Da antwortete mir dieser, der ashaheilige Haoma, der Todwehrer: "Pourushaspa kelterte mich als vierter Mensch für die stoffliche Welt: dies Los wurde ihm zuteil, dieser Erfolg stellte sich bei ihm ein:
daß Du ihm geboren wurdest, Du fürwahr, o Zarathushtra, aus dem Hause des Pourushaspa, den Daêva's feind, Ahura's Lehre zugetan.

14. Berühmt in Airyana Vaêjah, hast Du, o Zarathushtra, zuerst (das Gebet) Ahuna Yairya unter Einhaltung der Pausen viermal vorgetragen, die zweite Hälfte mit lauterem Vortrag.

15. Du Zarathushtra, du hast bewirkt, (daß) die Daêva's sich alle in die Erde verkrochen, die sich vordem in Männergestalt auf der Erde hier herumtrieben.
(Du), der der stärkste, der (du) der heldenhafteste. der (du) der rührigste, der (du) der schnellste, der (du) der siegreichsten aus der Schöpfung der beiden Geister wurde(st)." --

16. Darauf sprach Zarathushtra:
"Verehrung dem Haoma! Der gute Haoma, der wohlgesehaffene rechtgeschaffene Haoma, der gute, als Heiltäter eingesetzte, der wohlgestaltete, wohlwirkende, siegreiche, goldfarbige, mit biegsamen Schößlingen (ist), wenn sie (ihn) trinken, höchst förderlich und bereitet für die Seele am besten die Bahn.

17. Ich rufe zu mir herab deine Rauschbegeisterung, o goldfarbener, herab die Kraft, herab die Sieghaftigkeit, herab die Gesundheit, herab das Heiltum, herab das Gedeihen, herab das Wachstum, herab die sich auf den ganzen Leib erstreckende Stärke, herab das allseitige Wissen, herab darum:
daß ich unabhängig tinter den Wesen einhergehe, die Feindschaften überwindend, die Drug besiegend;

18. herab darum, daß ich aller Feinde Anfeindungen überwinde, (die) von Daêva's und Menschen; von Zauberern und

Hexen; von kavischen und karapanischen Machthabern und zweifüßigen Schurken; von zweifüßigen Irrlehrern und von vierfüßigen Wölfen und von dem breitfrontigen betrüglich ziehenden Feindesheer.

19. Um diese erste Gunst bitte ich dich, Todwehrer Haoma: um das lichte, alle Wonnen bietende beste Dasein der Ashaglaubigen;
um diese zweite Gunst bitte ich dich, Todwehrer Haoma: um Gesundheit dieses (meines) Leibes;
um diese dritte Gunst bitte ich dich, Todwehrer Haoma: um langes Leben der Lebenskraft;

20. um diese vierte Gunst bitte ich dich, Todwehrer Haoma: daß ich wirksam, kraftvoll (und) zufrieden auf der Erde auftrete, die Feindschaften überwindend, die Drug besiegend;
um diese fünfte Gunst bitte ich dich, Todwehrer Haoma: daß ich siegreich, die Schlacht gewinnend auf der Erde auftrete, die Feindschaften überwindend, die Drug besiegend;

21. um diese sechste Gunst bitte ich dich, Todwehrer Haoma: zuerst möchten wir den Dieb, zuerst den Räuber, zuerst den Wolf wahrnehmen; niemand möge uns früher wahrnehmen, alle möchten wir zuerst wahrnehmen." --

22. Haoma teilt denen, die als Helden (ihr) Gespann zum Wettkampf entsenden, Kraft und Stärke zu;
Haoma verschafft den gebärenden (Frauen) Besitz herrlicher Söhne und ashagläubige Nachkommenschaft;
Haoma teilt denen, die gern dem Studium der Naska obliegen, Heiligkeit und Wissen zu;

23. Haoma teilt denen, die als Mädchen lang unverheiratet geblieben sind, einen *Gatten* und Fürsorger zu, alsbald (wenn er drum) gebeten (wird), der einsichtsvolle.

24. Haoma hat ihn, den Keresânay, aus seiner Herrschaft verjagt, der jammerte in der Sorge um seine Herrschaft, der sagte: "Nicht soll sich fernerhin in meinem Lande ein Âthravan aufhalten die (heiligen) Studien zu verbreiten. Der reißt alles Wachstum an sich, alles Wachstum zerstört er."

25. Wohl dir, der du aus eigener Kraft unabhängig bist, o Haoma!
Wohl dir, (der du) mit den vielen wahrgesprochenen Sprüchen vertraut (bist)!
Wohl dir, nicht brauchst du nach dem wahren Wort herumzufragen!

26. Es überbrachte dir Mazdâh den ... [1] Gürtel, den sternengeschmückten, von Geistern gefertigten, (nämlich) die gute mazdayasnische Religion. Und mit diesem umgürtet bist du auf den Höhen der Berge für alle Zeit Schirm und Stütze des heiligen Worts.[2]

1. paurvanim; nach Geldner. SPreussAW. 1903.422 "ersten".
2. Nach Geldner, aaO.; s. Bthl., Zum AirWb. 175f.

27. O Haoma, Hausherr, Dorfherr, Gauherr, Landesherr! An Heiligkeit Herr des Wissens! Her für meinen Leib rufe ich dich zu Kraft und Wehrhaftigkeit und zu viel Rettung bringender Stärkung.

28. Schaff fort unserer Feinde Feindschaften, fort der ergrimmten Anschlag! Und jedweder Mensch, der an diesem Hause, der an diesem Dorfe, der an diesem Gau, der an diesem Lande

Frevel übt, von dessen Füßen nimm die Stärke, seine Ohren reiß ab, zerstöre seinen Geist.

29. "Nicht mit den Füßen sollst du etwas ausrichten, nicht mit den Händen etwas ausrichten können!"
Nicht soll er die Erde mit (seinen) Augen beschauen, nicht das Rind mit (seinen) Augen beschauen:
der unsern Geist vergewaltigt, der unsern Körper vergewaltigt.

30. Gegen den Leib des gelben, greulichen, Gift ausspritzenden Ungeheuers schlag die Waffe, o goldfarbener Haoma, zu Gunsten des (von ihm) dem Untergang geweihten Ashagläubigen;
gegen den Leib des mächtig gewordenen blutdürstigen zornigen Banditen schlag die Waffe, o goldfarbener Haoma, zu Gunsten des (von ihm) dem Untergang geweihten Ashaglaubigen.

31. Gegen den Leib des druggläubigen Menschen, des Machthabers, (der) das Haupt hochträgt, schlag die Waffe, o goldfarbener Haoma, zu Gunsten des (von ihm) dem Untergang geweihten Ashagläubigen;
gegen den Leib des dem Ashaglauben feindlichen. das (andere) Leben zerstörenden Irrlehrers, (der) die Worte dieser (unserer) Religion (zwar) im Gedächtnis hat, (aber) in (seinem) Handeln nicht befolgt, schlag die Waffe, o goldfarbener Haoma, zu Gunsten des (von ihm) dem Untergang geweihten Ashagläubigen.

32. Gegen den Leib der Zauberei treibenden, Wollust bereitenden, . . . [1] bringenden Hure, deren Begierde wie eine im Wind sich bewegende Regenwolke dahintaumelt, schlag die Waffe, o goldfarbener Haoma, zu Gunsten des (von ihr) dem Untergang geweihten Ashagläubigen;
gegen diesen ihren Leib schlag die Waffe, o goldfarbener Haoma, zu Gunsten des (von ihr) dem Untergang geweihten Ashagläubigen.

1. upashtâ[.bairyâi].

10.

[English]

1. "Weggehen sollen sie nun hier, weg die Teufel, weg die Teufelinnen;
der gute Sraosha soll weilen,
die gute Ashay soll hier wohnen,
die gute Ashay soll hier verweilen:
in diesem (unserm) Hause, das dem Ahura zugetan (ist), das dem ashafördernden Haoma (gehört).

2. Das enstere (untere Stück) deines [des Haoma] Mörsers, das die (Haoma-) Zweige aufnimmt, preise ich mit Gebet, o einsichtsvoller;
und auch das obere deines Mörsers, womit ich hineinstampfe mit Manneskraft, preise ich mit Gebet, o einsichtsvoller.

3. Ich preise die Wolke und den Regen, die beide deinen Leib auf den Höhen der Berge wachsen machen;
ich preise die hohen Berge, wo *du gewachsen bist* o Haoma.

4. Ich preise die breite, weite, energisch schaffende, segensreiche Erde, deine Erhalterin, o ashaheiliger Haoma;
ich preise der Erde Gefild, wo du wohlriechend (auf)wächst, der

tapfere, und als Mazdâh's schönes Gewächs;
"Haoma, wachsen mögest du auf dem Berg und gedeiheit allerwärts;
— und wahrlich des heiligen Rechtes Brunnen bist du.

5. Vermehre dich durch mein Gebet: an allen Wurzeln und an allen Schößlingen und an allen Ästen.

6. Haoma nimmt zu, (wenn er) gepriesen (wird); desgleichen wird der Mann, der ihn preist siegreicher.
Auch die geringfügigste Haomakelterung.
auch die geringfügigste Haomapreisung,
auch der geringfügigste Haomagenuß dient (dazu), tausend Daêva's zu töten.

7. Es verschwindet, kaum hervorgebracht, die Befleckung aus diesem Hause, dahin man hinzubringt, darin man besingt das augenfällige Heiltum (und) Gesundheitsmittel des heilkräftigen Haoma.
<Für sein Haus and die Wohnstätte>. [Wohl Glosse.]

8. Alle andern Rauschtränke sind freilich von dem das blutige Holz schwingenden Aêshma begleitet, aber er, der Rauschtrank des Haoma, ist von dem fröhlich stimmenden Asha begleitet. Flink macht der Haomarausch. Welcher Sterbliche den Haoma wie einen jungen Sohn lobt: denen wird sich Haoma bereit stellen, ihre Leiber zu heilen.

9. O Haoma, gib mir von den Arzneien, durch die du Heilung schaffst;
o Haoma, gib mir von den Siegereigenschaften, durch die du Überwinder der Angriffe bist.
Als Freund (und) Lobsänger will ich mich dir bereit stellen; einen Freund, (der) lobsingt, nannte der Schöpfer Ahura Mazdâh (noch) willkommener als den Asha Vahishta.

10. Dich, den vom Schöpfer geschaffenen Helden, hat der wohlwirkende Gott (aus)gestaltet;
dich, den vom Schöpfer geschaffenen Helden, hat der wohlwirkende Gott niedergesetzt auf dem Haraitî-Gebirge.

11. Da trugen dich dann heilige, (darüber) belehrte Vögel nach verschiedenen Richtungen sich wendend weg: hin zu den Ishkata Upâiri-saêna(-Bergen), hin zu den Starô-sâra (genannten) Bergspitzen, hin - von der hohlen Felswand weg — hin zu den Halden allenthalben, hin zu den weißschimmernden Bergen.

12. Seitdem wächst du hervor auf diesen Gebirgen der vielartige milchreiche goldfarbige Haoma; deine Arzneien sind mit den Wonnen des Vohu Manah verbunden.
So wend denn ab den Anschlag des, (der) mich verwünscht;
so (mach) denn zu nichte Anschlag um Anschlag (des), der sich gegen mich in Verwünschungen ergeht.

13. Verehrung dem Haoma, weil er des Armen Sinn ebenso stolz macht wie (den Sinn) selbst des Reichsten;
Verehrung dem Haoma, weil er des Armen Sinn ebenso stolz macht [wie den Sinn selbst des Reichsten], wenn er sich am Ziel[1] (seiner) Wünsche befindet.
Du, du machst männerreich (und) heiliger (und) einsichtiger (jeden), der von dir wahrlich, o goldfarbener Haoma, dem mit Milch gemischten, sein Teil (zum Genuß) empfängt.

1. eig. "in der Erlangung".

14. Nicht sollen sie mir beliebig wie das Stierbanner [1] sich einherbewegen, (wenn) sie (dich) genießen; stracks vorwärts sollen sie gehen, (die) sich an dir begeistern; mit energischem Schaffensdrang sollen sie sich einstellen. Ich weihe dir, o ashaheiliger ashafördernder Haoma, diesen Leib hier, der mir schön gewachsen scheint.

1. Das Reichsbanner, aus Stierfell oder mit emem Stierbild, das im Winde schwankt.

15. Ich lehne ab die Kärglichkeiten des schurkigen Weibes, (deren) Einsicht untüchtig ist, die den Priester und den Haoma zu betrügen vermeint, sie, die (selber) betrogen zugrunde gehen wird; die sich daran gibt, ihn, den Anteil des Haoma, zu verzehren, nicht macht er die zur Mutter von Priestern, auch nicht macht er (sie) zur Mutter trefflicher Söhne.[1]

1. 324, 1827; eig. "nicht ... zu einer, die Priester, die treffliche Kinder zu Söhnen hat."

l6. Fünfen gehöre ich, fünfen gehöre ich nicht an:
dem Gutgedachten gehöre ich, dem Schlechtgedachten gehöre ich nicht an;
dem Gutgesagten gehöre ich, dem Schlechtgesagten gehöre ich nicht an;
dem Gutgetanen gehöre ich, dem Schlechtgetanen gehöre ich nicht an;
dem Gehorsam gehöre ich, dem Ungehorsam gehöre ich nicht an;
dem Ashaehrwürdigen gehöre ich, dem Ruchlosen gehöre ich nicht an:
und zwar bis daß am Ende (der Dinge) zwischen den beiden Geistern der entscheidende Sieg stattfinden wird.

17. Es sprach Zarathushtra:
"Verehrung dem mazdâhgeschaffenen Haoma, gilt (ist) der mazdah-gesehaffene Haoma, Verehrung dem Haoma!
Alle Haoma's preise ich, sei es, daß sie auf den Höhen der Berge, sei es, daß sie in den Tälern der Flüsse (sind); auch die, welche, in Gefangenschaft gehalten, sich in den Fesseln der Weiber befinden.
Aus der silbernen Schale lasse ich (dich) in die goldene laufen 4); daß nur von dir, dem so prächtigen wertvollen, nichts auf den Boden hinabsickert!"

18. Dies (sind) deine Gâthâ's, o Haoma, dies sind (deine) Preislieder, dies sind (deine) Sprüche; diese rechtgesprochenen Gebete sind (dein), die Gesundheit bringenden, sieghaften, den Feinden entgegenwirkenden, heilkräftigen!

19. .....[1]
Stracks vorwärts sollen sie gehen, (die) sich an dir begeistern:
leuchtend sollen sic vorwärts gehen, (die) sich an dir begeistern;
flinker fahren sie dahin, (die) sich (an dir) berauschen.
Es preist der sieghafte den guten mit diesem gâthischen Wort:

1. imause tûmcit mâvôya.

20. Verehrung für das Rind! Verehrung für das Rind!
Den Spruch für das Rind! Den Sieg für das Rind!
Die Nahrung von dem Rind [1], die Kleidung von dem Rind![1]
'Die Landwirtschaft für das Rind! Laß feist werden das (Rind) zu unsrer Nahrung!'[2]

1. wie oben gave.
2. Aus Y.48.5; 1427, 1028.

21. Den goldfarbenen hochgewachsenen Haoma verehren wir,
den die Lebewesen fördernden Haoma, den ... [1] verehren wir,
den Todwehrer Haoma verehren wir,

1. frâshmay-; Geldner, 3 Yt. 115

alle Haoma's verehren wir;
die Belohnung und die Fravashay des ashagläubigen Zarathushtra Spitama verehren wir nun.
Wen — und welche (Frauen) - unter den Seienden [2]...

"trinkbar".
2. = Y.27.15.

11.

[English]

1. Drei wirklich Ashagläubige sprechen fluchend Verwünschungen aus: das Rind und das Pferd und der Haoma.
Das Rind verwünscht den Priester:
"Kinderlos mögest du werden und üblen Ruf mögest du bekommen, der du mich, (wenn ich) gar gekocht (bin), nicht austeilst, sondern du, du vermästest mich für des Weibes oder Sohnes oder für den eignen Wanst."

2. Das Pferd verwünscht den Reiter:
"Du sollst keinen Renner (mehr) aufzäumen, keinen Renner (mehr) besteigen, keinen Renner (mehr) zügeln, der du mich nicht bittest (meine) Kraft (zu zeigen) in der zahlreich besuchten Festversammlung des männerreichen Gaus."

3. Der Haoma verwünscht den Trinker:
"Kinderlos mögest du werden und üblen Ruf mögest du bekommen, der du mich, (wenn ich) ausgekeltert (bin), zurückhälst wie einen todsündigen Dieb; und ich bin doch sicher kein Todsünder, Ich, der ashaheilige Todwehrer Haoma."

4. Es hat mir, dem Haoma, der ashaehrwürdige Vater Ahura Mazdâh als (Opfer)anteil aus(gesetzt und) zugewiesen die beiden Backen samt der Zunge und das linke Auge.

5. Wer mich um diesen Anteil bringt, oder (ihn) mir stiehlt oder wegnimmt, den der ashaehrwürdige Ahura Mazdâh für mich bestimmt hat, (nämlich) die beiden Backen samt der Zunge und das linke Auge:

6. nicht wird in dessen Hause em Priester geboren, noch ein Krieger noch ein viehzüchtender Bauer, sondern es werden in seinem Haus Dahâka's und Mûraka's und vielartige Varshna's geboren werden.

7. Rasch sollst du dem heldenhaftesten Haoma (seinen) Anteil an Fleisch abschneidend zuweisen, daß dich nur nicht Haoma fessele, wie er den Schurken fesselte, ihn, den tûrischen Franrasyan, den von Eisen rings umschlossenen, im mittleren Drittel der Erde hier.

8. Es sprach Zarathushtra:
"Verehrung dem mazdâhgeschaffenen Haoma, gut (ist) der mazdâhgeschaffene Haoma, Verehrung dem Haoma!"

9. ..... [1]

1. yô nô aêvô at tê uyê thrâyôidyâi tûrahe + mendâidyâi xshvîdem haptâzdyâi nava dasme yôi vê yaêthma. Eine Übersetzung des "kabbalistischen Gemengsels" (1171) zu geben ist nicht möglich; die einzelnen Wörter, meist gâthische, sind wegen ihres Anklangs an Zahlwörter (1 bis 10)

gewählt und dementsprechend gedeutet; 1171.

10. Ich weihe dir, o ashaheiliger ashafördernder Haoma, diesen Leib hier, der mir schöngewachsen scheint, dem rührigen Haoma, zur Rauschbegeisterung, zur Seligkeit, zum Besitz des (höchsten) Anrechts.
Mögest Du mir, o ashaheiliger Todwehrer Haoma, das beste Dasein der Ashaglaubigen schenken, das lichte, alle Wonnen bietende.

11. Asha ist das beste Gut ...

12. Asha ist das beste Guts ...
Wie der beste Oberherr, so der [beste] Richter (ist er) gemäß dem heiligen Recht ...
Unbeschränkt und nach Wunsch mögest du, Ahura Mazdâh, über deine Geschöpfe herrschen:
unbeschränkt über die Wasser, unbeschränkt über die Pflanzen,
unbeschränkt über alles Gute, (das) im Asha seinen Ursprung (hat).
Zu einem gebietenden machet den Ashagläubigen,
zu einm ohnmächtigen den Druggläubigen.

13. Frei möge der Ashagläubige sein;
unfrei möge der Druggläubige sein, gewichen, unterdrückt, weggebracht von der Schöpfung des heiligen Geistes, gefangen, unfrei.

14. Soll Ich nun, der Zarathushtra, die Obersten der Häuser und der Dörfer und der Gaue und der Länder antreiben, zu denken und zu reden und zu handeln gemäß dieser (unserer) Religion, die die ahurische zarathushtrische (ist)?

15. Freiheit und Wohlbehagen wünsche ich der gesamten Schöpfung des Ashaehrwürdigen;
Gefangenschaft und Mißbehagen wünsche ich der gesamten Schöpfung des Ruchlosen.

16. Asha ist das beste Gut ...
Als Mazdâhanbeter, als Zarathushtraanhänger will ich das Glaubensgelübde ablegen, den Daêva's feind, Ahura's Lehre zugetan:
Dem ashaheiligen Hâvanay, dem Ratav des Asha, zu Verehrung und Preis und Befriedigung und Lob;
dem Sâvanhay and dem ashaheiligen Vîsya, dem Ratav des Asha, zu Verehrung and Preis und Befriedigung und Lob;
zu Verehrung and Preis und Befriedigung und Lob d(ies)er Ratav's, der Tages- und Tagesabteilungs- und Monats- und Jahreszeiten- und Jahres-(götter).
"Wie der beste Oberherr" soll mir der Zaotar aufsagen,
"wie der beste Oberherr" soll mir er, der Zaotar, aufsagen;
"so der [beste] Richter (ist er) [Zarathushtra] gemäß dem heiligen Recht"
soll der wissende Ashagläubige [die Gemeinde] aufsagen.

17. Ich verpflichte mich feierlich (darauf, daß) gut gedacht und gut gesagt und gut getan (wird alles), was zu denken und zu sagen und zu tun (ist).
Ich nehme mir vor anzunehmen alles, (was) gut gedacht und gut gesagt und gut getan (ist);
ich nehme mir vor zu unterlassen alles, (was) übel gedacht und übel

gesagt und übel getan (ist).

18. Dar bring ich euch, o Amesha Spenta's, Verehrung und Preis; dar mit dem Gedanken, dar mit dem Wort, dar mit der Tat, dar mit dem Gemüt, dar (bringe ich) 'sogar des eignen Leibes Leben'.

19. Ich bete das Asha(gebet): Asha [Recht] ist das beste Gut; nach Wunsch wird es, nach Wunsch uns zuteil, das Asha [Recht auf das Paradies] für das beste Asha [Rechtschaffenheit].

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12. das Gelöbnis auf die mazdayasnische Religion.

[English]

1. Ich verwünsche die Daeva's.
Als Mazdahanbeter, als Zarathustraanhänger will ich das Glaubensgelübde ablegen, den Daeva's feind, Ahura's Lehre zugetan, als Preiser der Amesha Spenta's, als Beter der Amesa Spenta's.
Dem guten schätzereichen Ahura Mazdah erkenne ich alles Gute zu, 'und all das Beste', dem ashaehrwürdigen prächtigen hoheitsvollen, dem das Rind, dem das Ashaparadies, dem das Licht, dem (der Gedanke eignet:) 'es sollen die wohligen Räume sich mit Licht erfüllen.

2. Für die heilige gute Armatay entscheide ich mich; sie soll mein sein. Ich schwöre ab dem Diebstahl und Raub des Rindes, (ich schwöre) ab der Schädigung und Verwüstung der mazdayasnischen Gemeinden.

3. Ich will Bewegungsfreiheit und Wohnfreiheit den maßgebenden (Hausvorständen) gewähren, die es über diese Erde hin mit dem Rind halten. Bei den unter Verehung für Asha aufgesetzten (Zaothra's) gelobe ich das: "Ich werde mich von nun an nicht (mehr) der Schädigung noch Verwüstung an den mazdayasnischen Gemeinden schuldig machen noch des Trachtens nach Leib und Leben.

4. Auf sage ich der Gemeinschaft mit den schlimmen schädlichen gesetzlosen Böses schaffenden Daeva's, den lügnerischsten der Seienden, den stinkendsten der Seienden, den schädlichsten der Seienden; auf mit den Daeva's, auf mit den Daevagenossen, auf mit den Zauberern, auf mit den Zauberergenossen; auf mit denen, (die) jedwedem unter den Seienden Schaden tun: auf in Gedanken, auf in Worten. auf in Taten, auf in Kundgebungen. Auf sage ich denn so der Gemeinschaft mit jeglichem feindseligen Druggläubigen.

5. So, so wie Ahura Mazdah den Zarathustra lehrte bei allen Besprechungen, bei allen Zusammenkünften, bei denen sich Mazdah und Zarathustra beide besprachen;

6. so, so wie Zarathustra der Gemeinschaft mit den Daeva's aufsagte bei allen Besprechungen, bei allen Zusammenkünften, bei denen sich Mazdah und Zarathustra beide besprachen; so sage auch Ich, der Mazdahanbeter Zarathustraanhänger, der Gemeinschaft mit den Daeva's auf, wie (der Gemeinschaft) mit ihnen er, der ashagläubige Zarathustra, aufsagte.

7. Wes Glaubens die Wasser, wes Glaubens die Pflanzen, wes Glaubens das guttätige (Ur)rind; wes Glaubens Ahura Mazdah, der das Rind, der den asagläubigen Mann erschuf; wes Glaubens Zarathustra war, wes Glaubens Kavay Vishtaspa, wes Glaubens die beiden, Frashaostra (und) Jamaspa; wes Glaubens jeder der die Pflicht erfüllenden ashaheiligen Saosyant's (ist): nach diesem Glauben und (dieser) Lehre bin ich ein Mazdahanbeter.

8. Als Mazdahanbeter, als Zarathustraanhänger will ich das Glaubensgelübde ablegen, (der) sich dem Glauben angelobt, zum Glaube bekannt hat. Ich schwöre mich ein auf den gutgedachten Gedanken, Ich schwöre mich ein auf das gutgesprochene Wort, Ich schwöre mich ein auf die gutgetane Handlung.

9. Ich schwöre mich ein auf die mazdayasnische Religion, (die) bewirkt, (daß) der Angriff eingestellt, die Waffe niedergelegt (wird); durch (die) die Sippenehe geboten (ist), die ashaheilige (Religion), die unter allen, (die es) gibt und geben wird, die größte und beste und schönste (ist): sie, die ahurische zarathustrische. Dem Ahura Mazdah eigne ich alles Gute zu. Das ist das Gelöbnis auf die mazdayasnische Religion.

13.

[English]

1. Den Ahura Mazdah rufe ich auf als Ratav des Hausherrn[1] des Hauses und als Ratav des Gemeindeherrn der Gemeinde und als Ratav des Gauherrn des Gaus und als Ratav des Landesherrn des Landes.

Als Ratav der Frauen rufe ich auf die mazdayasnische Daena, die gute Ashay, die Pârenday und sie, die ashagläubige Frau[2], und die Erde hier, die uns trägt.

2. Als Ratav des lieben nützlicbsten Gesellen rufe ich auf den Âtar, (den Sohn) des Ahura Mazdah;

die allereifrigsten, die landwirtschaftlich tätigsten unter den ashagläubigen Männern rufe ich auf als Ratav des viebzüchtenden Ackerbauers;

die tüchtigsten Kräfte des Asha rufe ich auf als Ratav des Kriegers.

3. Die größten Kenntnisse in der mazdayasnischen Religion rufe ich auf als Ratav des Priesters;

und als deren Lehrer berufe ich als Ratav's ins Amt, setze (sie) als Ratav's ins Amt ein[3] die Amesha Spenta's und die Saoshyant's, (die) am besten (in der Religion) unterrichtet (sind), die richtigen Sprüche am besten kennen, die allerstärksten, die am meisten anregenden.

1) 1194.
2) Wörtlich "die zweibeinige"; Darmesteter: "Personnification de la vertu féminine".
3) 1602.

Die grögten Kräfte der mazdayasnischen Religion, die Priester und Krieger und viehzüchtenden Ackerbauern, berufe ich (als Ratav's ins Amt).

4. Ich weihe euch, o gutherrschende wohlmeinende Amesha Spenta's, 'sogar des eignen Leibes Leben'[4], weihe alle guten Lebenswerke.

4) Aus Y. 33.14.
5) Das "wie" fehlt.

So haben die beiden Geister gedacht,
so haben sie gesprochen,
so haben sie gehandelt: ... [5].

5. Wie du, du Ahura Mazdah, es dachtest und sagtest und betätigtest und vollführtest, nämlich das Gute, so weihen wir (es) dir, so eignen wir (es dir) zu, so verehren wir dich damit, so huldigen wir (dir), so danken wir dir (damit), Mazdah Ahura.

6. Mit des guten Zugehörigen Zugehörigkeit an das gute Asha, an die gute Vergeltung, an die gute Frommergebenheit naben wir dir.

7. Die Fravashay des guttätigen (Ur)rindes und des ashagläubigen (Ur)menschen Gaya verehren wir;

6) = Y.27.15.
7) = Y.27.13.

die Belohnung und die Fravashay des ashagläubigen Zarathushtra Spitama verehren wir nun.

Wen — und welche (Frauen) — unter den Seienden[6] ...

Wie der beste Oberherr, so der [beste] Richter (ist er) gemäß dem heiligen Recht[7] ...

Asha ist das beste Gut...

8. Den Ahuna Vairya beten wir;

das Asha Vahishta, den schönsten Amessha Spenta, beten wir;

den Fraoretay-Abschnitt beten wir;

das Sichbekennen und Sichangeloben an die mazdayasnische Religion beten wir.

Wen — und welche (Frauen) — unter den Seienden [8] ...

8) = Y27.15.

14.

[English]

1. Bereitstellen will ich mich euch, o Amesha Spenta's, als Preiser Zaotar Rufer Beter Sprecher Sänger:

zu eurer, nämlich der Amesha Spenta's, Verehrung und Preis;

zu unserer, nämlich der ashagläubigen Saoshyant's, Seligkeit und zum Besitz des (höchsten) Anrechts.

2. Ich weihe euch, o gutherrschende wohlmeinende Amesha Spenta's, 'sogar des eignen Leibes Leben' [1], weihe alle guten Lebenswerke.

1) Aus Y33.14.

3. Mit diesem Zaothra und Baresman hole ich her zu verehren alle ashaheiligen Yazata's;

hole ich her zu verehren alle Ratav's des Asha: um die Zeit der Haomabereitung, wenn Sâvanghay und Visya die Ratavschaft (haben), wenn alle größten Ratav's die Ratavschaft (haben) [2].

2) 1500 (?).

4. Als Mazdahanbeter, als Zarathushtraanhänger will ich das Glaubensgelübde ablegen, den Daevas feind, Ahura's Lehre zugetan:

Dem ashaheiligen Hâvangay, dem Ratav des Asha, zu Verehrung und Preis und Befriedigung und Lob;

dem Sâvanghay und dem ashaheiligen Visya, dem Ratav des Asha, zu Verehrung und Preis und Befriedigung und Lob;

zu Verehrung und Preis und Befriedigung und Lob d(ies)er Ratav's, der Tages- und Tagesabteilungs- und Monats- und Jahreszeiten- und Jahres-(götter).

5. "Wie der beste Oberher" soll mir der Zaotar aufsagen,

"wie der beste Oberherr" soll mir er, der Zaotar, aufsagen;

"so der [beste] Richter (ist er) [Zarathushtra] gemäß den heiligen Recht" soll der wissende Ashagläubige [die Gemeinde] aufsagen.

15.

[English]

1. Mit Preis und Lob und Ergebenheit rufe ich die guten Amesha Spenta's bei (ihren) schönen Namen heran. Ich bete an nach dem Brauch des guten Ashaglaubens, nach dem Brauch der guten mazdayasnischen Religion.

2. 'Wen mir (unter denen), die waren und die sind, Mazdah Ahura (als einen solchen) kennt, dem durch Asha das Beste für (sein) Gebet (werden wird): die will ich verehren mit ihren Namen und vor (sie) treten mit Huldigung.' [1] - 'Das gute Reich, das köstliche, als frommendeten Anteil'.[2]

1) = Y. 51. 22; 1315, 499.
2) Aus Y. 51. 1; 722.

3. Gehorsamer Sinn soll hier bereit sein zur Verehrung des Ahura Mazdah [3], des gewaltigsten ashaehrwürdigen, der von uns verehrt (wird) [4], wie am Anfang so auch am Ende [5].

3) 1634.
4) 1275 f.
5) 407.

So soll sich hier der Gehorsam einstellen [6] zur Verehrung des Ahura Mazdah, des gewaltigsten ashaehrwürdigen, der von uns verehrt (wird).

6) 172.

4. "Wie der beste Oberherr" soll mir der Atereavaxsh aufsagen; "so der [beste] Richter (ist er) [Zarathushtra] gemäß dem heiligen Recht"

soll der wissende Ashagläubige [die Gemeinde] aufsagen.

16.

1. Den ashaehrwürdigen Ahura Mazdah, den Ratav des Asha, den wohlmeinenden größten Yazata, ihn den gewaltigsten, Hab und Gut fördernden, den Schöpfer der guten Schöpfung, verehren wir;

mit diesen gespendeten Zaothra's hier und den rechtgesprochenen Gebeten verehren wir jedweden ashaheiligen geistigen Yazata.

2. Den ashaheiligen Zarathushtra, den Ratav des Asha, verehren wir;
mit diesen gespendeten Zaothra's hier und den rechtgesprochenon Gebeten verehren wir jedweden ashaheiligen stofflichen Yazata.
Die Fravasay des ashagläubigen Zarathushtra verehren wir,
des Zarathushtra Sprüche verehren wir,
des Zarathushtra Religion verehren wir,
des Zarathushtra Glauben und Lehre[8] verehren wir,
(der) sich (den Anspruch auf) das (andere) Leben erwirbt (und) nach dem Asha verlangt.[9]

8. 1371.
9. NA. stellt diese Worte zu § 3; 111 o. no.

3. Die asaheilige Schöpfung, (die) als die erstere geschaffen (ist);
[10](den Tag) des prächtigen hoheitsvollen Ahura Mazdah verehren wir;
den Vohu Manah verehren wir;
den Asha Vahishta verehren wir;
den Xshathra Vairya verehren wir;
die heilige gute Armatay verehren wir;
die Haurvatat verehren wir;
die Ameretatât verehren wir.

10. Die §§ 3-6 enthalten die 30 Namen der Monatstage (der Reihe nach): 1-7, 8-14, 15-22, 23-30; vgl. S. 1 und 2.

4. Den Schöpfer Ahura Mazdah verehren wir;
Atar, den Sohn des Ahura Mazdah, verehren wir;
die guten mazdahgeschaffenen ashaheiligen Wasser verehren wir;
die schnelle Rosse besitzende Sonne verehren wir;
den des Rindes Ursprung bildenden Mond verehren wir;
den prächtigen herrlichen Tishtrya-Stern verehren wir;
die Seele des guttätigen (Ur)rindes verehren wir.

5. Den Schöpfer Ahura Mazdah verehren wir;
den weite Fluren besitzenden Mithra verehren wir;
den ashafrommen Sraosha verehren wir;
den gerechtesten Rashnav verehren wir;
die guten starken heiligen Fravashay's der Ashagläubigen verehren wir;
den ahurageschaffenen Verethragna verehren wir;
den gute Weide bietenden Râman verehren wir;
den heiligen wohlmeinenden Vâta verehren wir.

6. Den Schöpfer Ahura Mazdah verehren wir;
die gute mazdayasnische Daenâ verehren wir;
die gute Ashay verehren wir;
die Arshtât verehren wir;
den Himmel verehren wir;
die guttätige Erde verehren wir;
das heilige Wort verehren wir;

den anfangslosen ewigen Lichtraum verehren wir.

7. Die sonnigen Wohnungen des Asha verehren wir, in denen die Seelen der Verstorbenen ruhen, sie, die Fravashay's der Ashagläubigen;[2] 2. 1424.
das beste Dasein der Ashagläubigen, das lichte, alle Wonnen bietende verehren wir.

8. Die beiden, Milch (und) Fett, (die) die Wasser fließen, die Pflanzen wachsen machen, die Unterdrücker des daevageschaffenen Âzay verehren wir,
um die Mûs, die Hexe, zu bestehen und zu unterdrücken, und um zu überwinden die (auf den Urheber) sich zurückwendende Anfeindung des dem Ashaglauben feindlichen Irrlehrers und des vielverderblichen Machthabers.

9. Alle Wasser verebren wir, alle Pflanzen verehren wir;
alle guten (Männer), alle guten (Frauen) verehren wir;
alle geistigen und stofflichen Yazata' s, die die Schenker des guten, (die) ashaheilig (sind), verehren wir.

10. Wir verehren dich, die heilige Armatay, als (unsere) Wohnung; wir beten zu dir, o ashaehrwürdiger Ahura Mazdah, um Wohnung mit gesundem Vieh, mit gesunden Männern,[3] mit 3. 1106.
gesundem (Besitz von allem) Ashaentstammten, auf daß nämlich in 4. 774.
dieser selben Wohnung[4] eine jede Person[5] so lang als möglich 5. 635.
verweile,[4] sowohl im Sommer wie zur ·Winterszeit.

17.

[English]

1. Den ashaehrwürdigen Ahura Mazdah, den Ratav des Asha, verehren wir;
die gutherrschenden wohlmeinenden Amesha Spenta's verehren wir.

2. Die ashaheiligen Tagesabteilungs(götter), die Ratav's des Asha, verehren wir;
den ashaheiligen Havanay, den Ratav des Asha, verehren wir;
den Savanhay und den ashaheiligen Visya, den Ratav des Asha, verehren wir;
den weite Fluren besitzenden, tausendohrigen, zehntausendäugigen Mi8tha, den bei (seinem) Namen angerufenen Yazata, verehren wir;
den gute Weide bietenden Râman verehren wir.

3. Den ashaheiligen Rapithwina, den Ratav des Asha, verehren wir;
den Frâdat-fshav und den ashaheiligen Zantuma, den Ratav des Asha, verehren wir;
den Asha Vahishta und den Atar, den Sohn des Ahura Mazdah, verehren wir.

4. Den ashaheiligen Uzayeirina, den Ratav des Asha, verehren wir;
den Frâdat.vira und den ashaheiligen Dâhyuma, den Ratav des Asha, verehren wir;
den hohen Gott, den strahlenden Gebieter, den schnelle Rosse besitzenden Apam Napât verehren wir;
und das ashaheilige mazdahgeschaffene Wasser verehren wir.

5. Den ashaheiligen Aiwisruthrima Aibigaya, den Ratav des Asha, verehren wir;
den Frâdat.vispam.hujyâtay und den ashaheiligen Zarathushtrô.tema, den Ratav des Asha, verehren wir;
die guten gewaltigen heiligen Fravasay's der Ashagläubigen verehren wir;
und die Scharen von Heldensöhnen besitzenden Frauen verehren wir;
und die Yâiryâ Hushitay verehren wir;
und den gutgebauten schöngewachsenen Am a verehren wir;
und den ahurageschaffenen Verethragna verehren wir;
und die siegreiche Uparatät verehren wir.

6. Den ashaheiligen Ushahina, den Ratav des Asha, verehren wir;
den Berejya und den ashaheiligen Nmânya, den Ratav des Asha, verehren wir;
den ashafrommen schöngewachsenen siegreichen, Hab und Gut fördernden, ashaheiligen Sraosha, den Ratav des Asha, verehren wir; den gerechtesten Rashnav verehren wir;
die Hab und Gut fördernde, Hab und Gut mehrende Arshtat verehren wir.

7. Die ashaheiligen Monats(götter), die Ratav's des Asha, verehren wir;
den ashaheiligen Antaremâh, den Ratav des Asha, verehren wir;
den Parenô.mâh und den ashaheiligen Vishaptatha, den Ratav des Asha, verehren wir.

8. Die ashaheiligen Jahreszeiten(götter), die Ratav's des Asha, verehren wir;
den ashaheiligen Maidhyoi.zaremaya, den Ratav des Asha, verehren wir; den ashaheiligen Maidhyoisham, den Ratav des Asha, verehren wir;
den ashaheiligen Paitish.hahya, den Ratav des Asha, verehren wir;
den am Eintrieb der Herden und am Widdersprung kenntlichen ashaheiligen Ayathrima, den Ratav des Asha, verehren wir;
den ashaheiligen Maidhyairya, den Ratav des Asha, verehren wir;
den ashaheiligen Hamaspathmaedaya, den Ratav des Asha, verehren wir;
die ashaheiligen Jahres(götter), die Ratav's des Asha, verehren wir.

9. Alle Ratav's des Asha verehren wir, die die dreiunddreißig nächsten mit Hâvanay sich einfindenden Ratav's des Asha sind, welche (als die) des besten Asha von Mazdah [dem Zarathushtra] geoffenbart, von Zarathushtra [der Welt] verkündet sind.[1]

1. 1164.

10. Die beiden, Ahura (und) Mithra, die beiden hohen gefahrentrückten ashaheiligen, verehren wir;
Sterne und Mond und Sonne (und) — mittelst der Baresman-Pflanzen — den Mithra, den Landesherrn aller Länder, verehren wir;
den prächtigen hoheitsvollen Ahura Mazdah[2] verehren wir;
die guten gewaltigen heiligen Fravashay's[3] der Ashagläubigen verehren wir.

2, 3. s. Y2.11 No. 2 und 3.

11. Dich, den Atar, den Sohn des Ahura Mazdah, verehren wir;
das Berezisavah-Feuer verehren wir,
das Vohu.fryâna-Feuer verehren wir,
das Urvâzishta-Feuer verehren wir,
das Vâzishta-Feuer verehren wir,
das Spenishta-Feuer verehren wir.
Des Reiches Enkel, den Yazata Nairyô.sangha, verehren wir.
Atar, den Hausherrn aller Häuser, den mazdahgeschaffenen ashaheiligen Sohn des Ahura Mazdah, den Ratav des Asha, verehren wir samt allen Feuer(arte)n.

12. Die guten besten mazdähgeschaffenen ashaheiligen Wasser verehren wir;
alle mazdahgeschaffenen ashaheiligen Wasser verehren wir;
alle mazdahgeschaffenen asaheiligen Pflanzen verehren wir.

13. Den heiligen hochherrlichen Manthra verehren wir;
das gegen die Daeva's gerichtete Gesetz verehren wir; das von Zarathushtra stammende Gesetz verehren wir;
die lange Überlieferung verehren wir;
die gute mazdayasnische Religion verehren wir.

14. Das Gebirge Ushi.darana, den mazdahgeschaffenen, das Behagen des Asha gewährenden Yazata, verehren wir;
alle das Behagen des Asha, viel Behagen gewährenden mazdahgeschaffenen ashaheiligen Gebirge, die Ratav's des Asha, verehren wir;
die starke mazdahgeschaffene kavische Herrlichkeit verehren wir;
die starke mazdahgeschaffene unnahbare Herrlichkeit[1] verehren wir;
die gute Ashay, die strahlende hohe kraftvolle schöngewachsene segensreiche, verehren wir;
den mazdähgeschaffenen Glanz[1] verehren wir;
den mazdähgeschaffenen Nutzen verehren wir.

1. Beile Male x^{v}arenah-.

15. Die dahmamäßige gute Âfritay verehren wir;
und den Gemeinder, den ashagläubigen Mann, verehren wir;
den starken heldenhaften Yazata Dâmôish Upamana verehren wir.

16. Diese (unsere) Wasser und Länder und Pflanzen verehren wir;
diese (unsere) Stätten und Wohnplätze und Weideländer und Wohuungen und Tränken verehren wir;
diesen (unsern)Herrn des Wohnplatzes, ihn, den Ahura Mazdah, verehren wir.

17. Alle größten Ratav's: die Tages-, Tagesabteihmgs-, Monats-, Jahreszeiten-, Jahres-(götter) verehren wir.

18. Die guten gewaltigen heiligen Fravashay's der Ashagläubigen preise ich, rufe ich, besinge ich;
wir verehren die zum Nmânya, zum Visya, zum Zantuma, zum Dâhyuma, zum Zarathushtro.tema gehörigen (Fravasay's).

19. Alle ashaheiligen Yazata's verehren wir;
alle Ratav's des Asha verehren wir: um die Zeit der Haomabereitung,

wenn Sâvanhay und Visya die Ratavschaft (haben), wenn alle größten Ratav's die Ratavschaft (haben).[2]

Wen - und welche (Frauen) - unter den Seienden[3] ...

18.

[English]

1. Asha ist das beste Gut[4] ...

`Schenk mir, der du das Rind geschaffen hast und die Wasser und die Pflanzen,[5] Unsterblichkeit und Wohlfahrt durch den heiligsten Geist),[6] o Mazdah, Kraft und Bestand durch Vohu Manah bei dem Richterspruch.'[7]

2. [8]`Für den heiligen Geist und für das nach göttlichem Recht beste Denken und Handeln und Reden wird uns[1] Wohlfahrt und Unsterblichkeit verleihen Mazdah Ahura im Verein mit Xshathra, mit Armatay[2].

3. Dieses heiligsten Geistes Bestes soll man erfüllen mit der Zunge Rede durch die Worte des guten Sinns, mit der Hände Werk durch die Tätigkeit der Frommergebenheit[3] in (Folge) dieser Erkenntnis: &eacure;r, Mazdah, ist der Vater des Asha[4].

4. Dú bist der heilige Vater dieses Geistes,[5]der für uns das Glück bringende Rind geschaffen hat,[6] aber zu dessen Weide die Armatay, (ihm) Frieden gewährend,[7] nachdem er, o Mazdah, mit Vohu Manah sich beraten hatte.[8].

5. Von diesem heiligen Geist sind die Druggenossen abgefallen, o Mazdah, nicht (aber) so die Ashaanhänger.[9] Ob man über weniges, ob man über vieles Herr ist,[10] man soll dem Ashaanhänger Liebes erweisen, aber böse sein gegen den Druggenossen.[11]

6. Und all das Beste, das du ja durch diesen heiligen Geist, o Mazdah Ahura, dem Ashaanhänger versprochen hast:[12] soll gegen deinen Willen[13] der Druggenosse (daran) teil haben,[14] der es in seinem Tun mit dem Aka Manah hält?[15]

7. Durch diesen heiligen Geist, o Mazdah Ahura, mittelst des Feuers wirst du die Verteilung des Guthabens an die beiden Parteien vollziehen[16]unter Hilfleistung der Armatay und des Asha.[17] Sie [die Verteilung] wird ja noch viele, (die) hören wollen, (veranlassen sich zu) bekehren.[18]

8. Für den heiligen Geist und für das nach göttlichem Recht beste Denken und Handeln und Reden wird uns Wohlfahrt und Unsterblichkeit verleihen Mazdah Ahura im Verein mit Xshathra, mit A.'[19]

Asha ist das beste Gut ...[20]

2. 1500 (?).
3. =Y27.15.
4. =Y27.14.
5. 645.
6. 712.
7. =Y51.7; 1576.
8. Y18.2-18.7 = Y47; s. Bthl. Gatha's.
1. 231.
2. 712.
3. 1377.
4. 598.
5. 905.
6. 1524.
7. 1414.
8. 1000.
9. 1517.
10. 373.
11. 463.
12. 430.
13. 1769.
14. 923.
15. 1706.
16. 1443.
17. 761.
18. 1361.
19. s. Y18.2 Noten.
20. = Y27.14.
21. D. i. Y47-50.
22. = Y27.15.

Das Spenta.mainyu-Kapitel[21] beten wir.

Wen — und welche (Frauen) — unter den Seienden[22] ...

9. Wie der beste Oberherr, so [der beste] Richter (ist er) gemäß dem heiligen Recht ...[23]

Asha ist das beste Gut ...[20]

23. = Y27.13

Den Ahuna Vairya beten wir:
Das Asha Vahishta, den schönsten Amesha Spenta, beten wir.
Wen - und welche (Frauen) - unter den Seienden ...[22]

19.

[English]

1. Es fragte Zarathushtra den Ahura Mazdah: "O Ahura Mazdah, heiligster Geist, Schöpfer der stofflichen Welt, asha- ehrwürdiger! Was war das für ein Spruch,[1] o Ahura Mazdah, den du mir verkündetest,

1. 33.

2. vor (Erschaffung des) Himmels, vor dem Wasser, vor der Erde, vor dem Rind, vor der Pflanze, vor dem Feuer, dem Sohn des Ahura Mazdah, vor dem ashagläubigen Mann, 'vor (allem) Raubgesindel, den Daeva's wie den Menschen',[2] vor der gesamten stofflichen Welt, vor allem guten mazdähgeschaffenen, (das) ihl Asha seinen Ursprung (hat)?"

2. Nach Y34.5; 538.

3. Darauf sprach Ahura Mazdah:
"Das war das Stück Ahuna Vairya,[3] O Spitama Zarathushtra, das ich dir verkündete,

3. 33.

4. vor (Erschaffung des) Himmels, vor dem Wasser, vor der Erde, vor dem Rind, vor der Pflanze, vor dem Feuer, dem Sohn des Ahura Mazdah, vor dem ashagläubigen Mann, 'vor (allem) Raubgesindel, den Daeva's wie den Menschen',[2] vor der gesamten stofflichen Welt, vor allem guten mazdahgeschaffenen, (das) im Asha seinen Ursprung (hat)." —

2. Nach Y34.5; 538.

5. Dies Stück Ahuna Vairya, o Spitama Zarathushtra, (wiegt) mir, (wenn es) ohne Einschiebung (und) Versetzung von Worten hergesagt (wird),[4] hundert andere (als) Ratav's (wirkende) Gatha's auf),[5] (die) ohne Einschiebung (und) Versetzung von Worten hergesagt (werdeu).[6]

4. 116 u.
5. 824.
6. 116 m.
7. 86 f.

Auch (wenn es) mit Einschiebung (und) Versetzung von Worten aufgesagt (wird),[7] (wiegt es) zehn andere (als) Ratav's (wirkende Gatha's) auf.

6. Wer mir, o Spitama Zarathushtra, in diesem stofflichen Dasein das Stück Ahuna Vairya
sich ins Gedächtnis zurückruft oder
(es) sich ins Gedächtnis zurückrufend leise hersagt oder
(es) leise hersagend rezitirt oder
(es) rezitirend betet:

8. 591.

des Seele will Ich, der Ahura Mazdah, sogar dreimal über die Brücke in das beste Dasein hin führen,[8] hin zum besten Dasein, hin zum besten Ashaanrecht, hin zum besten Lichtraum.

7. Und wer mir, o Spitama Zarathushtra, in diesem stofflichen Dasein, das Stück Ahuna Vairya leise hersagend, (davon) ausläßt sei es die Hälfte[9]oder ein Drittel oder ein Viertel oder ein Fünftel:

dessen Seele will Ich, der Ahura Mazdah, vom besten Dasein fernhalten;[10] soviel an Höhe und Breite als die Erde hier würde ich (sie) fernhalten; und es ist die Erde hier so groß an Höhe wie auch an Breite.[11]

8. Der Spruch, der die Worte ahû und ratav enthält,[12] ist vor der Schöpfung jenes Himmels verkündet worden; vor des Wassers, vor der Erde, vor der Pflanze, vor des vierbeinigen Rindes Schöpfung; vor der Erzeugung des ashagläubigen zweibeinigen Mannes; (be)vor jene Sonne dort in (ihre) sichtbare Gestalt hineingeschaffen (war);[1](aber) nach der Schöpfung der Amesha Spenta's.[2]

9. Ins Dasein rief mir der heiligere der beiden Geister die gesamte Schöpfung[3] des Ashaehrwürdigen, (die jetzt) da ist und (jetzt) ins Dasein tritt und künftig ins Dasein treten (wird),[4]mit der shyaothananam ('Werke')-Stelle (nämlich mit der Stelle:) shyaothenanam anhêus mazdâi[5] 'Lebenswerke dem Mazdah'.

10. Und das ist der wirksamste Spruch unter den Sprüchen, die je gesprochen worden sind, aufgesagt werden und werden gesprochen werden;[6]denn es ist ihm die Spruchgewalt in dem Maße zu eigen,[7] daß die ganze Menschheit, wenn sie ihn sich eingeprägt hat, dadurch (daß sie ihn) merkt (und) behält,[8] sich vom Sterben retten kann.[9]

11. Und dieser unser Spruch ist ausgesprochen worden, (um) gelernt und überdacht (zu werden), und zwar von jedem der Seienden,[10] ihm, dem besten Asha, gemäß.

12. yatha 'wie' sagt aus,[11] daß sie ihn [Zarathushtra] als Ahû und Ratav eingesetzt haben;[12]
atha[13] 'so' ist so zu verstehen, daß er, der Ahura Mazdah, (als Ahû und Ratav da ist) für die Geschöpfe, (die) die ersten im Denken (sind).
yatha 'wie' enthält die Lehre, (daß) er der allergrößte ist;
atha 'so' enthält die Lehre, (daß) für ihn die Geschöpfe (da sind).[14]

13. Daß gute Lebensführung für Mazdah (ist),[15] setzt vanhêus 'des guten' als dritten Lehrsatz fest.[16]

(Die Worte) dazda mananhô '(der) des (guten) Sinns (Lebenswerke) zubringt' sind so zu verstehen, (daß) er für das Denken (da ist), nämlich als Lehrer für das Denken.[17]
mananh⊙ 'des Sinns': damit weist er auf ihn hin;
syaothenanam 'Werke' weist auf (ihn als) Ahû hin.[18]

9. 1493.
10. 686.
11. 962 f.
12. 284.
1. 796.
2. 82.
3. 1332.
4. 927.
5. 1713.
6. 382 f.; 1265.
7. 382 m.
8. 1553.
9. 1529.
10. 1580.
11. 364.
12. 282.
13. NA. hat itha; s. aber im selben § yatha ... atha.
14. 430 f.
15. 1821 (?).
16. 772.
17. 431.
18. 448.

14. Unter mazda[19] 'Mazdah' ist zu verstehen: sowohl (daß) er [Mazdah] für die Geschöpfe (da ist) als auch (daß) sie,[20] die Geschöpfe, für ihn (da sind).

xshathrem ahurâi 'Obergewalt dem Ahura' bezieht sich auf (die Worte) 'dein, o Mazdah, ist die Herrschgewalt'.[21]

†dregubyô vâstârem 'den Armen als Hirten' bezieht sich auf (die Worte) nämlich (auf) 'ein Freund dem Spitama'.[22] Fünf Lehrsätze (enthält also das Ahuna Vairyagebet).
Der gesamte Spruch (ist) eine Offenbarung, der ganze Spruch (eine Offenbarung) des Ahura Mazdah.[1]

19. Wohl mazdâi zu lesen, s. Geldner, NA. in den Varianten.
20. tem! Etwa dirn zu lesen?
21. Aus Y53.9; 431.
22. Nach Y51.11.
1. 995.

15. Der beste Ahura Mazdah hat den Ahuna Vairya kund getan, der selbe beste hat (ihn) dem Gedächtnis eingeprägt.[2] &mdash (Da) geriet der Böse in Bedrängnis.[3] &mdash Und auf sagte er [Ahura Mazdah] dem °Ruchlosen mit folgendem Scheidespruch:[4]

'Nicht stimmen unser beider Gedanken noch Lehren noch Absichten noch Überzeugungen noch Worte noch Werke noch Wesen noch Seelen zusammen'.[5]

2. 448.
3. 1813.
4. 133.
5. Aus Y45.2; 1371.

16. Und dieser von Mazdah verkündete Spruch,[6] (der) durch Dienstwilligkeit vollzogen (wird, enthält) drei Zeilen, (nmfaßt) vier Stände (und hat) fünf Ratav's.[7]
Welches sind seine Verszeilen?[8]? —
Das Gutgedachte, das Gutgesagte, das Gutgetane.

6. der Ahuna Vairya.
7. 806.
8. 103.

17. Welches (sind) die Stände? —
Der Priester, Krieger, viehzüchtende Bauer, Handwerker,[9], ... [10] zusammen mit dem asagläubigen Mann, des Denken, Reden (und) Tun richtig (ist)[11], (der) auf den Ratav merkt, sich auf die Religion versteht, 'durch des Tätigkeit Haus und Hof von Asha gefördert werden'.[12]

9. 908.
10. vîspaya irina.
11. 206 (?).
12. Aus Y43.6; 1013.

18. Welches (sind) die Ratav's?[13] —
Der des Hauses, der Gemeinde, des Gaus, des Landes (und) fünftens Zarathushtra: bei den anderen Ländern außer dem zarathushtrischen Raghay;[14] das Zarathushtrische Raghay (hat nur) vier Ratav's.[15]
Welches (sind) die Ratav's dieses (Landes)? —
Der des Hauses und der Gemeinde und des Gaus (und) viertens Zarathushtra.[16]

13. 1500, 424.
14. 1497; eig. "bei den Ländern, die die anderen (sind) als ... R.".
15. 579, 1500.
16. 1661.

19. Was (ist) das Gutgedachte? — Der im Denken erste Ashagläubige[17] (verkörpert es).
Was (ist) das Gutgesagte? — Das heilige Wort.
Was (ist) das Gutgetane? — Durch die Preislieder und die an Gerechtigkeit ersten Geschöpfe[18] (wird es verkörpert).

17. ?.
18. ?.

20. Mazdah sprach. — Zu wem sprach er?[19]— Zu dem geistigen und stofflichen Ashagläubigen.
Was für einer sprach die Offenbarung aus? — Der beste Herrscher.
Zu was für einem? — Zu dem Ashagerechten und Besten und

19. 1195.
20. 177 (?).

Abhängigen.[20]

21. Das Stück Ahuna Vairya beten wir; wir preisen das lante und das leise Aufsagen und das Absingen und die Weihe des Ahuna Vairya.

1. =Y27.15.

Wen — und welche (Frauen) — unter den Seienden[1] ...

20.

[English]

1. Ahura Mazdah tat kund:
ashem vohû vahishtem astî 'Asha ist das beste Gut': (Die Worte) sind so zu verstehen, (daß) ihm das beste Gut zuteil wird, nämlich dem Zugehörigen als Zubehör;[2]
vohû vahistem asti 'ist das beste Gut': in dieser Weise prägt er (uns) einen Lehrsatz ein.[3]

2. 1859.
3. 448.

2. ushtâ asti ustâ ahmâi 'nach Wunsch wird es, nach Wunsch uns': die in der Ushta ('nach Wunsch')-Stelle[4] (enthaltenen Worte) sind zu verstehen in Beziehung auf jeden Ashagläubigen — jedem Ashagläubigen (wird das Gut zuteil) — nämlich man bezieht es durch Statuierung von ...[5]auf jeden Ashagläubigen — jedem Ashagläubigen (wird das Gut zuteil).[6]

4. 418.
5. nâ?
6. vgl. zum § 2 Geldner KZ. 27. 248.

3. yat ashâi vahistâi ashem 'das Asha [Recht] für das beste Asha (Gerechtigkeit)': (die Worte) sind zu verstehen in Beziehung auf das gesamte heilige Wort für den, (der) den ganzen Manthra in sich faßt.
Insofern es [das Ashagebet] die Lehre enthält,
(daß) der Ashagerechtigkeit das [ahurische] Reich gehört,
und (daß) dem rufenden Ashagerechten die Ashagerechtigkeit zuteil wird,
und (daß) uns die Ashagerechtigkeit zuteil wird, nämlich den Saoshyant's: (sind) drei Lehrsätze (drin gegeben).[7]
Der gesamte Spruch (ist) eine Offenbarung, der ganze Spruch (eine Offenbarung) des Ahura Mazdah.[8]

7. 430.
8. 995.

4. Mazdah sprach. — Zu wem sprach er?[9] — Zu dem geistigen und stofflichen Ashagläubigen.
Was für einer sprach die Offenbarung aus? — Der beste Herrscher.
Zu was für einem? — Zu dem Ashagerechten und Besten und Abhängigen.[10]

9. 1195.
10. 177 (?).

5. Das Stück Asha Vahishta[11] beten wir; wir preisen das laute und das leise Aufsagen und das Absingen und die Weihe des Asha Vahishta.

11. 922.
1. =Y27.15.

Wen — und welche (Frauen) — unter den Seienden[1] ...

21.

[English]

1. Der auf 'das Gebet' bezügliche Spruch[12] des ashagläubigen Zarathushtra (lautet):
yenghe hâtam âat yesne paiti 'wen unter den Seienden (dem) für (sein) Gebet'.

12. d. h. der durch das Wort yesne 'für (sein) Gebet' bezeichnete Spruch.

yenghe 'wen' lehrt die Anbetung des Mazdah,[1] wie sie nach dem Gesetz des Ahura (sein soll).[2]

Hâtam 'unter den Seienden' bezieht sich auf das Gebet, insofern (es) zur Erquickung der Seienden (dient).[3]

2. [3]yêngham 'welche (Frauen)' bezieht sich auf das Gebet der ashagläubigeu in Frommergebenheit ersten Frauen, das heißt auf (ihren) Preis für die Amesha's.[4]
Drei Lehrsätze (enthält also das Yenghe-hatam-Gebet). Der ganze Spruch (ist) auf 'das Gebet'[5] bezüglich. —
An wen (richtet sich) das Gebet?[6] — An die Amesha Spenta's des Gottesdienstes.[7]

3. Es sprach Mazdah:
"Nach (seinem) Wunsch (sei es) einem jeden — dem was er wünscht der nach Wunsch schaltende Mazdah Ahura gewähren möge."[8]

4. Was hat er mit diesem Spruch angekündigt? —
Das 'Nachwunschgehen' hat er angekündigt und mit dem Worte 'nach Wunsch' hat er jedem Ashagläubigen,[9] (der jetzt) da ist und (jetzt) ins Dasein tritt und künftig ins Dasein treten wird,[10] das Beste, (er) der Beste, angekündigt. Der beste Mazdah hat es dem besten ashagläubigen (Zarathushtra) für (je)den beRten Ashagläubigen angekündigt.[9]

5. Das gutgeweihte ashaheilige Stück Yenghe-hâtam[11] beten wir: wen — und welche (Frauen) — unter den Seienden[12] ...

1. 364.
2. 726 (?).
3. 609 u. No.; die letzten Worte des § 1 (insofern ...) sind in der NA. zu § 2 gezogen.
4. 431.
5. s. No. 12 zu § 1.
6. 181.
7. 822.
8. Nach Y43.1, wo Zarathushtra der Sprecher ist; 489, 1381.
9. 1194.
10. 927.
11. 922.
12. = Y27.15.

22.

[English]

1. Asha ist das beste Gut[13] ...
Mit dem samt Zaothra dargebrachten Baresman des prächtigen hoheitsvollen Schöpfers Ahura Mazdah (und) der Amesha Spenta's hole ich her zu verehren diesen ashamäßig aufgesetzten Haoma,
und hole ich her zu verehren diese ashamäßig aufgesetzte flüssige Milch,
und hole ich her zu verehren diese ashamäßig aufgesetzte Hadhanaepata-Pflanze.

13. = Y27.14.

2. Samt den guten Wassern hole ich her zu verehren diese haomahaltigen milchhaltigen hadhanaepatâ(saft)haltigen ashamäßig aufgesetzten Zaothra's; und samt den guten Wassern hole ich her zu verehren das für den Haoma bestimmte Wasser;
und zu verehren hole ich her die steinerne Kelterpresse;
und zu verehren hole ich her die metallene Kelterpresse.

3. Diese Baresman-Pflanze und die erreichte Ratavbefriedigung; das Merken und die Betätigung der guten mazdayasnischen Religion und das Aufsagen der Gatha's und die erreichte Ratavbefriedigung des ashagläubigen Ratav des Asha; dies Brennholz und Räucherwerk — deins, des Âtar, des Sohns des Ahura Mazdah, — hole ich her zu verehren:

und alles gute mazdahgeschaffene, ldas) im Asha seinen Ursprung (hat), hole ich her zu verehren:

4. um zufriedenzustellen Ahura Mazdah, die Amesha Spenta's, den ashafrommen Sraosha, Âtar, (den Sohn) des Ahura Mazdah, den hohen Ratav, den des Asha.

5. Zu verehren hole ich her dieTagesabteilungs(götter), die Ratav's des Asha;
zu verehren hole ich her den ashaheiligen Hâvanay, den Ratav des Asha;
zu verehren hole ich her den Savanghay und den ashaheiligen Visya, den Ratav des Asha;
zu verehren hole ich her den weite Fluren besitzenden, tausendohrigen, zehntausendäugigen Mithra, den bei (seinem) Namen angerufenen Yazata, (und) den gute Weide bietenden Râman.

6. Zu verehren hole ich her den ashaheiligen Rapithwina, den Ratav des Asha;
zu verehren hole ich her den Fradat-fshav und den ashaheiligen Zantuma, den Ratav des Asha;
zu verehren hole ich her den Asha Vahishta und den Âtar, (den Sohn) des Ahura Mazdah.

7. Zu verehren hole ich her deu ashaheiligen Uzayeirina, den Ratav des Asha;
zu verehren hole ich her den Fradat-vira und den ashaheiligen Dahyuma, den Ratav des Asha;
zu verehren hole ich her den hohen Gott Napat Apam und das mazdahgeschaffene Wasser.

8. Zu verehren hole ich her den ashaheiligen Aiwisruthrima Aibigaya, den Ratav des Asha;
zu verehren hole ich her den Fradat-vispam-hujyâtay und den ashaheiligen Zarathushtro-tema, den Ratav des Asha;
zu verehren hole ich her die Fravashay's der Ashagläubigen und die Scharen von Heldensöhnen besitzenden Frauen und die Yâiryâ Hushitay und den gutgebauten schöngewachsenen Ama und den ahurageschaffenen Verethraghna und die siegreiche Uparatât.

9. Zu verehren hole ich her den ashaheiligen Ushahina, den Ratav des Asha;
zu verehren hole ich her den Berejya und den ashaheiligen Nmânya, den Ratav des Asha;
zu verehren hole ich her den ashafrommen, die Belohnungen verschaffenden, siegreichen, Hab und Gut fördernden Sraosha, den gerechtesten Rashnav und die Hab und Gut fördernde, Hab und Gut mehrende Arshtât.

10. Zu verehren hole ich her dieMonats(götter), die Ratav's des Asha; den ashaheiligen Antaremâh, den Ratav des Asha;
zu verehren hole ich her den Perenô-mâh und den ashaheiligen Vishaptatha, den Ratav des Asha.

11. Zu verehren hole ich her dieJahreszeiten(götter), die Ratav's des Asha; den ashaheiligen Maidhyoi-zaremaya, den Ratav des Asha;
zu verehren hole ich her den ashaheiligen Maidhyoishem, den Ratav des Asha;
zu verehren hole ich her den ashaheiligen Paitish-hahya, den Ratav des Asha;
zu verehren hole ich her den am Eintrieb der Herden und am Widdersprung kenntlichen ashaheiligen Ayathrima, den Ratav des Asha;
zu verehren hole ich her den ashaheiligen Maidhyairya, den Ratav des Asha;
zu verehren hole ich her den ashaheiligen Hamaspathmaedaya, den Ratav des Asha;
zu verehren hole ich her die Jahres(götter), die Ratav's des Asha.

12. Zu verehren hole ich her alle die Ratav's, die die dreiunddreißig nächsten mit Hâvanay sich einfindenden Ratav's des Asha sind, welche (als die) des besten Asha von Mazdah [dem Zarathushtra] geoffenbart, von Zarathushtra [der Welt] verkündet sind.[1] 1. 1164.

13. Zu verehren hole ich her die beiden, Ahura (und) Mithra, die beiden hohen gefahrentrückten ashaheiligen, und die Sterne, die zum heiligen Geist gehörigen Schöpfungen, und den prächtigen glanzvollen Tishtrya-Stern und den des Rindes Ursprung bildenden Mond und den schnelle Rosse besitzenden Hvaraxshaeta, das Auge des Ahura Mazdah; den Mithra, den Landesherrn der Länder. 2, 3. s. Y1.11 No. 2 und 3.

Zu verehren hole ich her (den Tag des) prächtigen hoheitsvollen Ahura Mazdah[2];
zu verehren hole ich her (den Monat der) Fravashay's[3] der Ashagläubigen.

14. Zu verehren hole ich her dich, den Âtar, den Sohn des Ahura Mazdah, samt allen Feuer(arte)n;
zu verehren hole ich her die guten Wasser, alle mazdahgeschaffeneu Wasser und alle mazdahgeschaffenen Pflanzen.

15. Zu verehren hole ich her den heiligen ashaheiligen energisch antreibenden Manthra; das gegen die Daeva's gerichtete Gesetz; das vom Zarathushtra stammende Gesetz; die lange Überlieferung; die gute mazdayasnische Religion.

16. Zu verehren hole ich her das mazdahgeschaffene, das Behagen des Asha gewährende Gebirge Ushi-darana und alle das Behag-en des Asha, viel Behagen gewährenden mazdahgeschaffenen Gebirge; die mazdahgeschaffene kavische Herrlichkeit und die unnahbare mazdahgeschaffene Herrlichkeit;[1] 1. Beide Male x^{v}arenah-.

zu verehren hole ich her die gute Ashay, die gute Chistay, die gute Eretay, die gute Rasastât, den Glanz[1] (und) den mazdahgeschaffenen Nutzen.

17. Zu verehren hole ich her die dahmamäßige gute Âfritay und den Gemeinder, den ashagläubigen Mann, und den starken heldenhaften Yazata Damoish Upamana.

18. Zu verehren hole ich her
diese (unsere) Stätten und Wohnplätze und Weideländer und Wohnungen und Tränken; die Wasser und Länder und Pflanzen;
die Erde hier und den Himmel dort[2] und den ashaheiligen Wind; die Sterne, den Mond, die Sonne, den anfangslosen unvergänglichen Lichtraum 2. 1664.

und alle Geschöpfe des heiligen Geistes, die ashagläubigen (männlichen) und ashagläubigen (weiblichen), die Ratav's des Asha.

19. Zu verehren hole ich her den hohen Ratav, den des Asha; die(se) Ratav's, die Tages- und Tagesabteilungs- und Monats- und Jahreszeiten- und Jahres-(götter), die die Ratav's des Asha sind: in der Zeit der Haomabereitung.

20. Zu verehren hole ich her diesen ashamäßig aufgesetzten Haoma;
und zu verehren hole ich her diese ashamäßig aufgesetzte flüssige Milch;
und zu verehren hole ich her diese ashamäßig aufgesetzte Hadhanaepata-Pflanze.

21. Samt den guten Wassern hole ich her zu verehren diese haomahaltigen milchhaltigen hadhanaepata(saft)haltigen ashamäßig aufgesetzten Zaothra's; und samt den guten Wassern hole ich her zu verehren das für den Haoma bestimmte Wasser;
und zu verehren hole ich her die steinerne Kelterpresse;
und zu verehren hole ich her die metallene Kelterpresse.

22. Diese Baresman-Pflanze und die erreichte Ratavbefriedigung; das Merken und die Betätigung der guten mazdayasnischen Religion und das Aufsagen der Gatha's und die erreichte Ratavbefriedigung des ashagläubigen Ratav des Asha; dies Brennholz und Räucherwerk — deins, des Âtar, des Sohns des Ahura Mazdah, — hole ich her zu verehren;
und alles gute mazdahgeschaffene, (das) im Asha seinen Ursprung (hat) hole ich her zu verehren:

23. um zufriedenzustellen
den prächtigen hoheitsvollen Ahura Mazdah; die Amesha Spenta's; den weite Fluren besitzenden Mithra und den gute Weide bietenden Râman;

24. den unsterblichen, reichen, schuelle Rosse besitzenden Hvarexshaeta; den überlegen wirkenden, über die anderen Geschöpfe hinwegsehenden Vayav — jenes an dir, o Vayav, was an dir dem heiligen Geist entstammt ist; die richtigste mazdahgeschaffene ashaheilige Chistâ; die gute mazdayasnische Daenâ;

25. den heiligen ashaheiligen energisch antreibenden Manthra; das gegen die Daeva's gerichtete Gesetz; das von Zarathushtra stammende Gesetz; die lange Überlieferung; die gute mazdayasnische Religion; den Glauben an das heilige Wort;[1] das verstandesgemäße Auffassen der mazdayasnischen Religion; die

1. 1703.
2. eig. "vom Ohr gehörte".

Kenntnis des heiligen Worts; die angeborene Mazdahgeschaffene Weisheit; die erlernte[2] mazdahgeschaffene Weisheit;

26. den Âtar, den Sohn des Ahura Mazdah, — dich, o Âtar, Sohn des Ahura Mazdah, — samt allen Feuer(arte)n; das mazdahgeschaffene, das Behagen des Asha gewährende Gebirge Ushi-darena;

27. alle ashaheiligen geistigen (und) stofflichen Yazata's; die starken, rings siegreichen Fravashay's der Ashagläubigen; die Fravashay's der ersten Glaubenslehrer;[3] die Fravashay's der Nächstverwandten
(und je)den bei (seinem) Namen angerufenen Yazata. 3. 877.

23.

[English]

1. Zu verehren hole ich her die Fravashay's, die zu Anfang waren, (die Fravashay's) der Häuser[4]und Dörfer und Gaue und Länder, die den Himmel gestützt, die das Wasser gestützt, die die Erde gestützt, die das Rind erhalten, die die empfangenen Kinder in den Mutterleibern erhalten haben, (sodaß) sie nicht starben.[5] 4. 874.
5. 78 o.

2. Zu verehren hole ich her, her die Fravashay[6] des Ahura Mazdah (und) der Amesha Spenta's samt allen den ashaheiligen Fravashay's der geistigen Yazata's;

zu verehren hole ich her, her die Fravashay[6]des (Ur)menschen Gaya, des Zarathushtra Spitama, des Kavay Vishtaspa (und) des Zarathushtrasohns Isat-vastra samt allen den ashaheiligen Fravashay's der ersten Glaubenslehrer. 6. ?; †â †fravashe.

3. Zu verehren hole ich her die Fravashay eines jeden Ashagläubigen.[7] Wo immer[1] auf dieser Erde ist sie beim Sterben? — Bei dem dahmamäßigen (Manne), bei der Frau, dem Knaben, dem Mädchen (und) dem in der Landwirtschaft Tätigen hat sie den Wohnsitz. Aus diesem Hause heraus streben sie (die Fravashay's), die ersehnen (und) die bekommen gute Huldigungen und Gebete. 7. ?!
1. ?!

4. Zu verehren hole ich her
die starken, rings siegreichen Fravashay's der Ashagläubigen,
die Fravashay's der ersten Glaubenslehrer,[2] die Fravashay's der Nächstverwandten,
die Fravashay meiner eigenen Seele; 2. 877.
zu verehren hole ich her alle Ratav's des Asha;
zu verehren hole ich her aU die gutes schenkenden geistigen und stofflichen Yazata's, die ihm, dem besten Asha, gemäß zu verehren und zu preisen sind.

5. (Als Mazdahanbeter)[3] ... will ich das Glaubensgelübde ablegen ... dem Havanay ... dem Savanghay ... (dieser) Ratav's ... (und Jahresgötter).
"Wie der beste Oberherr"[4] soll mir der Zaotar aufsagen, 3. = Y3.24.
"wie der beste Oberherr" soll mir er, der Zaotar, aufsagen; 4. s. Y27.13.
"so der [beste] Richter (ist er) [Zarathushtra] gemäß dem heiligen

Recht"[4] soll der wissende Ashagläubige [die Gemeinde] aufsagen.

24.

[English]

Dem Ahura Mazdah weihen wir die Haoma's;
diese Haoma's und Myazda's und Zaothra 's und das ashamäßig gespreitete Baresman und das guttätige Rind und diese ashamäßig aufgesetzte flüssige Milch und diese ashamäßig aufgesetzte Hadhânaepatâ-Pflanze;

2. samt den guten Wassern diese haomahaltigen milchhaltigen hadhânaepatâ(saft)haltigen ashamäßig aufgesetzten Zaothra's;
samt den guten Wassern das für den Haoma bestimmte Wasser und die steinerne Kelterpresse und die metallene Kelterpresse;

3. diese Baresman-Pflanze und die erreichte Ratavbefriedigung; das Merken und die Betätigung der guten mazdayasnischen Religion und das Aufsagen der Gatha's und die erreichte Ratavbefriedigung des ashagläubigen Ratav des Asha; dies Brennholz und Räucherwerk — deins, des Âtar, des Sohns des Ahura Mazdah, — und alles gute mazdähgeschaffene, (das) im Asha seinen Ursprung (hat),
widmen und weihen wir.
So weihen wir sie denn:

4. dem Ahura Mazdah und dem ashafrommen Sraosha und den Amesha Spenta's und den Fravashay's der Ashagläubigen und den Seelen der Ashagläubigen und dem Âtar, (dem Sohn) des Ahura Mazdah und hohen Ratav, und der gesamten Schöpfung des Ashaehrwürdigen zu Verehrung und Preis und Befriedigung und Lob.

5. So weihen wir sie denn der Fravashay des ashagläubigen Zarathushtra Spitama, (der) sich (den Anspruch auf) das (andere) Leben erwirbt (und) nach dem Asha verlangt,
zu Verehrung und Preis und Befriedigung und Lob,
samt allen (übrigen) ashaheiligen Fravashay's, denen der gestorbenen Ashagläubigen und denen der am Leben befindlichen Ashagläubigen und denen der (noch) ungeborenen Männer, der Neugestalter, der Saosyant's.

6. Diese Haoma's und Myazda's und Zaothra's und das ashamäßig gespreitete Baresman und das guttätige Rind und diese ashamäßig aufgesetzte flüssige Milch und diese ashamäßig aufgesetzte Hadhanaepata-Pflanze;

7. samt den guten Wassern diese haomahaltigen milchhaltigen hadhanaepata(saft)haltigen ashamäßig aufgesetzten Zaothra's;
samt den guten Wassern das für den Haoma bestimmte Wasser und die steinerne Kelterpresse und die metallene Kelterpresse;

8. diese Baresman-Pflanze und die erreichte Ratav befriedigung; das Merken und die Betätigung der guten mazdayasnischen Religion und das Aufsagen der Gatha's und die

erreichte Ratavbefriedigung des ashagläubigen Ratav des Asha; dies Brennholz und Räucherwerk — deins, des Âtar, des Sohns des Ahura Mazdah, — und alles gute mazdahgeschaffene, (das) im Asha seinen Ursprung (hat),
widmen und weihen wir.

9. So weihen wir sie denn
den gutherrschenden wohlmeinenden, immer lebenden, immer gedeihenden Amesha Spenta's, (den männlichen), die zum guten Sinn halten,[1] und (den weiblichen), die ebenso (tun).[2]

1. 1706.
2. 387.

10. So weihen wir sie denn sehr zahlreich,
um dies (unser) Haus zum Gedeihen zu bringen (und) das Vieh und die ashagläubigen Menschen dieses Hauses, (die) geboren (sind) und künftig geboren (werden),[3] (dieses Hauses), wozu sie gehören.[4]

3. 1658.
4. ?

11. So weihen wir sie denn den guten Fravashay's der Ashagläubigen, die stark und rings siegreich (sind), damit sie den Ashagläubigen helfen.

12. So weihen wir sie denn dem Schöpfer Ahura Mazdah, dem prächtigen hoheitsvollen, dem geistigen Geist, (und) den Amesha Spenta's zu Verehrung und Preis und Befriedigung und Lob.

13-27. So weihen wir sie denn
den Tagesabteilungs(göttern), den Ratav's des Asha; dem ashaheiligen Hâvanay, dem Ratav des Asha, zu Verehrung und Preis und Befriedigung und Lob.
So weihen wir sie denn
dem Savanghay und dem ashaheiligen Visya[1] ... : in der Zeit der Haoma bereitung,
zu Verehrung und Preis und Befriedigung und Lob.

1. = Y4.8-22.

28-32. So weihen wir sie denn:
Den prächtigen hoheitsvollen Ahura Mazdah, die Amesha Spenta's [2] ... die Fravashay's der Nächstverwandten,
(wollen wir) unter Zufriedenstellung verehren und preisen und befriedigen und loben.

2. = Y. Einang 8-22.

33. So weihen wir sie denn
den starken, rings siegreichen Fravashay's der Ashagläubigen;
den Fravashay's der ersten Glaubenslehrer;[3]
den Fravashay's der Nächstverwandten;
der Fravashay meiner eigenen Seele[4]
zu verehrung und Preis und Befriedigung und Lob.

3. 877.
4. 1783.

34. So weihen wir sie denn allen Ratav's des Asha zu Verehrung und Preis und Befriedigung und Lob.

So weihen wir sie denn all den gutes schenkenden geistigen und stofflichen Yazata's, die ihm, dem besten Asha, gemäß zu verehren und zu preisen sind.

25.

[English]

1. Die gutherrschenden wohlmeinenden Amesha Spenta's verehren wir;

diesen ashamäßig aufgesetzten Haoma verehren wir;
und diese ashamäßig aufgesetzte flüssige Milch verehren wir;
und diese ashamäßig aufgesetzte Hadhânaepatâ-Pflanze verehren wir.

2. Samt den guten Wassern verehren wir diese haomahaltigen milchhaltigen hadhânaepatâ(saft)haltigen ashamäßig aufgesetzten Zaothra's;
und samt den guten Wassern verehren wir das für den Haoma bestimmte Wasser;
die steinerne Kelterpresse verehren wir,
und die metallene Kelterpresse verehren wir.

3. Diese Baresman-Pflanze und die erreichte Ratavbefriedigung; das Merken und die Betätigung der guten mazdayasnischen Religion und das Aufsagen der Gäeä's und die erreichte Ratavbefriedigung des ashagläubigen Ratav des Asha; dies Brennholz und Räucherwerk — deins, des Âtar, des Sohns des Ahura Mazdah, — verehren wir;
und alles gute mazdahgeschaffene, (das) im Asha seinen Ursprung, (hat), verehren wir.

4. Den prächtigen hoheitsvollen Ahura Mazdah verehren wir;
die gutherrschenden wohlmeinenden Amesha Spenta's verehren wir;
den weite Fluren besitzenden Mithra verehren wir;
den gute Weide bietenClen Râman verehren wir;
die schnelle Rosse besitzende Sonne, die unsterbliche Pracht, verehren wir.

5. Den ashaheiligen Vayav verehren wir; den überlegen wirkenden, über die andern Geschöpfe hinwegsehenden Vayav verehren wir; jenes an dir, o Vayav, was an dir dem heiligen Geist entstammt ist, verehren wir;
die richtigste mazdahgeschaffene ashaheilige Chista verehren wir;
die gute mazdayasnische Daenâ verehren wir.

6. Den heiligen hochherrlichen Mantra verehren wir;
das gegen die Daeva's gerichtete Gesetz verehren wir;
das von Zarathushtra stammende Gesetz verehren wir;
die lange Überlieferung verehren wir;
die gute mazdayasnische Religion verehren wir;
den Glauben an das heilige Wort[1] verehren wir;
das verstandesmäße Auffassen der mazdayasnischen Religion verehren wir;
die Kenntnis im heiligen Wort verehren wir;
die angeborene mazdahgeschaffene Weisheit verehren wir;
die erlernte[2] mazdahgeschaffene Weisheit verehren wir.

1. 1703.
2. eig. "vom Ohr gehörte".

7. Âtar, den Sohn des Ahura Mazdah, verehren wir;
dich, den ashaheiligen Âtar, den Sohn des Ahura Mazdah, den Ratav des Asha, verehren wir;
alle Feuer(arten) verehren wir;
das Gebirge Ushi-darena, den mazdahgeschaffenen, das Behagen des Asha gewährenden Yazata, verehren wir.

8. Jeden ashaheiligen geistigen Yazata verehren wir,
und jeden ashaheiligen stofflichen Yazata verehren wir.

26.

[English]

1. Die guten gewaltigen heiligen Fravashay's der Ashagläubigen preise ich, rufe ich, besinge ich;
wir verehren die zum Nmânya, zum Visya, zum Zantuma. zum Dahyuma, zum Zarathushtro-tema gehörigen (Fravashay's).

2. Und unter allen diesen ersten Fravashay's verehren wir nun sie, die Fravashay, die des Ahura Mazdah, als die größte und beste und schönste und festeste und weiseste und wohlgestaltetste und an Ashagerechtigkeit höchste.

3. Wir verehren die guten gewaltigen heiligen Fravashay's der Ashaheiligen, (nämlich) die der lichten, energisch blickenden, hochgewachsenen überstarken heldenhaften ahurischen Amesha Spenta's, die ungefährdet, ashaheilig (sind).

4. Wir verehren nun die Lebenskraft und die Wesenheit und das Wahrnehmungsvermögen und die Seele und die Fravashay der ersten Verkünder und der ersten Hörer der heiligen Lehren,[1] ashagläubiger (Männer) und ashagläubiger (Frauen), die zu Gunsten des Asha den Sieg davon getragen haben[2].
Wir verehren die Seele des guttätigen (Ur)rindes.

1. 1574.
2. 1351.

5. (Die Fravashay derer), die zu Gunsten des Asha den Sieg davon getragen haben [2], (verehren wir, nämlich):
wir verehren die Fravashay des ashagläubigen (Ur)menschen Gaya,
wir verehren nun die Belohnung und die Fravashay des ashagläubigen Zarathushtra Spitama,
wir verehren die Fravashay des ashagläubigen Kavay Vishtaspa,
wir verehren die Fravashay des ashagläubigen Zarathushtrasohns Isat-vâstra.

2. 1351.

6. Wir verehren nun die Lebenskraft und die Wesenheit und das Wahrnehmungsvermögen und die Seele und die Fravasay der nächstverwandten ashagläubigen (Männer) und ashagläubigen (Frauen), die zu Gunsten des Asha den Sieg davon getragen haben,[2] samt allen (übrigen) ashaheiligen Fravashay's, denen der gestorbenen Ashagläubigen und denen der am Leben befindlichen Ashagläubigen und denen der (noch) ungeborenen Männer, der Neugestalter, der Saosyant's.

2. 1351.

7. Nun verehren wir die Seelen der Verstorbenen, sie, die Fravashay's der Ashagläubigen;
wir verehren nun die Fravashay's aller verstorbenen Nächstverwandten dieses Hauses[3], der (Priester-)Lehrer (und) Schüler, der ashagläubigen Männer (und) ashagläubigen Frauen.

3. 1010; eig. "in diesem Hause".

8. Die Fravashay's aller ashagläubigen (Priester)Lehrer verehren wir,
die Fravashay's aller ashagläubigen (Priester)Schüler verehren wir;
die Fravashay's aller ashagläubigen Männer verehren wir,
die Fravasay's aller ashagläubigen Frauen verehren wir.

9. Die Fravashay's aller ashagläubigen von einem Dahma gezeugten Kinder verehren wir; die Fravashay's der im Land befindlichen Ashagläubigen verehren wir, und die Fravashay's der außer Lands befindlichen Ashagläubigen verehren wir.

Die Fravashay's der ashagläubigen Männer verehren wir, und die Fravashay's der ashagläubigen Frauen verehren wir; alle guten gewaltigen heiligen Fravashay's der Ashagläubigen verehren wir:
(all) die vom (Ur)menschen Gaya her bis zu dem siegreichen Saoshyant[1] hin.

1. Astvat-ereta.

11. Wir verehren alle Fravashay's der Ashagläubigen, wir verehren die Seelen der Verstorbenen, sie, die Fravashay's der Ashagläubigen.
Wen — und welche (Frauen) — unter den Seienden[2] ...
"Wie der beste Oberherr"[3] soll mir der Zaotar aufsagen,
"so der [beste] Richter (ist er) [Zarathushtra] gemäß dem heiligen Recht"[3] soll der wissende Ashaglänbige [die Gemeinde] aufsagen.

2. = Y27.15.
3. = Y27.13.

27.

[English]

1. Darum wollen wir ihn, den größten von allen, ihn den Ahura Mazdah, zu (unserm) Ahû und Ratav bestellen,[4] um den oruchlosen Angra Mainyav (nieder)zuschlagen,
um den das blutige Holz schwingenden Aeshma (nieder)zuschlagen,
um die mâzanischen Daeva's (nieder)zuschlagen,
um alle Daeva's und die varenischen Druggläubigen (nieder)zuschlagen:

4. 703.

2. um den prächtigen hoheitsvollen Ahura Mazdah zu erhöhen,
um die Amesha Spenta's zu erhöhen,
um den prächtigen glanzvollen Tishtrya-Stern zu erhöhen,
um den ashagläubigen Mann zu erhöhen,
um die gesamte ashaheilige Schöpfung des heiligen Geistes zu erhöhen.

3. Wie der beste Oberherr, so der [beste] Richter (ist er) [Zarathushtra] gemäß dem heiligen Recht[5] ...

5. = Y27.13.

4. 'O Mazdah, tu mir die besten Lehren und Handlungen kund, sie, o Vohu Manah, und, o Asha, des Preises Schuldforderung.[6] Durch eure Macht, o Ahura, mach es wahr, daß die Menschheit nach eurem Willen tauglich sei.'[7]

6. 375.
7. = Y34.15; 1006.

5. Her komme der liebe Airyaman zur Unterstützung zu den Männern und Frauen des Zarathushtra, zur Unterstützung des guten Sinns.[8]
Welches Ich den köstlichen Lohn verdient, (dem) erbitte ich den Preis der Gerechtigkeit[1] den begehrenswerten,[2] welchen Ahura Mazdah zuteilen wird.[3].
Asha ist das beste Gut[4] ...

1. 1288.
2. 378.
3. 1113.
4. = Y27.14.

6. Die Haoma(zweige, die) ihre Macht von Mazdah

(haben),[5] die Ratav's des Asha, sollen gefiltert werden. Der gute Sraosha, 'welcher mit der schätzereichen *Ashay* vereint ist',[6] — und der soll hier emsig tätig sein.[7]

7. Wir lehren als segensreich das Sichbeschäftigen mit dem ashamäßig aufgesagten Ahuna Vairya und mit dem ashamäßig in Gang gebrachten Mörser und mit den wahrgesprochenen Sprüchen. So werden sie denn (noch) segensreicher sein.[8]

Wie der beste Oberherr, so der [beste] Richter (ist er) gemäß dem heiligen Recht[9] ...

8. [10]'Er, der gewaltigste Mazdah Ahura, und Ârmatay[11] und das Haus und Hof fördernde Asha und Vohu Manah und Xshathra:[12] hört auf mich, seid mir barmherzig, (wann) an jedweden die Heimzahlung erfolgt.[13]

9. Mach dich auf zu mir, o Ahura,[14] durch Ârmatay schenk Rüstigkeit,[15] durch den heiligsten Geist, o Mazdah, (schenk) Kraft mittelst der guten Heimzahlung,[16] durch Asha (schenk) starke Gewalt,[17] durch Vohu Manah die Belohnung.[18]

10. Um mich zu stützen, du weitausschauender,[19] sollt ihr mir die unvergleichlichen (Wonnen) eures Reiches, o Ahura, zusichern als das Los des guten Sinns.[20]Belehre, o heilige Ârmatay, die Daenâ's über das Asha.[21]

11. Als Weihgeschenk bringt Zarathushtra des eigenen Leibes Leben dar,[22] die Auslese guten Denkens, Handeins und Redens dem Mazdah, dem Asha,[23] (und) den Gehorsam und die Herrschgewalt.'[24] [10]
Asha ist das beste Gut[4] ...

12. Als Mazdahanbeter, als Zarathushtraanhänger will ich das Glaubensgelübde ablegen,[25] den Daeva's feind, Ahura's Lehre zugetan:
Dem ashaheiligen Hâvanay, dem Ratav des Asha, zu Verehrung und Preis und Befriedigung und Lob;
dem Sâvanhay und dem ashaheiligen Visya, dem Ratav des Asha, zu Verehrung und Preis und Befriedigung und Lob;
zu Verehrung und Preis und Befriedigung und Lob d(ies)er Ratav's, der Tages- und Tagesabteilnngs- und Monats- und Jahreszeiten- und Jahres-(götter).

13. Wie der beste Oberherr, so der [beste] Richter (ist er) [Zarathushtra] gemäß dem heiligen Recht,[1] der des guten Sinns Lebenswerke dem Mazdah zubringt und (so) die Obergewalt dem Ahura[2] [er, Zarathushtra], den sie den Armen als Hirten bestellt haben.[3] [4]

14. Asha [Recht] ist das beste Gut; nach Wunsch wird es, nach Wunsch uns zuteil, das Asha [Recht auf das Paradies] für das beste Asha [Rechtschaffenheit].[5]

5. ?.
6. Nach Y43.12; 1180 f.
7. 1237.

8. vgl. 1834.
9. = Y27.13.

10. Y27.8-11 = Y33.11-14; s. Bthl. Gatha's.
11. 1576.
12. 1014.
13. 321.

14. 183.
15. 649.
16. 321.
17. 1799.
18. 1027.

19. 1430.
20. 92.
21. 676.

22. 1520.
23. 872.
24. 543.

25. 1362.

(Ahunwar)
1. 282.
2. 702.
3. 778.
4. Zum § vgl. Bth., Zum AirW. 126.

(Ashem Vohu)
5. 233.

Den Ahuna Vairya beten wir;
das Asha Vahishta, den schönsten Amesha Spenta, beten wir.

(Yenghe hatam)
6. 1270 u.

Wen — und welche (Fraueu) — unter den Seienden Mazdah Ahura (als einen solchen) kennt, (dem) durch Asha für (sein) Gebet das bessere (Los zuteil wird),[6] diese (Männer) und diese (Frauen) wollen wir verehren.

Die GATHA'S

[English]

Ahunawad Gatha

Christian Bartholomae, *Die Gatha's des Awesta*, Straßburg, 1905.

28.

1. Zum Gebet um Unterstützung die Hände ausstreckend will ich um seine, des heiligen Geistes Werke, o Mazdah, vor allem zuerst bitten, o Asha, auf daß ich den Willen des Vohu Manah befriedige und die Seele des Stiers[1].

*Altiranisches Wörterbuch*1509, 1288, 558.

2. Der ich Euch dienen will, o Mazdah Ahura, o Vohu Manah, verleihet mir durch Asha die Herrlichkeiten beider Welten, der leiblichen und der des Geistes, welche die Getreuen in Wohlbehagen versetzen.

499 f., 333, 1508.

3. Der ich Euch, o Asha, besingen will wie nie zuvor, und den Vohu Manah und den Mazdah Ahura und (all) die, denen Armatay das nie sich mindernde Reich mehrt: kommt her zu meiner Unterstützung, wenn ich rufe.

79, 50 f., 1668.

4. Der ich des eingedenk bin, über die Seele[2]zu wachen im Verein mit Vohu Manah, und, da ich die Belohnungen für das Tun durch Mazdah Ahura kenne, sie, solang ich kann und vermag, lehren will, das Asha zu suchen:

514, 1762, 1315.

5. O Asha! werde ich Dich erschauen und den Vohu Manah, als ein Wissender? den Thron des gewaltigsten Ahura und das Gefolge des Mazdah? Mittelst dieses (Verheißungs) wortes[3] wollen wir das Raubzeug durch unsre Zunge zu dem bekehren, was das Größte ist.

697, 1634, 1361.

6. Komm mit Vohu Manah, schenk Du, o Mazdah, durch Asha als Gabe dem Zarathushtra gemäß Deinen sicheren Worten langdauernde, kräftige Unterstützung und uns, o Ahura, mittelst deren wir des Feindes Feindseligkeiten überwinden.

494, 356, 740, 814 f.

7. Verleih, o Asha, den Lohn, die Herrlichkeiten des guten Sinns, gewahre Du, o Armatay, dem Vishtaspa den Wunsch und mir, gib es, o Mazdah und König, daß Euer Prophet sich Gehör verschaffe.

333, 374, 550, 335.

8. Um das Beste bitte ich Dich, o Bester, den mit dem besten Asha gleichgewillten Ahura, für den Helden Frashaoshtra (es) erflehend und für mich und wem (sonst) Du es gönnen willst, (das beste Gut) des guten Sinns für alle Zeit.

1288, 1795 f., 1353, 1518.

9. Um dieser Gunstbeweise willen, o Ahura, möchten wir Euch nicht erzürnen, o Mazdah und Asha und Vahishta Manah, indem wir (vielmehr) uns beeifern, Euch Lobgesänge darzubringen. Ihr seid es ja, die die Wünsche am besten fördern können, auch die nach dem Reich des Nutzens. 1669 f., 1237, 1691 f.

10. Die Klugen, die Du nach ihrem gerechten Tun und guten Denken für (des) würdig erkannt hast, o Mazdah Ahura, denen erfülle durch Erreichen (des Erstrebten) ihr Verlangen. Ich weiß ja, daß bei Euch flehentliche Worte erfolgreich sind, die guter Sache dienen. 351 f., 329, 1869.

11. Der ich darum das gerechte Tun in Verwahr geben will und das gute Denken für immer[4]: Du, o Mazdah Ahura, lehre mich aus Deinem Geist durch Deinen Mund verkünden, wie es mit dem ersten Leben werden wird. 866, 1575, 929.

29.

[English]

1. Euch klagte die Seele des Stiers: 'Für wen habt ihr mich gestaltet? Wer hat mich geschaffen? Raserei bedrückt mich und Gewalttat [,Grausamkeit][1] und Mißhandlung und Roheit. Ich habe keinen andem Hirten als Euch: so schaffet mir denn das Gut der Land wirtschaft.' (*Altiraniscnes Wörterbuch*516, 795, 1800, 649, 1413, 1560.)
1. Eine alte in den Text geratene Glosse, wie gleicheweise Satzbau und Metrum erweisen.

2. Da fragte der Schöpfer des Stiers das Asha: 'Hast Du einen Richter für das Rind, auf daß Ihr ihm außer Futter auch eifrige Fürsorge verschaffen könnt? Wen bestimmtet Ihr ihm als Gerichtsherrn, der den Aeshma samt den Druggenossen zurückstoße?' (55, 1498, 552, 794, 1382, 35.)

3. Ihm antwortete Asha: 'Es gibt für das Rind keinen leidlosen Helfer. Jene dort[2] können es (eben) nicht begreifen, wie Rechthandelnde gegen die Geringen verfahren.' — (Der Schöpfer des Stiers:) "Der Seienden stärkster ist der, dem ich zu Hilfe komme, wenn er ruft.' (1566, 1445, 322, 467.)
2. Die Menschen.

4. (Asha spricht): 'Mazdah hat die Anschläge am besten im Gedächtnis, die früher schon von Daeva und Menschen ausgeführt worden sind, und auch die künftig ausgeführt werden sollen. Er, Ahura, hat die Entscheidung. So wird es uns ergehen, wie er will.' (1569, 1438, 271 f.)

5. 'Zu Ahura wollen Wir beide mit ausgestreckten Händen beten, meine[3] Seele und die der trächtigen Kuh,[4] indem wir den Mazdah mit Bitten bedrängen: Nicht soll den Rechtlebenden Verderben treffen, nicht den Viehzüchter von seiten der Druggenossen.'[5] (1016, 633, 228, 688, 979.)
3. D. i. des Stiers.
4. An Stelle der vergöttlichten Seele des einen Urstiers erscheinen hier die Seele eines Urrinderpaars.
5. Der Hauptfeind des Rinds sind die nomadisierenden Stämme. Der Schutz der ansässigen Bauern vor deren Einfällen kommt auch dem Rind zu gute.

6. Da sprach er selbst, Mazdah Ahura, der die Satzungen kennt, mit Weisheit: 'Es gibt (für Dich) keinen Gerichtsherrn noch Richter gemäß dem heiligen Recht; denn es hat Dich der Bildner für (11, 1346, 1478, 281, 798.)

den Viehzüchter und Bauern geschaffen.

7. Das Wort vom Fett[6] hat Mazdah Ahura, der mit Asha gleichgewillte, für das Rind geschaffen und die Milch für die Nahrungbegehrenden durch sein Gebot, der heilige.' — (Das Rinderpaar spricht:) 'Wen hast Du, o Vohu Manah, der für uns beide sorgen könnte bei den Menschen?'

(343, 1796, 724.)

6. Diese Ausdrucksweise setzt natürlich die Bekanntschaft der Hörer mit der angezognen Lehre voraus; s. das Vorwort.

8. (Vohu Manah spricht:) 'Der ist mir hier als der einzige bekannt, der unsre Lehren vernommen hat, Zarathushtra Spitama: er will unsre, o Mazdah, und des Asha Gedanken verkünden. So laßt uns ihm der Rede Lieblichkeit verleihen!'

(1315, 1574, 582, 1826.)

9. Und ein Jammern erhob da die Seele des Stiers: 'Daß ich mir als Fürsorger das unwirksame Wort eines unstarken Manns gefallen lassen muß, während mein Wunsch auf einen machtvollen Gebieter gerichtet ist. Wann wird der einmal sein, der ihm[7] tatkräftige Hilfe gewährt?'

(1492, 554, 1381, 269, 1686.)

7. D. i. dem Rind.

10. (Zarathushtra spricht:) 'Ihr, o Ahura, verleiht für sie[8] die Kraft, o Asha, und, o Vohu Manah, jene Herrschgewalt, durch die er[9] (ihnen) gutes Wohnen und Frieden verschaffen kann. Auch ich (ja) habe erkannt, daß Du das, o Mazdah, als erster zu erwirken vermagst.

(39, 1524, 1320.)

8. Zu ihren, der Rinder Gunsten.

9. Der bestellte Fürsorger.

11. Wo (sonst) ist Gerechtigkeit und guter Sinn und Herrschgewalt? So nehmt denn, o Menschen, ihr mich bei euch auf, um, o Mazdah, für den großen Bund Unterweisung zu erhalten,' — (Das Rinderpaar spricht:) 'O Ahura, nun werde uns Hilfe: so wollen wir uns bereit stellen, Euresgleichen[10] zu dienen.'

(472, 1659, 176, 1519.)

10. So viel als Euch, den Göttern; s. Y. 33.8 mit Anm. 7.

30.

[English]

1. Nun will ich davon reden zu denen, die hören wollen: von all dem, was der Wissende sich merken muß fü die Lobgesänge des Ahura und die Gebete an Vohu Manah, und von der Wonne, die von dem, der es sich gut merkt, zugleich mit dem Asha,[1] die zugleich mit dem Lichtraum[2] erschaut werden wird.

(1161, 1834.)

1. Vgl. Y28.5.

2. In dem die Götter und Seligen wohnen.

2. Höret mit den Ohren das Besta — seht es euch an mit lichtem Sinn — für die Entscheidung zwischen den beiden Glaubensbekenntnissen, Mann für Mann fü seine Person vor dem großen Schlußwerk darauf bedacht, daß es sich zu únsern Gunsten vollende.

(486, 1581 f., 1437, 1568 f.)

3. Die beiden Geister zu Anfang die sich durch ein Traumgesicht als Zwillingspaar offenbarten, (sind)[3] das Bessere und das Böse in Gedanken, Wort und Tat; und zwischen ihnen beiden haben die Verständigen die rechte Wahl getroffen, nicht die Unverständigen.

(1291 f., 45, 757.)

3. Die Übersetzung mit 'sein' ist nur ein Notbehelf. In der Tat fehlt ein transitives Verbum.

4. Und als diese beiden Geister zusammentrafen, da setzen sie fürs erste das Leben und das Nichtleben[4] fest, und daß zu Ende der Dinge den Druggenossen das böseste Dasein, aber Ashaanhänger der beste Aufenhalt zuteil werden solle.

(501, 54, 81.)

4. D. i. die Zerstörung des Lebens.

5. Unter diesen beiden Geistern wählten sich der zur Drug haltende das Tun des Bösesten aus, das Asha aber der heiligste Geist, der die festesten Himmel als Gewand trägt, und die, welche gern mit rechtem Tun den Mazdah Ahura zufrieden stellen.

(1360 f., 1394, 558.)

6. Zwischen den beiden haben auch die Daeva nicht die richtige Entscheidung getroffen, weil, als sie sich berieten, die Betörung über sie kam, so daß sie sich das böseste Denken auserwählten. Zusammen gingen sie darauf zu Aeshma über, durch den sie das Leben des Menschen krank machen.

(441, 322, 1360, 926.)

7. Und bei ihm[5] stelle sich Xshathra ein, Vohu Manah und Asha, und Armatay verlieh den Leibern Dauer und Stetigkeit, so daß er bei Deinen Heimzahlungen durch das Metall vor ihnen erster werden wird.[6]

(495, 359, 159.)

5. Dem Menschen.
6. Gemeint ist: er wird als erster und einziger das Ziel erreichen.

8. Und wann ihre Strafe für die Frevel kommen wird, dann, o Mazdah, wird Vohu-Manah bei der Vollendung das Reich von Dir her[7] denen verschaffen, o Ahura, die dem Asha die Drug in die Hände lieferten.

(429, 1568.)

7. D. i. in Deinem Auftrag; vgl. Y44.6 Anm.

9. Und die möchten wir sein, die die Menschheit tauglich machen. Mazdah und ihr andern Ahura's, heran (kommt)!, Eure Bundesgenossenschaft gewährend, und Asha, auf daß da die Gedanken sich sammeln, wo die Einsicht noch schwankend ist.

(275, 1006, 1190, 1762.)

10. Alsdann ja wird für die (Welt der) Drug die Zerstörung des Glücks[8] erfolgen, aber des verheißenen Lohns werden in der guten Wohnung des Vohu Manah, des Mazdah und des Asha die teilhaftig werden, die sich einen guten Leumund erwerben.

(1612, 1229, 1795.)

8. Vgl. Y53.6.

11. Wenn ihr euch die Bestimmungen merkt, die Mazdah getroffen hat, ihr Menschen — das Wohlbehagen (einerseits) und (anderseits) die Qual, den langen[9] Schaden fü die Druggenossen und den Nutzen für die Ashaanhänger —: dann wird es künftig wohl werden.[10]

(1552, 367, 1516, 417.)

9. D. i. ewigen.
10. Vgl. Y46.2 Anm.

31.

[English]

1. Eurer[1] Gebote eingedenk verkünden wir Worte, die widrig zu hören sind für die, die nach den Geboten der Drug was zum Asha gehört verderben, aber denen sehr genehm, die dem Mazdah gläubig ergeben sind.

(1543, 49, 1145 f., 1400, 1702.)

1. Der Götter.

2. Da somit[2] der Weg, der zu wählen der bessere ist, nicht vor Auen liegt, so wende ich mich an euch[3] alle als der Richter der beiden Parteien hier, als den mich Mazdah Ahura kennt, auf daß wir dem heiligen Recht gemäß leben.

(91, 1544, 361, 502.)

2. Weil es zweierlei Gebote gibt.
3. Die Zuhörer.

3. Was Du als Belohnung durch den (heiligen) Geist und das Feuer bereiten wirst — und durch Asha gelehrt hast — den beiden Parteien, was die Bestimmung für die Verständigen ist, das tu uns kund, o Mazdah, daß man's begreife, durch die Zunge Deines Mundes, auf daß ich alle Lebenden überzeugen kann.

(1523, 1535, 1446, 1815, 1361.)

4. Wenn Asha zu rufen ist, und Mazdah und die übrigen

Ahura's sich rufen lassen, und Ashay und Armatay, so erstrebe, o Vohu Manah für mich das starke Reich, durch dessen Mehrung wir die Drug besiegen möchten. (1655, 28, 1420.)

5. Davon gib mir Kunde, was Ihr mir, o Asha, bestimmt habt, von dem besseren Los — damit ich, o Vohu Manah, unterscheide, begreife und im Gedächtnis behalte —, worum man mich beneidet, von all dem, o Mazdah Ahura, was nichgg geschehen oder aber was geschehen soll. (1437, 1405, 356, 271.)

6. Dem soll das Beste zuteil werden, der mir, ein Wissender, kund macht das rechte Wort Asha's von der Wohlfahrt und Unsterblichkeit: jenes Reicht des Mazdah, das ihm Vohu Manah erhöen wird; (270, 143, 1337.)

7. dessen der zu anfang sich das ausdachte: es sollen die wohligen Räume sich mit Licht erfüllen, des, der durch seine Geisteskraft das Asha geschaffen hat. Welche (Räume) der beste Sinn innehaben wird, die erhöhst Du, o Mazfah, durch den Geist, der, o Ahura, auch jetzt noch der gleiche ist.[4] (1528, 736, 1337, 1089.)

4. Wie zu Anfang, und der immer der gleiche bleiben wird.

8. Ich erkannte von Dir, o Mazdah, in meinem Sinn, daß Du, der erste, (auch) der letzte bist, daß Du der Vater bist des Vohu Manah — als ich dich mit dem Auge erfaßte —, daß Du der wahre Schöpfer des Asha bist, daß Du der Gerichtsherr bist über die Taten des Lebens. (1280, 905, 583, 736, 296.)

9. Dein war Armatay, Dein auch der Schöpfer des Stiers, (nämlich) die Weisheit des Geistes,[5], o Mazdah Ahura, als Du es dem Rind freistelltest, von dem Bauern sich abhängig zu machen oder von dem, der nicht Bauer[6] ist. (645, 843, 363.)

5. Die "Weisheit des Geistes" wird hier als schaffende Kraft (vgl. Y47.3) mit dem "Schöpfer des Stiers" gleichgesetzt. Für die Nennung der Armatay in diesem Zusammenhang kommt in Betracht, daß sie die Göttin der Erde ist, die dem Rind als Wohnstatt und Weide zugewiesen ist.

6. D. i. der Nomade.

10. Da hat es unter den beiden den viehzüchtenden Bauern für sich als den gerechten Gerichtsherrn auserwählt, den Förderer des guten Sinns. Der Nichtbauer[6] wird, o Mazdah, auch wenn er sich danach drängt, kein Teil haben an der guten Botschaft.[7] (1361 f., 1029, 1834.)

7. Vgl. Y47.5.

11. Als Du, o Mazdah, zu Anfang Individuen schufst und Individualitäten durch Deinen Geist, und Verstandeskräfte, als Du Leben mit Leib versahst, als Du Werke (festsetztest) und Lehren, damit man nach seinem Willen seine Überzeugungen betätige: (665, 215, 1371.)

12. da[8] erhebt seine Stimme einer, des Sprüche die rechten, oder auch einer, des Sprüche die falschen sind, ein Wissender oder auch ein Nichtwissender, (jeder) nach seinem Herzen und Sinn. Von einem zum andern gehend, bespricht sich Armatay mit dessen Geist, der noch schwankend ist. (206, 348, 1692, 1107.)

8. D. i. seit Beginn des ersten Lebens.

13. Welche offenkundigen oder welche geheimen (Taten) mit Strafe geahndet werden, oder wenn einer für eine geringfügige Übeltat die höchste Buße heischt: all dessen wirst Du durch Asha gewahr, es mit leuchtendem Auge beobachtend. (1000, 21, 583.)

14. Nach diesen dingen frag ich Dich, o Ahura, wie sie

nämlich vor sich gehen und kommen werden — die Schuldforderungen, die auf Grund der Buchungen an den Ashaanhänger und, o Mazdah, die an die Druggenossen gestellt werden, wie die sein werden, wenn's zur Abrechnung kommt.

(148, 733, 1770.)

15. Danach frag ich, was die Strafe ist für den,[9] der den Druggenossen[9] die Herrschaft zu verschaffen sucht, dem Übeltäter, o Ahura, der seinen Lebensunterhalt nicht findet ohne Gewalttat an des Bauern Tieren und Leuten, obwohl der (ihm) kein Arg tut.

(1107, 1782, 611, 62.)

9. Es sind hier bestimmte Persönlichkeiten gemeint, ein Prophet (Str. 15, 18) und ein Fürst (Str. 15), die der Lehre Zarathushtras feindlich gegenüberstehen; s. Anm. 10 und den Anhalt unter Druggenosse.

16. Danach frag ich, ob der, der einsichtig des Hauses Herrschaft oder des Gaus oder des Lands durch das Asha hochzubringen bestrebt ist,[10] (ob der) einer sein wird wie Du, o Mazda Ahura, wann der sein und wie er handeln wird.

(983, 797.)

10. D. i. der rechte Prophet, Zarathushtra.

17. Was ist das Größere? was der Anhänger des Asha oder was der Drug glaubt? Der Wissende soll dem Wissenden Kunde geben, nicht länger mehr soll der Nichtwissende bet&oum;ren. Sei uns, o Mazdah Ahura, Lehrer des guten Sinns.

(1361, 1316, 760, 982.)

18. Keiner von euch höre auf des Druggenossen[9] Worte und Gebote; denn Haus und Dorf und Gau und Land bringt er in Elend und Verderben. So wehret ihnen denn mit der Waffe!

(1574, 752, 1628.)

9. Es sind hier bestimmte Persönlichkeiten gemeint, ein Prophet (Str. 15, 18) und ein Fürst (Str. 15), die der Lehre Zarathushtras feindlich gegenüberstehen; s. Anm. 10 und den Anhang unter Druggenosse.

19. Auf den soll man hören, der das Asha begriffen hat, auf den wissenden Heiler die Lebens,[10] o Ahura, der nach Gefallen die Worte seiner Zunge zu bewahrheiten[11] vermag, wann durch Dein rotes Feuer, o Mazdah, das Guthaben der beiden Parteien verteilt wird.

(285, 551 f., 1443.)

10. D. i. der rechte Prophet, Zarathushtra.

11. D. i. die jetzt gegebenen Versprechungen zu erfüllen.

20. Wer zum Ashaanhänger[10] übergeht, fern wird dem künftig bleiben des Elends lange Dauer (und) der Finsternis, die üble Speise[12] und das Weherufen.[13] Zu solchem Leben (aber) wird euch, ihr Druggenossen, ob eurer Taten das eigene Ich führen.

(747, 333, 755, 168, 1042.)

12. Wie sie den Ungläubigen vorgesetzt wird; s. Y49.11.

13. Vgl. Y53.7.

21. Mazdah Ahura wird kraft seiner vollkommenen Selbstherrlichkeit die bestädige Gemeinschaft mit Harvatat und Amertatat und mit Asha, mit Xshathra, mit Vohu Manah dem gewähren, der im Geist und in Werken ihm Freund ist.

(1391, 1877, 1537.)

22. Klar ist das dem Verständigen als einem, der es in seinem Sinn begriffen hat. Er stützt das Asha samt dem guten Reich durch sein Reden und Tun. Er wird Dir, o Mazdah Ahura, der nützlichste Geselle sein.

(1314, 1763, 213.)

32.

[English]

1. (Zarathushtra spricht:) 'Und seine Seligkeit soll der Adelige zu erlangen streben, seine die Gemeinde samt dem Sodalen, seine,

(1545, 1859, 1125, 738.)

ihr Daeva, des Mazdah Ahura, in der Maße, wie ich sie sebe.'[1] (Die Vertreter der Stände sprechen:) 'Als Deine Abgesandten wollen wir die fern halten, die Euch[2] feind sind.'

1. D. i. so wie ich es lehre.
2. Den Göttern.

2. Ihnen erteilte Mazda Ahura, der mit Vohu Manah einige, mit dem lichten Asha wohlbefreundete, durch Xshathra die Antwort: 'Für eure heilie, gute Frommergebenheit haben wir uns entschieden; sie soll unser sein!'

(1563, 1361.)

3. (Zaratushtra spricht:) 'Aber ihr seid dem schlechten Sinn entsprossen, ihr Daeva alle, und er,[3] der euch hoch verehrt, und der Lüge und der Hoffart; desgleichen auch eure Taten, durch die ihr schon lang berüchtigt wurdet auf dem siebenten Kreis der Erde,

(45, 1164, 761.)

3. Der später (Strophe 12 ff.) genannte Grehma; s. die Inhaltsübersicht.

4. seitdem ihr das verfügt habt, daß die Menschen, die das Böseste tun, Lieblinge der Daeva's heißen sollen, die sich entfernen vom guten Denken, die von Mazda Ahura's Willen abgehen und vom heiligen Recht.

(1166, 672, 1581, 1055.)

5. Damit bringt ihr den Menschen um das gute Leben und die Unsterblichkeit, mit dem Tun, welches er[3] und der böse Geist samt bösem Denken und bösem Reden euch, die Daeva, was er[3] den Druggenossen gelehrt hat,[4] um (den Menschen) zu verderben.

(1822, 550 f.)

4. Der Ausdruck ist nicht ganz genau. Der böse Geist soll als Verführer der Daeva's bezeichnet werden, Grehma als Verführer des 'Druggenossen,' womit ein den Hörern bekannter Fürst gemeint ist.

6. Die vielen Frevel, durch die er es erreicht hat, berüchtigt zu werden, — ob es durch sie so (werden wird):[5] der Du (Jedermanns) Verdienst im Gedächtnis hast, o Ahura, Du weißt es durch den besten Sinn. In Deinem Reich wird Euer, o Mazdah, und des Asha Spruch (darüber) gefällt werden.

(1645 f., 1802, 722.)

5. Wie er es vorhat; s. Strophe 5.

7. Keine von diesen Freveln soll der Wissende verüben — in dem Verlangen nach der Erreichung des Gewinns, der, wie bekannt, durch das lohende Metall kund wird —, den Freveln, deren Ausgang Du, o Mazdah Ahura, am bestedn weißt.

(40, 608, 1529.)

8. Zu diesen Frevlern gehört, wie bekannt, auch Yima, der Sohn des Vivahvant, der, um die Menschen zufrieden zu stellen, den Unsrigen die Fleischstücke zu essen gab.[6] Von ihnen werde ich, o Mazdah, künftig von Dir geschieden werden.

(1300, 1866, 1437.)

6. Yima (bei Firdausi Jamshed) ist, wie die Stelle zeigt, nach uralter iranischer Sage der mächtigste Fürst der Erde, der für die Dauer seiner Herrschaft seine Untertanen durch eine Fleischpeise unsterblich gemacht hat. Sein "Frevel," der sein Reich zusammenbrechen läßt, bestand nach dem jüngeren Awesta in 'lügnerischer unwahrer Rede,' nach Firdausi in Überhebung.

9. Der Irrlehrer macht die heiligen Worte zuschanden, er den Plan des Lebens mit seinen Lehren; er verhindert es, daß der Besitz des guten Sinns geschätzt wird. Diese Worte meines Geistes klage ich Euch, o Mazdah, und dem Asha.

(1150, 1263, 516.)

10. Der ist's, der die (heiligen) Worte zuschanden macht, der vom Rind und der Sonne[7] als dem Bösesten spricht, was mit den Augen zu sehen sei, und der die Klugen zu Druggenossen macht, und der die Weideländer verwüstet, und der die Waffe wider den

(1150, 1325, 732, 1346, 1345.)

7. Die mit Tieropfern zu Ehren des Haoma (s. Anm. 11) verbundenen orgiastischen Feste,

Ashaanhänger erhebt.

auf die hier ebenso wie in Strophe 12 und 14 (s. Anm. 8, 11) angespielt wird, fanden jedenfalls, wie die Dionysien, die sich auch sonst wohl vergleichen lassen, zur Nachtzeit statt.

11. Die sind's, die das Leben zunichte machen, die Druggenossen, die angelegentlich darauf bedacht sind, die Hausfrauen und -herren um den Erwerb des Erbes zu bringen, indem sie, o Mazdah, die Ashaanhänger von dem besten Sinn abspenstig machen.

(1150, 76, 1518.)

12. Weil sie durch ihre Lehre die Menschen vom besten Tun abspenstig machen, so kündet ihnen Mazdah Böses an, (ihnen,) die das Leben des Rinds unter Freudengeschrei zugrunde richten,[8] von denen Grehma und seine Anhänger dem Asha vorgezogen werden (und) der Karpan und die Herrschaft derer, die der Drug nachstreben.

(1517 f., 45, 1542, 530.)

8. Bei den in Anm. 7, 11 erwähnter Festen.

13. Weil (aber) Grehma zu den Reichen im Haus des schlechtesten Sinns gelangen wird und die Verderber dieses Lebens, o Mazdah, so werden sie jammern in dem Verlangen nach der Botschaft Deines Propheten, der es ihnen wehren wird, das Asha zu erschauen.[9]

(1771, 1147, 516, 697.)

9. Vgl. Y28.5.

14. Auf dessen Unterdrückung richten Grehma, richten auch die Kavay ihre Absichten und Kräfte schon lange, weil sie darauf ausgehen, dem Druggenossen[10] zu helfen, und daß es heiße: das Rind ist zu töten, damit es den 'Todwehrer' zu helfen ansporne.[11]

(345, 1327, 603, 1549.)

10. D. i. Grehma.

11. 'Todwehrer' ist in jüngeren Awesta das stehende Beiwort des Haoma, der aus arischer Zeit stammenden Gottheit der Heil- und zauberkräftigen Haomapflanze und des daraus bereiteten Rauschtranks; vgl. den Soma der vedischen Mythologie. Gegen seinen Kult, in dem bacchantische Feste mit Tieropfern eine hervorragende Rolle spielten (s. Anm. 7), eifert der Prophet auch Y48.10.

15. Deshalb ist die Karpan- und Kavayschaft dem Untergang verfallen, durch die (gerade), die sie nicht nach Gefallen über ihr Leben schalten lassen wollen. Die werden, von den beiden hinweg, in das Haus des guten Sinns getragen werden.

(455, 611, 934.)

16. . . . . ,[12]
der du, o Mazdah Ahura, die Macht hast über Jedweden, von dem mir Verderben droht, daß ich den Druggenossen Einhalt tue in ihren Gewalttätigkeiten gegen meine Lieben.

(1630, 551, 1800.)

12. Die erste Zeile der Strophe vermag ich nicht zu übersetzen; ich halte sie für verderbt. Über ihren vermutlichen Inhalt vgl. die Übersicht.

33.

[English]

1. Wie es den Gesetzen für das erste Leben gemäß ist, so wird der Richter in gerechtestem Tun gegen den Druggenossen verfahren und gegen den Ashaanhänger und gegen den, bei dem sich (zu

(1515, 1190.)

1. Der darum weder ins Paradies noch in die Hölle kommt,

gleichen Teilen) mischen, was falsch und was ihm recht ist.[1]

sondern in das für die 'Gemischten' — so heißen sie später — bestimmte Zwischenreich. Vgl. Y48.4 mit Anm.

2. Wer dem Druggenossen mit Worten oder mit Gedanken oder mit seiner Hände Werk Übles tut oder aber seinen Anhänger zum Guten bekehrt: die erfüllen den Willen des Mazdah ahura zu seinem Wohlgefallen.

(1685, 428, 1411.)

3.Wer dem Ashaanhänger wohl will — einer vom Adel oder aber aus der Gemeinde oder ein Sodale, o Ahura —, oder wer mit Eifer für das Rind sorgt: der wird (dereinst) auf der Weide des Asha und des Vohu Manah sein.

(1859, 794, 1414.)

4. Der ich durch mein Gebet von Dir, o Mazdah, den Ungehorsam und den bösen Sinn fernhalten will[2] und vom Adel den Trotz und von der Gemeinde die Drug der Nachbarschaft[3] und von dem Sodalen die Lästerer und von der Weide des Rinds des bösesten Walter;

(1277, 1425, 1038, 1135 f.)

2. Im Urtext 'der ich .. wegbeten will'. Das Gebet als Machtmittel.

3. D. i. die dem Glauben Zarathushtra's und seiner Gemeinde feindlichen Nachbarstämme.

5. der ich Deinen Sraosha als den allergrößten anrufen will bei der Vollendung, wenn ich zu dem langen Leben gelange, hin zu dem Reich des Vohu Manah, zu den geraden Wegen zu Asha hin, bei denen Mazdah Ahura wohnt;

(174, 71, 352 f.)

6. der ich, der Priester, durch Asha die rechten Pfade (kennen lernen), da ich nunmehr durch den bested Geist[4] es kennen lernen will, die Landwirtschaft in jenem Sinn zu betätigen, in dem es gedacht ist: diese Deine beiden,[5] o Mazdah Ahura, verlangt es mich zu erschauen und zu Rate zu ziehen.

(462, 700.)

4. Mit dem 'besten Geist' ist hier Vahishta Manah, der 'beste Sinn' gemeint; s. Anm. 5 und Y48.8, ferner Y34.2, 45.5.

5. Nämlich Asha und Vohu Manah (s. Note 4), die auch in den beiden folgenden Strophen nebem MAzdah genannt werden; vgl. Y28.5, 47.3.

7. Kommt her zu mir, Ihr Besten, her persönlich, o Mazdah, und in sichtbarer Gestalt, o Asha, Vohu Manah, auf daß man mich höre auch außer den Bündlern.[6] Offenkundif sollen unter uns werden, deutlich die ehrerbietigen Pflichterfüllungen.

(499, 857, 1519.)

6. D. i. daß meine Lehre über den jetzigen Anhängerkreis hinaus Annahme finde.

8. Nehmt wahr meine Angelegenheiten, die ich betreibe, o Vohu Manah, mein an einen wie Ihr[7]gerichtetes Gebet und, o Asha, die Worte meines Lobgesangs. Schenkt, o Harvatât und Amertatât, Euer beständig währendes Gut.[8]

(195, 1304, 1590, 386.)

7. 'Einer wie Ihr' dient stets als Umschreibung von Ihr, d.i. die Götter; s. zu Y29.11.

8. D. i. was die Götternamen besagen, Wohlfahrt und Unsterblichkeit; die Götter schenken sich selber. Das ist auc mit dem 'Wohlbehagen der beiden Genossen' in Strophe 9 und mit den 'Annehmlichkeiten des Lebens' in Strophe 10 gemeint.

9. Deinen Geist, o Mazdah, samt dem Wohlbehagen der beiden Genossen,[9] die das (Reich des) Asha erhöhen, soll bei dem durch mich bewirkten Wandel (der Dinge) Vahishta Manah herbeiführen.

(1567, 1107, 1801.)

9. D. i. Harvatât und Ameretatât; s. Anm. 8.

Deren beider[9] Unterstützung ist (uns) sicher, deren Seelen zusammenstimmen.

10. Alle Annehmlichkeiten des Lebens,[10] die Du hast, die da waren, und die da sind und die, o Mazdah, da sein werden: nach Deinem Gefallen teile sie aus. Durch Vohu-Manah erhöhe, durch Xshathra und Asha nach Wunsch den Leib. (AirWb. 1821, 931, 924, 1337.)

11. /// (.)

12. (.)

13. (.)

14. (.)

(.)

34.

1. (.)

Yasna Haptanghaiti (Yasna 35-42).

35.

Von Fritz Wolff, *Avesta, die hieligen Bücher der Parsen*, Strassburg, 1910.

1. Den asha-ehrwürdigen Ahura Mazdäh, den Ratav des Asha, verehren wir;
die gutherrschenden wohlmeinenden Amesha Spenta's verehren wir;
die gesamte geistige und stoffliche Schöpfung des Asaehrwürdigen verehren wir nach dem Brauch des guten Asha, nach dem Brauch der guten mazdayasnischen Religion.

2. Wir preisen (was von andern) gut gedacht (und) gut gesagt (ist) und die guten Werke, (die) hier und anderswo getan (werden) und getan worden (sind)[1], wie wir (auch selber) uns eifrig um das Gute bemühen[2].

1) 379.
2) 1035f.

3. Das wollen wir uns erwählen[3], O Ahura Mazdäh (und) O schönes Asha, damit wir die (Werke) denken und sprechen und ausführen, welche unter den Werken, (die) es gibt[4], für beide Welten[5] die besten sind[4].

3) 1361.
4) 268.
5) 576, 718.

4. Durch die (Aussicht auf die) Heimzahlungen für das beste Tun spornen wir an[6], dem Vieh Frieden und Futter zu gewähren[7], die belehrten und die unbelehrten, die herrschenden und die hörigen[8].

6) 321.
7) 703.
8) s.88

5. Dem wahrlich, (der) die Herrschaft am besten führt, teilen wir die Herrschaft zu, die unser (Anliegen bildet[9], und überweisen (sie ihm) und suchen (sie ihm) zu verschaffen[10]: dem Mazdäh Ahura und dem Asha Vahishta.

9) s. 88 No. 3.
10) 1820.

6. Und wie (einer) — Mann oder Weib — weiß (was) Recht (ist)[11], so das (was) gut ist —: mit Eifer[12] soll er es denn für seine Person betätigenund es denen zum Verständnis bringen[13], die es so ausführen sollen, wie es (richtig) ist.

11) 1761.
12) 321.
13) 1343.

7. Denn euch, dem Ahura Mazdäh, Verehrung und Preis (zu spenden) und Futter dem Vieh, halten wir für das Beste. Wir wollen es für euch betätigen und es (andern) zum Verständnis bringen, so gut wir können[14].

14) 26.

8. In der Genossenschaft des Asha, in der Gemeinde des Asha[15] zahl dann jedem der Seienden[16] mit der besten Erquickung für beide Welten heim[17].

15) 1564.
16) 268.
17) 718.

9. Diese offenbarten Worte, O Ahura Mazdäh, wollen wir mit (immer) besserem Bedenken des Asha verkünden[18]; dich [Zarathushtra] aber bestellen wir als deren Einschärfer und Lehrer[19].

18) 1134.
19) 841.

10. Und um des Asha willen und des Vohu Manah und des guten Xsathra: Lobgesänge (häufen wir) nunmehr, O Ahura, auf Lobgesänge, Sprüche nun auf Sprüche, Gebete nun auf Gebete.[20] Wen — und welche (Frauen) — unter den Seienden[21] ...

20) 88 u. No. 2.
21) = Y27.15.

36.

1. Mittelst der Tätigkeit des Feuers hier nahen wir uns dir zuerst, O Mazdäh Ahura, mittelst deines heiligsten Geistes dir[1], der du auch Schmerz (bereitest) dem, dem du Schmerz (zu bereiten) vorhast[2].

1) 315.
2) 51.

2. Als wonnigster komm dú uns ... [3], O Atar, (Sohn) des Mazdäh Ahura, mit der Wonne des wonnigsten entgegen [4]; mit der Verehrung des ehrerbietigsten komm uns zu der größten der Entscheidungen entgegen.

3) yâtâyâ?
4) 1545.

3. Als Feuer bist du die Freude des Mazdäh Ahura, als heiligster Geist bist du seine Freude[5]. Welcher deiner Namen der förderlichste (ist)[6], O Atar, (Sohn) des Mazdäh Ahura, mit dem (auf den Lippen) wollen wir uns dir nahen.

5) 1427.
6) 1417.

4. Mit gutem Denken wollen wir dir, mit guter Ashagerechtigkeit dir, mit Werken und Reden der guten Lehre dir nahen.

5. Wir huldigen, wir danken dir, O Mazdäh Ahura [7]. Mit allen guten Gedanken, mit allen guten Worten, mit allen guten Taten wollen wir dir nahen.

7) 375.

6. Die schönste Gestalt unter den Gestalten sprechen wir dir zu[8], O Mazdäh Ahura: das Licht hier (und) jenes Höchste unter den Hohen dort, was Sonne heißt[9].
Wen — und welche (Frauen) — unter den Seienden[10] ...

8) 1317.
9) 163.
10) = Y27.15.

37.[1]

1. So wollen wir denn den Ahura Mazdäh,
der das Rind und das Asha schuf,
die Wasser und die guten Pflanzen schuf,
das Licht und die Erde und alles Gute schuf,

1) = Y5.

2. wegen seiner Herrschgewalt und Größe und (seiner) schönen Werke verehren[2].
Ihn also wollen wir mit der Auslese der Gebete[3](derer) verehren, die es mit dem Rind halten[4].

2) 1847.
3) 1270.
4) 1706.

3. Ihn also wollen wir mit dem von Ahura stammenden, dem Mazdäh wohlgefälligen heiligsten Namen verehren[5];
ihn wollen wir mit unserm Leib und Leben verehren;
ihn (und) die Fravashay's der ashagläubigen Männer und Frauen wollen wir verehren.

5) 1162.

4. Den Asha Vahishta wollen wir verehren, den schönsten Spenta Amesha, ihn den lichten, ihn den *alles gute gewährenden*.

5. Den Vohu Manah und den Vohu Xshathra und die gute Wesenheit und die gute Vergeltung und die gute Frommergebenheit wollen wir verehren.
Wen — und welche (Frauen) — unter den Seienden[6] ...

6) = Y27.15.

38.

1. So verehren wir samt den (Götter)frauen die Erde hier, die uns trägt;
und (sie), die deine Frauen (sind), Ahura Mazdäh, die durch Asha trefflichen, die verehren wir:

2. den Glaubenseifer, die Rührigkeit, das Sichberatenlassen (und) die Frommergebenheit[1], samt ihnen die gute Vergeltung[2], den guten Wunsch, die gute Fülle, den guten Ruf, die gute Üppigkeit verehren wir.

1) 335.
2) 5.

3. Wir verehren die hervorquellenden und (dann) sich zusammenfindenden (und dann) fortfließenden Wasser[3], die von Ahura stammenden des Ahura, die wohlwirkenden, und euch, (die ihr) leicht zu passieren (seid), und (die, worin) es sich gut schwimmen und gut baden (läßt): das Geschenk für beide Welten[4].

3) 1104.
4) 576.

4. So, mit den (genannten) Namen, die euch, ihr guten (Wasser), Ahura Mazdäh gab[5], als (er), der Schenker des Guten[6], euch schuf, mit denen verehren wir euch, mit denen werben wir um (eure) Gunst, mit denen huldigen wir, mit denen danken wir (euch).

5) 387.
6) 1349.

5. Und euch, Wasser, rufen wir an als die trächtigen und euch als die Mutter(kühe und) euch als die melken Kühe, (die) für den Armen sorgen, die alltränkenden[7], besten (und) schönsten;

herab (rufen wir euch), ihr guten, mittelst der langarmigen Opferspende[8], (die ihr) im Unglück Vergeltung übend Abhilfe schafft[9], ihr lebendigen Mütter.

7) 49.
8) 695.
9) 834.
10) = Y27.15.

Wen — und welche (Frauen) — unter den Seienden[10] ...

39.

1. So verehren wir denn den Geush Urvan und den (Geush) Tashan; unsere Seelen und (die) der Haustiere, die uns nähren[1], für welche diese [wir] und welche für diese [uns] da sind[2].

1) 880, 297.
2) 300.

2. Und die Seelen der nützlichen wilden Tiere[3] verehren wir. So verehren wir die Seelen der beliebig wo geborenen ashagläubigen Männer und Frauen, deren beßeres Ich den Sieg davonträgt oder davontragen wird oder davongetragen hat[4].

3) 61.
4) 1351.

3. So verehren wir denn die guten (Götter) und guten (Göttinnen), die immer lebenden, immer gedeihenden Spenta Amesha's, (die männlichen), die zum guten Sinn halten[5], und (die weiblichen), die ebenso (tun)[6].

5) 1706.
6) 387.

4. Wie du, du Ahura Mazdäh , es dachtest und sagtest und betätigtest und vollführtest, nämlich das Gute, so weihen wir (es) dir, so eignen wir (es dir) zu, so verehren wir dich damit, so huldigen wir (dir), so danken wir dir (damit), Mazdäh Ahura.

5. Mit des guten Zugehörigen Zugehörigkeit an das gute Asha, an die gute Vergeltung, an die gute Frommergebenheit nahen wir dir.[7]

7) 1859.
8) = Y27.15.

Wen — und welche (Frauen) — unter den Seienden[8] ...

40.

1. Bei diesen Heimzahlungen jetzt[1], O Mazdäh Ahura, gedenk (dessen) und erfülle (es), was unser Anliegen bildet, durch deine Gewährung[2](dessen), was du den Daena's als den meinesgleichen gehörigen Lohn bestimmt hast[3], O Mazdäh Ahura.

1) 3.
2) 537.
3) 1141.

2. Diesen (Lohn) verschaff du uns für das Leben hier und für das geistige[4] (Leben); dazu (verschaff) ihn, daß wir dazu gelangen, zur Gemeinschaft mit dir und dem Asha für alle Zeit[5].

4) 1.
5) 1746.

3. Mach, O Mazdäh Ahura,

(daß) die Ritter an das Asha glauben (und) nach dem Asha verlangen,

(daß) die Bauern tüchtig (werden) zu dauernder eifervoller fester Genoßenschaft:

6) 298.

für uns (aber) [die Priester], (daß sie beide) uns treu ergeben (seien).[6]

4. Auf diese Weise mögen der Adel, auf diese Weise die Bauernschaften, auf diese Weise die Sodalitäten, mit denen wir vereint sind[7], (euchAnlaß) sein, und auf diese Weise möchten wir (alle), O Mazdäh Ahura, als Ashagläubige (und) Gerechte euch (Anlaß) sein: (uns) zu schenken, (was) wir wünschen[8].

7) 1746.
8) 1520.
9) = Y27.15.

Wen — und welche (Frauen) — unter den Seienden[9] ...

41.

1. Lobgesänge Lieder (und) Preisungen widmen wir und eignen wir zu und weihen wir dem Ahura Mazdäh und dem Asha Vahishta.

2. Deines guten Reiches, O Mazdäh Ahura, mögen wir für alle Zeit teilhaftig werden. Ein guter Herrscher möge über uns — Mann oder Weib — in beiden Welten die Herrschaft führen[1], O Gütigster unter den Seienden.

3. Als den segensreichen setzen wir dich ein, als den erfolgreichen[2], von Asha begleiteten Yazata. So mögest du uns denn in beiden Welten Leben und Leibhaftigkeit[3] sein[4], O Gütigster unter den Seienden.

4. Verdienen möchten wir uns und gewinnen deine langdauernde Unterstützung[5], O Mazdäh Ahura; wirksam möchten wir durch dich werden und mächtig[6]. Und Unterstützung mögest du uns lange und nach Wunsch gewähren, O Gütigster unter den Seienden.

5. Deine Lobredner und Propheten, O Ahura Mazdäh, heißen wir und wollen wir (sein)[7], und (als solche) stellen wir uns bereit (für das), was du den Daena's als den meinesgleichen gehörigen Lohn bestimmt hast[8], O Mazdäh Ahura.

6. Diesen (Lohn) verschaff du uns für das Leben hier und für das geistige[9] (Leben); dazu (verschaff) ihn, daß wir dazu gelangen, zur Vereinigung mit dir und dem Asha für alle Zeit[10].

7. Wen — und welche (Frauen) — unter den Seienden[11] ...

Wir preisen (was von andern) gut gedachte)[12]...

Wie der beste Oberherr[13] ...

Asha ist das beste Gut[14] ...

8. Den gewaltigen as a heiligen Yasna Haptanhatay, den Ratav des Asha, verehren wir.

Wen &mdash und welche (Frauen) — unter den Seienden[15] ...

1) 1819.

2) 1833.
3) sva. "leibhaftiges Leben".
4) 214.

5) 1795.
6) 214.

7) 1382.
8) 928.

9) 1.
10. 1564.

11) = Y27.15.
12) = Y35.2.
13) = Y27.13.
14) = Y27.14.

15) = Y27.15.

42.

1. Wir weihen euch, O Amesha Spenta's, die Bestandteile des Yasna Haptanhatay.

Die Wasserquellen verehren wir, und die Wasserfurten verehren wir; die Gablungen der Wege verehren wir, und die Kreuzungen der Wege verehren wir.

2. Die Berge, (auf denen) sich Wasserläufe befinden, verehren wir;
und die Seen, (die) Wasserbecken bilden, verehren wir;
und die nutzbringenden Getreidefelder verehren wir;

1) 888.

die beiden, den Hüter und den Schöpfer[1], verehren wir;
Mazdah und Zarathushtra verehren wir.

3. Die Erde und den Himmel verehren wir;
und den kühnen mazdähgeschaffenen Wind verehren wir;
und den Gipfel des Haraiti-Gebirges verehren wir;
die Erde und alles Gute verehren wir.

4. Den guten Sinn und die Seelen der Ashagläubigen verehren wir;
den [Fisch] Väsî, ihn den ... [2], verehren wir;
und den [Esel] Xara, ihn den ashaheiligen, verehren wir, der mitten im Meer Vouru.kasha steht;
das Meer Vourukasha verehren wir.

2) panchâ.sadvarâ- "der fünfzig Tore hat"?

5. Und den goldfarbenen hochgewachsenen Haoma verehren wir,
den die Lebewesen fördernden Haoma, den ... [3]verehren wir,
den Todwehrer Haoma verehren wir.

3) frâshmay-?

6. Das Vorwärtsfließen der Wasser verehren wir, und das Vorwärtsfliegen der Vögel verehren wir;
und die Rückkehr der Priester verehren wir, die fernhin (zu denen) gehen, (die) in den (andern) Ländern das Asha suchen[4].

4) 258 f.
5) = Y27.15.

Und alle Amesha Spenta's verehren wir.

Wen — und welche (Frauen) — unter den Seienden[5] ...

Yasna 43-51: siehe Bartholomae, Gatha's.

52.

1. Wie der beste Oberherr, so der [beste] Richter (ist er) [Zarathushtra] gemäß dem heiligen Recht[6] ...

Tr. Wolff.

(Was) gut und (was noch) beßer (ist, das) wünsche ich[7] für die gesamte Schöpfung des a saehrwürdigon, (die jetzt) da ist und (jetzt) ins Dasein tritt und künftig ins Dasein treten wird.

6) = Y27.13.
7) 1406.
8) râsaintîm?
9) mishâchim?

Die ...[8] Ashay, (die) eine langdauernde Wehr bietet, ...[9], die gern beistehende, ...[9], (die) die Hoffnung erfüllt,

2. (Ashay, die) alle Heilmittel der Wasser und der Tiere und der Pflanzen besitzt[10], (die) alle Anfeindungen der Daeva's und Menschen überwindet, (die) auf dies (unser) Haus und auf diesen (unsern) Hausherrn des Hauses mißgünstig (sind),

10) 934.

3. die guten Heimzahlnngen und die guten Belohnungen, die voranstehenden besseren (und) die folgenden ...[1], (die) langdauernde Wehr bieten, --- ----[2], auf daß uns die größten und besten und schönsten Belohnungen zuteil werden.

1) râsaintîsh?
2) das Verbum in § 1-3?

4. Wir wollen die Amesha Spanta's verehren und preisen und

befriedigen und loben, (damit sie)
dies (unser) Haus erhöhen,
die gesamte Schöpfung des Ashaehrwürdigen erhöhen,
die gesamte Schöpfung des °Ruchlosen unterdrücken;
(den Ahura) `lobend, o &Asha, der es wohlmeint mit den Seienden'[3].

3) Aus Y45.6; 1824.

5. Unbeschränkt und nach Wunsch mögest du, Ahura Mazdäh, über deine Geschöpfe herrschen:

unbeschränkt über die Wasser, unbeschränkt über die Pflanzen, unbeschränkt über alles Gute, (das) im Asha seinen Ursprung (hat).

Zu einem gebietenden machet den Ashagläubigen,

zu einem ohnmächtigen den Druggläubigen.

6. Frei möge der Ashagläubige sein;

unfrei möge der Druggläubige sein, gewichen, unterdrückt, weggebracht[4] von der Schöpfung des heiligen Geistes, gefangen, unfrei.

4) 1105.

7. Soll Ich nun, der Zarathushtra, die Obersten der Häuser und der Dörfer und der Gaue und der Länder antreiben[5], zu denken und zu reden und zu handeln gemäß dieser (unserer) Religion, die die ahurische, zarathushtrische (ist)?

5) 1740.

8. Freiheit und Wohlbehagen wünsche ich der gesamten Schöpfung des Ashaehrwürdigen ;

Gefangenschaft und Mißbehagen wünsche ich der gesamten Schöpfung des ° Ruchlosen.

53.

1. Zarathushtra spricht:) 'Das beste Gut, das man kennt, ist das des Zarathushtra Spitama[1]: daß ihm nämlich[2] Mazdah Ahura durch Asha die Herrlichkeiten verleihen wird, seliges Leben für alle Zeit. (So) auch denen, die seiner guten Religion Worte und Werke üben und merken.

Tr. Bartholomae, *Gatha's*. *AiB 377, 1847, 680.*
1. Der Propher sprich in den Gatha durchweg von sich in der dritten Person.
2. D. h. das Gut besteht darin, daß ihm ...

2. Und es sollen sich Gedanken, Worten und Taten gern um seine[3] Zufriedenstellung bemühen — (ihm) dem Mazdah zum Preis — und um seine[3]Verehrung Kavay Vishtaspa und der Zarathushtrasohn,[4] der Spitama, und Frashaoshtra, die geraden Pfade bereitend der Religion[5] des Helfers, die Ahura gestiftet hat.

559, 1624, 724.
3. Des Mazdah.
4. Nämlich Isatvastra, wie wir aus andern Texten wissen.
5. Vgl. Y46.4.

3. Und den hier, o Poruchista, von Haechataspa, von spitama entsprossene, du jüngste von Zarathushtra's Töchtern, hat er[6] Dir bestimmt als Einschärfer des Bunds mit Vohu Manah, Asha und Mazdah. so geh denn mit deinem Verstand zu Rate; in guter Einsicht übe der Frommergebenheit heiligste Werke!'

1728, 840 f., 1000, 1825.
6. Zarathushtra; s. Anm. I.

4. (Jamaspa spricht:) 'Die hier will ich mit Eifer zum Glauben bekehren, daß sie fromm dem Vater diene und dem Gatten, den Bauern und dem Adel, die gläubige den gläubigen. Des guten Sinnes herrlichen Gewinn ...[7] soll Mazdah Ahura ihrem guten Ich verleihen[8] für alle Zeit.'

5. (Zarathushtra spricht:) 'Lehren künd ich den heiratenden Mädchen und euch,[9] mahnend. Prägt sie euch ins Gedächtnis und lernt sie im Innern begreifen in eifriger Bemühung um das Leben des guten Sinns. Einer von euch soll den andern in gerechte, Tun zu übertreffen suchen; denn das wird ihm guten Gewinn verschaffen.

6. So ist es in der Tat, ihr Männer und ihr Frauen! Welch Glück ihr bei dem Anhänger der Drug erblickt, [...][10] das wird [...][10] von seiner Person weggenommen.[11] Den Wehe! rufenden[12]üble Speise[13] (vorgesetzt), das Paradies (aber) geht ihnen verloren, den Druggenossen, die das Recht mißachten. Auf solche Weise[14] zerstört ihr euch das geistige Leben.

7. Und es wird euch der Lohn dieses Bundes werden, — sofern der gläubigste Eifer euch in Fleisch und Blut sitzt. — dort, wo sich zur Seite und Nieder duckend der Geist des Druggenossen der Vernichtung anheim fallen wird. Scheidet ihr euch (aber) vom Bund, so wird wehe![12] euer Wort am Ende der Dinge sein.

8. Also: Deren Tun übel ist, die sollen die betrogenen sein, und dem Verderben preisgegeben sollen sie alle aufschreien. Durch gute Herrscher soll er Mord und Blutbad (unter ihnen anrichten) und (so) Frieden vor ihnen schaffen den frohen Dörfern. Qual soll er über sie bringen, er, der der größte ist,[15] samt der Fessel des Todes; und alsbald soll es geschehen!

9. Dem Mißgläubigen gehört der Ort der Verwesung zu. Sie, die darauf ausgehen, die Würdigen[16] herabzusetzen, die Mißächter des heiligen Rechts, die ihren Leib verwirkt haben —: wo ist der des Rechtes wahrende Gerichtsherr, der sie des Lebens und der Freiheit beraube? Dein, o Mazdah, ist die Macht, durch die du dem rechtlebenden Armen das bessere Los schaffen kannst.'

1362, 1416, 1768, 1265.

7. In der Übersetzung ist ein verderbtes Wort des Textes ausgelasse.
8. Vgl. Y51.17.

1345, 1136, 96, 136, 1839.

9. D. i. den Bräutigamen.

1761, 64, 1614, 1289, 1359, 1145.

10. D. i. die überlieferte Text zeigt hier ein paar unverständliche Wörter, die im Urtext nicht gestanden haben können.
11. Vgl. Y30.10.
12. Vgl. Y31.20.
13. Vgl. Y49.11.
14. D. i. wenn ihr so wie sie handelt.

1188, 344, 1192, 1056, 1688, 1359.

681, 534, 607 f., 764, 1177.

15. D. i. Mazdah; vgl. Y45.6.

1521 f., 34, 293, 1106, 777 f.

16. D. i. die Gläubigen; vgl. Y28.10.

54.

Tr. Wolff.

1. Her komme der liebe Airyaman zur Unterstützung zu den Männern und Frauen des Zarathushtra, zur Unterstützung des guten Sinns.[6]

Welches Ich den köstlichen Lohn verdient, (dem) erbitte ich den Preis der Gerechtigkeit[7], den begehrenswerten[8], welchen Ahura Mazdäh zuteilen wird[9].

Asha ist das beste Gut[10]...

2. Das Airyaman-ishya (Gebet) verehren wir, das mächtige,

6. 199.
7. 1288.
8. 378.
9. 1113.
10. = Y27.14.

siegreiche, gegen die Anfeindungen (der Daeva's) gerichtete, den größten unter den Sprüchen des Asha;
die heiligen, als Ratav's herrschenden, ashaheiligen Gathaauml;eä's verehren wir;
die Staota Yesnya's verehren wir, `wie es den Gesetzen für das erste Leben (gemäß ist)'[1].

Wen — und welche (Frauen) — unter den Seienden[2] ...

55.

1. Alles Hab und Gut und (unsere) Leiber und den Knochenbau und die Lebenskräfte und die Körper und die (Körper)kräfte und das Wahrnehmungsvermögen und die Seele und die Fravasay widmen und weihen wir.

So weihen wir denn dies (alles) den heiligen, als Ratav's herrschenden, ashaheiligen Gatha's.

2. (Die) Gatha's, welche uns Obhut und Schutz gewähren und die Nahrung des Geistes bilden, welche für unsere Seele beides sind, Nahrung und Kleidung[3]:

diese Gatha's gewähren uns Obhut und Schutz und bilden die Nahrung des Geistes; diese sind für unsere Seele beides, Nahrung und Kleidung; diese mögen uns guten Lohn, reichen Lohn, den Lohn der Gerechtigkeit eintragen für das künftige Leben[4], nach der Trennung von Leib und Wahrnehmungsvermögen.

3. Sie, die Staota Yesnya's, sollen sich bei uns einstellen,
sie mit der Kraft, sie mit dem Sieg;
sie mit der Gesundheit. sie mit der Heilkraft;
sie mit dem Gedeihen, sie mit dem Wachstum;
sie mit der Seligkeit, sie mit der Hilfleistung;
sie mit dem Wohlwollen, sie mit dem Besitz des (höchsten) Anrechts;
sie mit der Freigebigkeit, sie mit der Mildtätigkeit:

wie sie ja Mazdäh, er, der gewaltigste, sieghafte, Hab und Gut fördernde, geschaffen hat, um die Welt des Asha zu schützen[5], um zu wachen über die Welt des Asha, über die, (die) den Nutzen bekommen, und (die) ihn schaffen werden[6], und über die gesamte Schöpfung des Ashaehrwürdigen.

4. Jeden Ashagläubigen, (der) sich mit diesem an die Ratav's zu ihrer Befriedigung gerichteten Gebet, Abbitte für sich leistend, einstellt, sollst du aufnehmen in Humata und Hüxta und Hvarshta[7].

5. Den Asha und den Vohu Manah verehren wir;
die heiligen, als Ratav's herrschenden, ashaheiligen Gatha's verehren wir.

6. Die Staota Yesnya's verehren wir, `wie es den Gesetzen für das erste Leben (gemäß ist)'[8], (sie die) in Gedanken wiederholt, verrichtet, gelernt, gelehrt, fest behalten, betätigt, ins Gedächtnis zurückgerufen, aufgesagt (und) gebetet (werden): (sie, die) `die

1. Aus Y33.1; 1515.
2. = Y27.15.
3. 1868.
4. 1834 f.
5. 1246.
6. 1561.
7. 1851.
8. Aus Y33.1; 1515.
9. Nach Y34.15; 1006.

Menschheit nach (ihrem) Willen tauglich machen' [9].

7. Das Stück die Staota Yesnya's[10] verehren wir; wir preisen das laute und das leise Aufsagen und das Absingen und die Weihe der Staota Yesnya's.

10. 922.
11. = Y27.15.

Wen — und welche (Frauen) — unter den Seienden[11] ...

56.

1. Gehorsamer Sinn soll hier bereit sein zur Verehrung des Ahura Mazdah,[4] des gewaltigsten ashaehrwürdigen, der von uns verehrt (wird),[5] wie am Anfang so auch am Ende.[6]

4. 1634.
5. 1275 f.
6. 407.
7. 172.

So soll sich hier der Gehorsam einstellen[7] zur Verehrung des Ahura Mazdah, des gewaltigsten ashaehrwürdigen, der von uns verehrt (wird).

2. Gehorsamer Sinn soll hier bereit sein zur Verehrung[4] der guten Wasser und der Fravashay's der Ashagläubigen, die von unseren Seelen verehrt (werden), wie am Anfang so auch am Ende.[6]

So soll sich hier der Gehorsam einstellen[7] zur Verehrung der guten Wasser und der Fravashay's der Ashagläubigen, die von unseren Seelen verehrt (werden).

3. Gehorsamer Sinn, der gute, soll hier bereit sein zur Verehrung[4] der guten Wasser, der guten, und der gutherrschenden wohlmeinenden und guten Amesha Spenta's und zur Verehrung des guten Loses, das uns, als der Gerechtigkeit zufallend, verbürgt ist und zuteil werden wird.[8]

8. 184.

Und der gute, die Belohnungen verschaffende Sraosha soll sich hier zur Verehrung der guten Wasser einstellen, wie am Anfang so auch am Ende.[6]

4. So soll sich hier der Gehorsam, der gute, einstellen zur Verehrung der guten Wasser, der guten, und der gutherrschenden wohlmeinenden und guten Amesha Spenta’s und zur Verehrung des guten Loses, das uns, als der Gerechtigkeit zufallend, verbürgt ist und zuteil werden wird [8].

Und der gute, die Belohnungen verschaffende Sraosha soll sich hier zur Verehrung der guten Wasser einstellen.

5. Wie der beste Oberherr, so der [beste] Richter (ist er) [Zarathushtra] gemäß dem heiligen Recht [9] ...
Asha ist das beste Gut[10] ...
Sraosha, den ashafrommen schöngewachsenen siegreichen, Hab und Gut fördernden, ashaheiligen, den Ratav des Asha, verehren wir.
Wen – und welche (Frauen) – unter den Seienden [3]

9. = Y27.13.
10. = Y27.14.

57.

1. Asha ist das beste Gut[1] ...
Unter Zufriedenstellung will ich den ashafrommen heldenhaften Sraosha, (der) das heilige Wort in sich aufgenommen (hat), das starke Holz schwingt, den ahurischen, verehren und preisen und befriedigen und loben.

"Wie der beste Oberherr"[2] soll mir der Zaotar aufsagen,
"wie der beste Oberherr" soll mir er, der Zaotar, aufsagen;
"so der [beste] Richter (ist er) [Zarathushtra] gemäß dem heiligen Recht"[2] soll der wissende Ashagläubige [die Gemeinde] aufsagen.

1. = Y27.14.
2. s. Y27.13.

I.

2. Sraosha, den ashafrommen schöngewachsenen siegreichen, Hab und Gut fördernden, ashaheiligen, den Ratav des Asha, verehren wir,
der als erster der Schöpfung des Mazdah bei gespreitetem Baresman:
das Gebet an Ahura Mazdah sprach,
das Gebet an die Amesha Spenta's sprach,[3] das Gebet an den Hüter und den Schöpfer sprach, die beide alle Wesen schufen.[4]

3. 1275.
4. 888 f.

3. Ob seiner Pracht[5] und Herrlichkeit, wegen seiner Kraft und Wehrhaftigkeit, wegen seiner Verehrung der Yazata's[6] will ich ihn mit hörbarem Gebet (und) mit Zaothra's verehren, den ashafrommen Sraosha und die gute hohe Ashay und den schöngewachsenen Nairyô-sangha. Her zu uns möge der siegreiche asha fromme Sraosha zu helfen kommen.

5. 5.
6. 1270.

4. Den ashafrommen Sraosha verehren wir;
den hohen Ratav, ihn den Ahura Mazdah, verehren wir, der der höchste an Ashagerechtigkeit, der am weitesten in der Ashagerechtigkeit gekommen (ist);
alle zarathushtrischen Lehren verehren wir;
und alle gutgetanen Werke verehren wir, (die schon) getan (sind) und (die erst) getan werden.
Wen — und welche (Frauen) — unter den Seienden[7] ...

7. = Y27.15.

II.

5. Sraosha, den ashafrommen schöngewachsenen siegreichen, Hab und Gut fördernden (ashaheiligen, den Ratav des Asha), verehren wir;

6. der zuerst als Baresman spreitete: drei Zweige und fünf Zweige[8] und sieben Zweige und neun Zweige, bis zum Knie[9] und bis zur Mitte des Beins reichende[10] (Zweige), um die Amesha Spenta's zu verehren und zu preisen und zu befriedigen und zu loben. — Ob seiner Pracht[1] . . .

8. 809.
9. 311.
10. 1117.
1. = Y57.3-4.

III.

7. Sraosha, den ashafrommen schöngewachsenen siegreichen (Hab und Gut fördernden, ashaheiligen, den Ratav des Asha), verehren wir;

8. der zuerst sie, die fünf Gatha's des ashagläubigen Spitama

Zarathushtra, verszeilen-, strophenweise[2] samt der Auslegung (und) samt den Antworten aufgesagt hat,
um die Amesha Spenta's zu verehren und zu preisen und zu befriedigen und zu loben. — Ob seiner Pracht[1] . . .

1. = Y57.3-4.
2. 103.

IV.

9. Sraosha, den ashafrommen schöngewachsenen siegreichen (Hab und Gut fördernden, ashaheiligen, den Ratav des Asha), verehren wir;

10. der dem armen (Mann) und der armen (Frau) ein mächtiges Haus nach Sonnenuntergang zimmert;
der dem Aeshma mit niederschmetternder Waffe eine über und über blutige Wunde schlägt und (ihn) dann auf seinen °Kopf schlagend zurücktreib,[3] wie 'der starke den schwächeren'.[4] — Ob seiner Pracht[1]. . .

3. 1875.
4. Aus Y34.8; 1062.

V.

11. Sraosha, den ashafrommen schöngewachsenen siegreichen (Hab und Gut fördernden, ashaheiligen, den Ratav des Asha), verehren wir, den heldenhaften schnellen kraftvollen kühnen gewaltigen, (der) von hoher Einsicht (ist);

12. der aus allen Schlachten siegreich[5] zur Versammlung der Amesha Spenta's heimkehrt.[6] — Ob seiner Pracht [1] . . . VI.

5. 201.
6. 1477.

VI.

13. Sraosha, den ashafrommen schöngewachsenen siegreichen (Hab und Gut fördernden, ashaheiligen, den Ratav des Asha), verehren wir:
den stärksten der jungen (Helden),
den tapfersten der jungen (Helden),
den rührigsten der jungen (Helden),
den schnellsten der jungen (Helden),
(der) in der Ferne am meisten unter den jungen (Helden) gefürchtet (wird). Befleißigt euch, o Mazdahanbeter, der Verehrung des ashafrommen Sraosha!

14. Weit weg von diesem Haus,
weit weg von dieser Gemeinde,
weit weg von diesem Gau,
weit weg von diesem Lande
gehen[1] die schlimmen Nöte, die überschwemmungen, in dessen Haus[2] der ashafromme siegreiche Sraosha und der ashagläubige Mann,
(bei dem) die guten Gedanken überwiegen,
die guten Reden überwiegen,
die guten Taten überwiegen,
zufriedengestellt (und) gut aufgenommen ist. — Üb seiner Pracht[3] ...

1. 750, 148.
2. 9.
3. = Y57.3-4.

VII.

15. Sraosha, den ashafrommen schöngewachsenen siegreichen (Hab und Gut fördernden, ashaheiligen, den Ratav des Asha), verehren wir,

der der Überwind er (ist) des mit der Kayadha[4]-Sünde behafteten (Mannes), 4. ?.

der der Überwinder (ist) des mit der Kâidhya[4]-Sünde behafteten (Weibes); 5. ?.

der der Schläger (ist) der daevischen, sehr starken Drug, (die) das (andere) Leben [o]zerstört;

der der Wächter (ist) und Beaufsichtiger für das Gedeihen[5] der gesamten Menschheit;

16. der nie einschlafend wachsam des Mazdah Schöpfung behütet,

der nie einschlafend wachsam des Mazdah Schöpfung bewacht, 6. 350.

der die gesamte stoffliche Welt nach Sonnenuntergang mit hochgehobener Waffe[6]behütet;

17. der nicht (mehr) geschlafen hat, seitdem[7]die beiden Geister — er, der heilige Geist, und er, der böse, — die Schöpfung schufen, 7. 1862.

der (vielmehr), alles was zum Asha gehört bewachend, alle Tage und Nächte mit den mâzanischen Daeva's kämpft;

18. ér flieht nicht, erschreckt (und) aus Angst,[8] vor den Daeva's; vor ihm fliehen widerwillig erschreckt alle Daeva's, 8. 793. 9/ 649.

erschreckt[o]laufen sie ins Dunkel.[9] — Üb seiner Pracht[3] ...

VIII.

19. Sraosha, den ashafrommen schöngewachsenen siegreichen (Hab und Gut fördernden, ashaheiligen, den Ratav des Asha), verehren wir, 10. frâshmay- ?

dem Haoma, der ... [10], der heiltätige schöne gebieterische, mit den goldfarbenen Augen auf der höchsten Höhe, auf dem Haraiti-Gebirge opferte,

20. (der) gute schützende, rings erklingende Worte spricht (und) das allseitige, das verständnisreiche Wissen und den Inbegriff des heiligen Worts in in Besitz hat. — Ob seiner Pracht[3]...

IX.

21. Sraosha, den ashafrommen schöngewachsenen siegreichen (Hab und Gut fördernden, ashaheiligen, den Ratav des Asha), verehreu wir,

dessen sieghaftes tausendsäuliges Haus auf der höchsten Höhe, auf dem Haraiti-Gebirge erbaut (ist): innen eigenlichtig, außen sternengeschmückt;[1] 1. 1855.

22. dem der Ahuna Vairya als siegreiche Waffe diente[2] und der Yasna Haptanhâtay und der Fsûshô Manthra, er, der sieghafte, und alle Yenghe-hâam-Rezitationen.[3] — Ob seiner Pracht[4] ... 2. 1326. 3. 1273. 4. = Y57.3-4.

X.

23. Sraosha, den ashafrommen schön gewachsenen siegreichen (Hab und Gut fördernden, ashaheiligen, den Ratav des Asha), verehren wir,
durch des Kraft und Wehrhaftigkeit und Wohlvertrautheit und Wissen die Amesha Spenta's zu der sieben Teile umfassenden Erde herabkamen;
der der Religion Religions-Unterweiser (ist);

24. (der) unbeschränkt einherschreitet hin zu ihr, der stofflichen Welt.

Zu dieser Religion bekannte sich der ashaehrwürdige Ahura Mazdah, dazu Vohu Manah, dazu Asha Vahishta, dazu Xshathra Vairya, dazu die heilige Armatay, dazu Haurvatât, dazu Ameretatât, dazu (bekannte sich) die an Ahura gerichtete Frage, dazu die von Ahura erteilte Belehrung.

25. So mögest du denn für beiderlei Leben,[5] für beiderlei Leben uns Schutz gewähren, o du ashafrommer schön gewachsener Sraosha, für dieses, das irdische Leben, und (für jenes), das das geistige ist:[6]
vor dem druggläubigen Verderben,
vor dem druggläubigen Aesma,
vor den druggläubigen ° Heerscharen, die das blutige Banner führen,
vor den ° Anstürmen des Aesma, die der arglistige Aeshma samt dem daevageschaffenen Vidhâtav ° veranstaltet.

5. 106.
6. 1218.

26. So mögest Du denn, o ashafrommer schöngewachsener Sraosha unsern Gespannen Kraft, (unsern) Leibern Gesundheit[7] verleihen[8], (daß wir) die Feinde auf weit hinaus erspähen, die Gegner abwehren, die feindseligen hassenden Widersacher auf einen Schlag besiegen.[9]. —
Ob seiner Pracht[4] ...

7. 635.
8. 56.
9. 902.

XI.

27. Sraosha, den ashafrommen schöngewachsenen siegreichen (Hab und Gut fördernden, ashaheiligen, den Ratav des Asha), verehren wir, den vier weiße lichte strahlende heilige kundige schattenlose, durch die Luft fliegende Renner ziehen; ihre hörnernen Hufe (sind) mit Gold ausgelegt.[1]

1. 796.

28. Die beiden (Zugtiere sind)
rascher als (ebensoviel) Rosse,
rascher als (ebensoviel) Winde,[2]
rascher als (ebensoviel) Regengüsse,
rascher als (ebensoviel) Wolken,
rascher als ein paar fliegende Vögel,[3]
rascher als ein paar gutgeschossener (Pfeile);[4]

2. 342; eben war von vieren (!) die Rede.
3. 821.
4. 1852; wörtlich "als ein paar (Pfeile, die) als gut geschossene geschossen (werden)".

29. welche all die einholen,[5] denen sie von hinten her (verfolgend) nachjagen;[6] nicht (aber) werden sie (selber) von hinten her eingeholt,[5] die, ihn den guten ashafrommen Sraosha ziehend, mit beiden Waffen[7] herzukommen.
Auch wenn (er) im östlichen Indien (ist), er packt (ihn);

5. 71.
6. 1407.
7. ?.
8. 1814.

auch wenn (er) im westlichen (ist), er schlägt (ihn) nieder.[8]. —
Ob seiner Pracht[9] ...

9. = Y57.3-4.

XII.

30. Sraosha, den ashafrommen schöngewachsenen siegreichen (Hab und Gut fördernden, ashaheiligen, den Rata v des Asha), verehren wir,
der sich hochgewachsen hoch gegürtet zu den Geschöpfen des Mazdah hinsetz;[10]

10. 1754.

31. der dreimal jeden Tages und jeder Nacht zu diesem Erdteil, dem strahlenden Xwaniratha, herzufährt, die scharfschneidige Waffe, (deren) Anprall gewaltig ist, in der Hand haltend gegen den °Kopf der Daeva's:

32. um den °ruchlosen Angra Mainyav (nieder)zuschlagen,
um den das blutige Holz schwingenden Aeshma (nieder)zuschlagen,
um die mâzanischen Daeva's (nieder)zuschlagen,
um alle Daeva's (nieder)zuschlagen. —
Ob seiner Pracht[9] ...

XIII.

33. Sraosha, den ashafrommen schöngewachsenen siegreichen (Hab und Gut fördernden, ashaheiligen, den Ratav des Asha), verehren wir.

Hier und nicht hier, hier und über diese ganze Erde hin verehren wir alle siegenden Siege[11] des ashafrommen Sraosha, des heldenhaften, (der) das heilige Wort in sich aufgenommen (hat), des heldenhaften wehrhaften starkannigen Kriegers, (der) den Daeva's auf den °Kopf schlägt,[12] des Siege gewinnenden, sieghaften ashaheiligen;[11] und die siegende Überlegenheit, die des ashafrommen Sraosha und die des Yazata Arshtay (verehren wir).

11. 1351 f.
12. 440.

34. Alle von Sraosha beschirmten Häuser verehren wir, in denen der ashafromme liebe geliebte Sraosha gut aufgenommen (ist) und (ebenso) der ashagläubige Mann,
(bei dem) die guten Gedanken Überwiegen,
die guten Reden überwiegen,
die guten Taten überwiegen. —
Ob seiner Pracht[1] ...
Wie der beste Oberherr, so der [beste] Richter (ist er) gemäß dem heiligen Recht[2] ...

1. = Y57.3-4.
2. = Y27.13.

58.

[English]

1. Das machen wir zur Waffe, das zum Angriff:
das Gebets,[3] (welches) von guter Herkunft, dem Asha ergeben, der Ârmatay ergeben (ist);

3. 1577.
4. 1070.

das Gebet, dessen Ursprung das Gutgedachte[4] (ist) und das Gutgesagte und das Gutgetane.

2. Dies Gebet soll uns vor der Feindseligkeit der Daeva's und der Menschen[5] schützen; diesem Gebet vertrauen wir[6] (unser) Hab und Gut und (unsere) Personen an, (sie) zu beschützen uud zu bewachen und zu hüten und zu beaufsichtigen.

5. 815.
6. 1070.

3. Wir haben Freude an (deiner) Verehrung, o Ahura Mazdah, wir haben den Wunsch (dich) zu verehren,
wir sind bereit (dich) zu verehren.[7]
Dem Gebet vertrauen wir (unser) Hab und Gut und (unsere) Personen an, (sie) zu beschützen und zu bewachen und zu hüten und zu beaufsichtigen — 'von wegen des Gebets, wie das Gebet an einen wie ihr (sein soll)'.[8]

7. 1069.
8. Aus Y44.1; 1070 m.

4. [9] "(Wer) sich Vieh hält, erwirbt sich das (höchste) Ashaanrecht, ist siegreich, der frommendste; den Viehbesitzer rühmen wir.[10]
Er (ist) der Vater des Rinds und des Asha und (je)des zum Asha gehörigen männlichen und weiblichen Geschöpfes;[11]
ein wahrhafter Wohltäter[12] (ist er, und) dieses großen und guten und schönen gedenken wir rühmend;[13]
und der Mann, (der) sich Vieh hält,[10] der soll im Verein mit der Ashagerechtigkeit und der Weidewirtschaft und der Freigebigkeit und Mildtätigkeit und Milde und dem Âtar, (dem Sohn) des Ahura Mazdah, Wache (und) Aufsicht (über uns) führen.

9. § 4 und 5 als Worte des Rinds; 1029 u. No.
10. 1029.
11. 1592.
12. 1639, 1349.
13. 1639.

5. Wie ihr uns geschaffen habt. o Amesha Spenta's, 'so schirmt uns (auch)':[1] schirmt uns, o gute (Götter),
schirmt uns. o gute (Göttinnen).
schirmt uns, o gutherrschende wohlmeinende Amesha Spenta's!
'Ich kenne keinen andern als euch, o Asha:[2] so schirmt uns denn'!"[3]

1. Aus Y34.7; 804.
2. Aus Y34.7; 137.
3. s. No. 9 zu § 4.

6. Wir eignen dem heiligen Geist die Gedanken zu, die Worte zu, die Taten zu, die Tiere zu, die Menschen zu, (die wir) unversehrte Haustiere, gesunden Hausstand, gesunde Haustiere, gesunde Männer haben, (die wir) gesund (und) heil (sind und) das (höchste) Anrecht besitzen. Möchten wir des schöpferischen Schöpfers schöpferisches Licht, das des Ahura Mazdah. Zu sehen bekommen.[4]

4. 679 (?); Geldner, ZarRel. 335 No. ergänzt "nach dem Tode".

7. Verehrung dir, o Âtar, (Sohn) des Ahura Mazdah! Zu der größten der Entscheidungen komm (uns) entgegen. Gewähre zur Hilfe die Fülle, zur Unterstützung die Fülle der beiden, der Haurvatât (und) der Ameretatât.[5]

5. 1157.

8. Die vollständige Sammlung der Staota Yesnya's beten wir mit der wirksamsten Strophe.[6]

Die schönste Gestalt unter den Gestalten sprechen wir-dir zu,[7] o Mazdah Ahura: das Licht hier (und) jenes Höchste unter den Hohen dort, was Sonne heißt.[8]

6. 75.
7. 1317.
8. 163.

9. Die Staota Yesnya's beten wir, 'wie es den Gesetzen für das erste Leben (gemäß ist)'.[9]

9. Aus Y33.1; 1515.

59.

[English]

1. Den ashaehrwürdigen Ahura Mazdah, den Ratav des Asha, verehren wir;
die gutherrschenden wohlmeinenden Amesha Spenta's verehren wir.

2. Die ashaheiligen Tagesabteilungs(götter), die Ratav's des Asha, verehren wir;
den ashaheiligen Hâvanay, den Ratav des Asha, verehren wir;
den Sâvanghay und den ashaheiligen Visya, den Ratav des Asha, verehren wir:
den weite Fluren besitzenden, tausendohrigen, zehntausendäugigen Mithra, den bei (seinem) Namen angerufenen Yazata, verehren wir;
den gute Weide bietenden Râman verehren wir.

3. Den ashaheiligen Rapithwina, den Ratav des Asha, verehren wir:
den Frâdat-fshav und den ashaheiligen Zangtuma, den Ratav des Asha, verehren wir;
den Asha Vahishta und den Âtar, den Sohn des Ahura Mazdah, verehren wir.

4-10. Den ashaheiligen Uzayeirina, den Ratav des Asha, verehren wir;
den Frâdat-vira und den (ashaheiligen) Dâhyuma[1]..... — den Mithra, den Landesherrn aller Länder, verehren wir;
den prächtigen hoheitsvollen Ahura Mazdah[2]verehren wir;
die guten gewaltigen heiligen Fravashay's[3] der Ashagläubigen verehren wir.

1. = Y17.4-10.
2, 3. s. Y2.11 No. 2 und 3.

11. Dich, den Âtar, den Sohn des Ahura Mazdah, verehren wir;
das Berezisavah-Feuer verehren wir, BR> das Vohu-fryâna-Feuer verehren wir,
das Urvâzishta-Feuer verehren wir,
das Vâzishta-Feuer verehren wir,
das Spenishta-Feuer verehren wir.
Des Reiches Enkel, den Yazata Nairyô-sangha, verehren wir.
Âtar, den Hausherrn aller Häuser, den mazdahgeschaffenen ashaheiligen Sohn des Ahura Mazdah, den Ratav des Asha, verehren wir samt allen Feuer(arte)n.

12-17. Die guten besten mazdahgeschaffenen ashaheiligen Wasser verehren wir;.[4] . . . . . .
Alle größten Ratav's: die Tages-, Tagesabteilungs-, Monats-, Jahreszeiten-, Jahres-(götter) verehren wir.

4. = Y17.12-17.

18-20. Die guten gewaltigen heiligen Fravashay's der Ashaglänbigen preise ich, rufe ich, besinge ich;
wir verehren die zum Nmânya, zum Visya, zum Zantuma, zum Dâhyuma[5] ..... , die ungefährdet, ashaheilig (sind).

5. = Y26.1-3.

21-23. (Wir verehren nun die Lebenskraft)[6]..... der ersten

Verkünder[6] ..... samt allen (Übrigen) ashaheiligen Fravashay's,
denen der gestorbenen Ashagläubigen und denen der am Leben befindlichen Ashagläubigen und denen der ungeborenen Männer, oer Neugestalter, der Saoshyant's.

6. = Y26.4-6.

24-26. Nun verehren wir die Seelen der Verstorbenen[7] . . . . . . und die Fravashay's der außer Lands befindlichen Ashagläubigen verehren wir.

7. = Y26.7-9.

27. Die Fravashay's der ashagläubigen Männer verehren wir,
und die Fravashay's der ashagläubigen Frauen verehren wir;
alle guten gewaltigen heiligen Fravashay's der Ashagläubigen verehren wir:
(all) die vom (Ur)menschen Gaya her bis zu dem siegreichen Saoshyant[8] hin.

8. Astvat-ereta.

28. Den ahurageschaffenen Verethraghna verehren wir;
den siegreichen Saoshyant[8] verehren wir;
dies ashamäßig gespreitete Baresman verehren wir samt Zaothra's, samt Gürtelband;
die eigene Seele verehren wir, die eigene Fravashay verehren wir.

29. Alle ashaheiligen Yazata's verehren wir,
alle Ratav's des Asha verehren wir: um die Zeit der Haomabereitung, wenn Sâvanhay und Visya die Ratavschaft (haben), wenn alle größten Ratav's die Ratavschaft (haben).[1]

1. 1500 (?).

Wen — und welche (Frauen) — unter den Seienden[2] ...

2. = Y27.15.

30. Das Gute, (das) besser (ist) als gut, möge dir werden, dir selber, dem Zaotar;[3] mögest Du den Lohn dir gewinnen,[4] auf den der Zaotar sich. Anspruch erworben hat,
(bei dem) die guten Gedanken überwiegen,
die guten Reden überwiegen,
die guten Taten überwiegen.

3. 654.
4. 1769.

31. Es möge zu euch kommen, (was) besser als gut (ist):
nicht möge zu euch kommen, (was) schlechter als schlecht (ist);
nicht möge au mir kommen, (was) schlechter als schlecht (ist).

32. Wie der beste Oberherr, so der [beste] Richter (ist er) gemäß dem heiligen Recht[5] ...

5. = Y27.13.

Asha ist das beste Gut[6] ...

6. = Y27.14.

33. Den Ahuna Vairya beten wir;
das Asha Vahista, den schönsten Amesha Spenta, beten wir;
den zum Hadhaoxta gehörigen Fshûshô Manthra beten wir;
die vollständige Sammlung der Staota Yesnya's beten wir,
die Staota Yesnya's beten wir, 'wie es den Gesetzen für das erste Leben (gemäß ist)'.[7]

7. Aus Y33.1; 1515.

Wen — und welche (Frauen) — unter den Seienden[2] ...
Wie der beste Oberherr[5] ...

34. "Wie der beste Oberherr"[8] soll mir der Zaotar aufsagen,
"wie der beste Oberherr" soll mir er, der Zaotar, aufsagen;
"so der [beste] Richter (ist er) [Zarathushtra] gemäß dem heiligen Recht"[8] soll der wissende Ashagläubige [die Gemeinde] aufsagen.

8. s. Y27.13.

60.

[English]

1. 'Der möge zu dem was besser ist als gut gelangen,[9] der uns die rechten Wege des Vorteils lehren könnte[10] in dem leiblichen Leben hier und in dem des Geistes, die wahren, zu den Geschöpfen hin, bei denen Ahura wohnt,[11] — der getreu, der wie du kundig ist und heilig, o Mazdah.'[12, 13]

12. 797.
13. = Y43.3; s. Bthl. Gatha's.

2. Sie, die Zuweisungen an die Ashagläubigen, und die Belohnngen und Vergeltungen und Bewillkommnungen mögen sich in diesem (unserm) Hause einstellen; einstellen möge sich nun bei dieser Gemeinde die Ashagereehtigkeit und die Herrschermacht und der Nutzen und der Glanz und das Glück und die lange Gebieterschaft dieser Religion, der ahurischen zarathushtrischen.

3. Nicht möge nun in diesem Hause das Rind verderben,[1]
nicht verderben die Ashagerechtigkeit,
nicht verderben die Kraft des ashagläubigen Mannes,
nicht verderben die ahurische Lehre.

1. 931 o.

4. Her (ins Haus) sollen die guten gewaltigen heiligen Fravashay's der Ashagläubigen kommen,[2]der Ashay Heilmittel teilhaftig, (die) so breit wie die Erde, so lang wie dic Flüsse, so hoch wie die Sonne (sind),[3] damit es in Besitz des Besseren gelange, den Bösgesinnten widerstehe, Reichtum und Herrlichkeit weiter vermehre.[2]

2. 378.
3. 1691.

5. Überwinden soll in diesem Haus[4]
der Gehorsam den Ungehorsam,
der Friede den Unfrieden,
die Freigebigkeit die Kargheit,[4]
die Frommergebenheit die Auflehnung,
das wahrgesprochene Wort das falschgesprochene Wort,
das Asha die Drug;

4. 1519.

6. worin die Amesha Spenta's von der ashafrommen Gefolgschaft empfangen werden die guten Verehrungen und Preisungen; die beiden guten (Gaben), Verehrung und Preis; gute Darbringung und erwünschte Darbringnng und Darbringung von Huldigungen — bis hin zu der ewigen Ernte (des Lohns am Ende der Dinge),

7. Nicht möge dieses Haus jemals der selige Glanz, nicht der selige Reichtum, nicht die selige tüchtige Nachkommenschaft im Stich lassen, bei langdauernder Genossenschaft mit dem, (der) das Paradies zuweist, und mit der guten Ashay.[5]

5. 1876 f.

8.-10. Unbeschränkt und nach Wunsch mögest du, Ahura Mazdah, über deine Geschöpfe herrschen: (unbeschränkt)[6] ....., die die ahurische, zarathushtrische (ist)?

6. = Y8.5-7.

11. Auf daß unsere Gedanken froh seien, (unsere) Seelen (sich) *nach Wunsch* (befinden),[7](unsere) Leiber selig seien,[8] (soll uns) das Paradies (zuteil werden, indem) wir von der Offenlegung weg zu den ahurischen Räumen gelangen,[9] o Mazdah.

7. 1393.
8. 274.
9. 584.

12. O bester Asha, o schönster Asha, wir wollen deines

Anblicks teilhaftig werden, wir möchten zu dir gelangen, wir wollen ganz dir zugesellt werden.[10]

Asha ist das beste Gut[11] ...

13. Wie der beste Oberherr[1] ...

Asha ist das beste Gut[2] ...
Den Ahuna Vairya beten wir;
das Asha Vahishta, den schönsten Amesha Spenta, beten wir.
Wen — und welche (Frauen) — unter den Seienden[3] ...

10. 1739.
11. = Y27.14.

1. = Y27.13.
2. = Y27.14.
3. = Y27.15.

61.

[English]

1. Den Ahuna Vairya spornen wir zwischen Erde und Himmel an;
und das Asha Vahishta spornen wir zwischen Erde und Himmel an;
und das gutgebetete Yenhe-hâtam(-Gebet) spornen wir zwischen Erde und Himmel an;
und den dahmamäßigen[4] guten Segensspruch des Gemeinders, des ashagläubigen Mannes, spornen wir zwischen Erde und Himmel an:

2. zu unterdrücken und fortzuschaffen samt seiner Schöpfung den Angra Mainyav, (des) Geschöpfe Übel sind, den vielverderblichen;
zu unterdrücken und fortzuschaffen die (männlichen) Kaxvaredha's und die (weiblichen) Kaxvaredha's;
zu unterdrücken und fortzuschaffen den (männlichen) Kaxvaredha und den (weiblichen) Kaxvaredha;

3. zu unterdrücken und fortzuschaffen die mit der Kayadha(-Sünde) behafteten (Männer) und die mit der Kayadha(-Sünde) behafteten (Weiber);
zu unterdrücken und fortzuschaffen den mit der Kayadha(-Sünde) behafteten (Mann) und das mit der Kâidhya(-Sünde) behaftete (Weib);
zu unterdrücken und fortzuschaffen die Diebe und Räuber;
zu unterdrücken und fortzuschaffen die Zanda's und Zauberer;
zu unterdrücken und fortzuschaffen den Vertragverletzer und den Vertragbrecher;

4. zu unterdrücken und fortzusehaffen, (die) den Ashagläubigen töten und (die) den Ashagläubigen befeinden;
zu unterdrücken und fortzuschaffen den dem Ashaglauben feindlichen Irrlehrer und den viel verderblichen Machthaber;
zu unterdrücken und fortzuschaffen jedweden der Druggläubigen, (die) ungebührlich denken, ungebührlich sprechen, ungebührlich handeln, o Spitama Zarathustra.

5. 'Ob wir wohl die (Anhänger der) Drug von uns wegschaffen können?'[5] —
Als Saoshyant's werden wir die (Anhänger der) Drug wegschaffen.[6] —
Was besagt: "Wir werden wegschaffen?" —
Es besagt: "Wir wollen sie schlagen[7] heraus aus all den sieben Erdteilen, (wir) die herrschenden (sie) die ohnmächtige(n),

4. Eins der beiden *ca* ist ausgelassen.

5. Aus Y44.13; 1067.
6. 1551.
7. 435.
1. Aus Y45.6; 1824.

um zu unterdrücken (und) fortzuschaffen die gesamte Schöpfung des
° Ruchlosen, (den Ahura) 'lobend, o Asha, der es wohlmeint mit den Seienden'.[1]"

62.

[English]

1. Wie der beste Oberherr, so der [beste] Richter (ist er) [Zarathushtra] gemäß dem heiligen Recht[2] ...
Verehrung und Preis, gute Darbringung und erwünschte Darbringung und Darbringung von Huldigungen wünsche ich dir, o Âtar, Sohn des Ahura Mazdah.
Verehrungs würdig bist du, preiswürdig,
verehrungswürdig mögest du sein, preiswürdig in den Häusern der Menschen.
Heil soll dém Manne werden, der zu dir wahrlich betet, Brennholz in der Hand, Baresman in der Hand, Milch in der Hand, den Mörser in der Hand.

2. = Y27.13.

2. Des gehörigen Brennholzes sollst du teilhaftig werden,
des gehörigen Räucherwerks sollst du teilhaftig werden,
der gehörigen Mahlzeit sollst du teilhaftig werden,
der gehörigen Lagerstatt sollst du teilhaftig werden,
der Pflege seitens der Mündigen sollst du teilhaftig werden,
der Pflege seitens der Gemeinder sollst du teilhaftig werden:
o Âtar, Sohn des Ahura Mazdah;

3. um aufzuflammen in diesem Hause,
um immer aufzuflammen in diesem Hause,
um zu erstrahlen in diesem Hause,
um groß zu werden in diesem Hause,[3]
über gar lange Zeit hinaus bis zur gewaltigen Neugestaltung (der Menschheit und) zugleich mit[4]der gewaltigen guten Neugestaltung.

4. ?.

4. Verleihe mir, o Âtar, Sohn des Ahura Mazdah:
rasch Glück, rasch Schutz, rasch Leben;
reichlich Glück, reichlich Schutz, reichlich Leben;
Wissen, Heiligkeit, eine flinke Zunge, der Seele Auffassungskraft,[5] alsdann Gedächtniskraft, große umfassende unvergängliche;[6]

5. 563.
6. 78.

5. alsdann mannhafte Tapferkeit, (die immer) auf den Beinen, ohne Schlaf, (auch) auf dem Lager ruhend wach (ist);[7]
zur Vollreife gelangende tüchtige Nachkommenschaft, (die) dem Gau die Gesetze vorschreibt, der Versammlung Rat erteilt,
zusammen aufwachsende, (die) emsig wirkend aus der Not erlöst,
einsichtige, die mir fördern soll Haus und Gemeinde und Gau und Land und des Landes Ruhm.

7. 338.

6. Verleihe mir, o Âtar, Sohn des Ahura Mazdah, womit er mir den Wunsch erfüllen soll,[1]jetzt und für alle Zeit,[2] das Paradies der Ashagläubigen, das lichte, alle Wonnen bietende, damit ich mir den guten Vorteil und den guten Leumund erwerbe[3] und für die Seele die langdauernde Seligkeit.

1. 102.
2. 1266.
3. 1795.

7. An alle richtet Âtar, (der Sohn) des Mazdah Ahura, die

Weisung,[4] denen er das Nachtmahl und das Frühmahl kocht;[5]
von allen fordert[6] er gute Darbringung, erwünschte Darbringung und Darbringung von Huldigungen, o Spitama.

4. 934 f.
5. 1586.
6. 1748.

8. Das Feuer betrachtet die Hände aller Vorbeigehenden:[7] 'Was bringt der Freund dem Freunde, der sich vorwärts bewegende dem stillsitzenden?([8]

7. 725.
8. 978.

9. Und wenn er sein ashamäßig dargebrachtes Brennholz bringt oder das ashamäßig gespreitete Baresman oder die Hadhânaepatâ - Pflanze, dann wünscht ihm Âtar, (der Sohn) des Mazdah Ahura, (wenn er) zufriedengestellt, nicht gekränkt (ist), in Erfüllung der Bitte;[9]

9. 1743.

10. "Es mögen dir zuteil werden[9] Herden von Vieh, zuteil eine Fülle von Männern;[10]
es möge dir ein regsamer Geist zuteil werden und ein regsames Gemüt;[11] ein frohgemutes Leben sollst du leben[12] (all) die Nächte, die du leben wirst."[13] —
Das ist des Feuers Segenswunsch (für den), der[14]ihm trockenes, zu hellem (Brand) ausgesuchtes, nach dem Brauch des Asha in gehörigen Stand gesetztes Brennholz (dar)bringt.

10. 1435.
11. 1427.
12. 502 u.
13. 502 m.
14. 331, 370.

11. Asha ist das beste Gutt[15] ...
Wir heben an das Vorwärtsgehen und das Zurückgehen der guten Wasser und (ihre) Preisung;[16] zu verehren hole ich (sie her).

15. = Y27.14.
16.1011 (?).

12. (Als Mazdahanbeter) .... will ich das Glaubensgelübde ablegen[17] . . . . . und Lob d(ies)er Ratav's (und Jahresgötter).

17. = Y3.24.

13. "Wie der beste Oberherr"[18] soll mir der Zaotar aufsagen,
"wie der beste Oberherr" soll mir er, der Zaotar, aufsagen;
"so der [beste] Richter (ist er gemäß dem heiligen Recht"[18]) soll (der wissende Ashagläubige) aufsagen.

18. s. Y27.13.

63.

[English]

1. 'Wen mir (unter denen), die waren und die sind, Mazdah Ahura (als einen solchen) kennt, dem durch Asha das Beste fiir (sein) Gebet (werden wird): die will ich verehren mit ihren Namen und vor (sie) treten mit Huldigung.' [19] 'Das gute Reich, das köstliche, als frommendsten Anteil'.[1]

19. = Y51.22; 1315, 499.
1. Aus Y51.1; 722.

2. Gehorsamer Sinn soll hier bereit sein zur Verehrung[2] der guten Wasser und der Fravashay's der Ashagläubigen, die von unseren Seelen verehrt (werden), wie am Anfang so auch am Ende[3].

2. 1634.
3. 407.
4. 172.

So soll sich hier der Geborsam einstellen[4] zur Verebrung der guten Wasser und der Fravashay's der Ashagläubigen, die von unseren Seelen verehrt (werden).

3. Den ashaehrwürdigen Ahura Mazdah, den Ratav des Asha, verehren wir;
die gutherrschenden wohlmeinenden Amesha Spenta's verehren wir;
die Wasser verehren wir;

die Seelen und die Fravashay's der Ashagläubigen verehren wir.
Wen — und welche (Frauen) — unter den Seienden[5] ...
Wie der beste Oberherr[6] ...

5. = Y27.15.
6. = Y27.13.

64.

[English]

1. 'Sie werden herkommen, daß die Menschheit das Asha sich erwerbe'.[7].

7. Aus. Y46.3; 383, 696.

2. [8] 'Der Prophet, der betend seine Stimme erhebt, o Mazdah, der Freund, o Asha, Zarathushtra[9]-: damit meine Zunge einen Weg habe,[10] lehre (mich) der Schöpfer der Geisteskraft durch Vohu Manah (seine) Satzungen![11]

8. § 2-7 = Y50.6-11; s. Bthl. Gatha's.
9. 1179.
10. 1508.
11. 1574.

3. Ich will euch schirren die raschesten Renner[12] durch die Anregung eures Preises,[13] die breiten, die starken,[14] o Mazdah, Asha, Vohu Manah, mit denen ihr herankommen sollt.[15] Zu meiner Hilfe seid bereit![16]

12. 1691.
13. 604 f.
14. 892 f.
15. 1688.
16. 178.

4. Immer (wieder) will ich mit den Versen,[17]die bekannt sind als die des frommen Eifers,[18] vor euch treten, o Mazdah, die Hände ausstreckend,[17]und vor euch, o Asha, auch mit dem Gebet des Getreuen,[19] und vor euch mit allem, was der gute Sinn vermag.[20]

17. 842.
18. 1642.
19. 195.
20. 1832.

5. Mit diesen Gebeten preisend will ich wieder vor euch treten, o Mazdah und Asha,[21] mit den Werken des guten Sinns. Wönn ich erst (selbst) nach Gefallen über mein Verdienst schalten werde[22]dann werde ich (auch) eifrig dafür Sorge tragen, daß der Einsichtige es bekomme.[23]

21. 1593.
22. 551.
23. 374.

6. Die Taten, die ich (künftig) wirken werde, und die früheren[24] und was, o Vohu Manah, durch das Auge Wert hat, das Licht der Sonne,[25] der schimmernde Stier der Tage,[26] (das alles dient) zu eurem Preis, o Asha (und) Mazdah Ahura![27]

24. 862.
25. 191.
26. 383.
27. 1304.

7. Euer Lobsänger, o Mazdah, will ich heißen und sein,[28], so lang ich, o Asha, vermag und kann.[29] Der Schöpfer der Menschheit fördere durch Vohu Manah, daß sie erfülle, was seinem Willen am besten entspricht![30!' [8]

28. 38.
29. 1267.
30. 1761.

65.

1. Das Wasser Aredvi will ich verehren, (sie), die gewaltige makellose, die sich weithin verbreitende, heilkräftige, da? vafeindliche, Ahura’s Lehre zugetane, (die) würdig (ist) von der stofflichen Welt verehrt, würdig von der stofflichen Welt gepriesen zu werden,
die den Eifer fördernde ashaheilige,
die die Herden födernde ashaheilige,
die Haus und Hof födernde ashaheilige,

die das Vermöen födernde ashaheilige,
die das Land födernde ashaheilige;

2. die aller Mäner Samenflüsigkeiten vollkommen macht,
die aller Weiber Mutterleiber für die Geburt vollkommen macht,
die alle Weiber leicht gebären macht,
die allen Weibern die den Umständen (und) der Zeit entsprechende Milch[1] verschafft;

3. die umfangreiche weitberühmte[2], die an Läge so groß ist wie alle die Wasser hier, die auf der Erde hervorfließen; die kraftvolle, die vom Berge Hukairya her bis zum Meer Vouru-kasha hinfließt.

4. Es geraten alle Ufer in dem Meer Vouru-kasha in Aufregung, die ganze Mitte wallt auf,
wenn zu ihnen herzufließt,
wenn zu ihnen herzuströmt
die gewaltige makellose Aredvi, die tausend Seebuchten, tausend Abflüsse (hat); und jede dieser Seebuchten[3] und jeder dieser Abflüsse (ist) vierzig Tagesritte (lang) für einen Reitersmann, (der) gut zu Roß (ist)[4].

5. Und der Abfluß dieses meines einen Wassers[5] verbreitet sich über alle die sieben Erdteile hin;
und dieses meines einen Wassers (Abfluß) ströt gleichmäßig herab zur Winters- und Sommerszeit[6].
Sie [die Aredvi] macht mir die Wasser vollkommen, sie die Samenflüsigkeiten der Männer, sie der Weiber Mutterleiber, sie der Weiber Milch.

6. Hierher sollen die Fravashay's der Ashagläbigen kommen, (derer die) sind und gewesen sind, (die) geboren und (noch) nicht geboren (sind), die sie gegen den Strom aus dem nächsten Gewässer getragen haben[7].

7. Nicht dem Übeldenkenden sollt ihr uns, ihr Wasser[8],
nicht dem Übelredenden sollt ihr uns, ihr Wasser,
nicht dem Übelhandelnden sollt ihr uns, ihr Wasser,
nicht dem, (des) Daena übel ist,
nicht dem, (der) die Genossen (der Priesterzunft) befeindet,
nicht dem, (der) die Magier befeindet,
nicht dem, (der) die Gemeindeangehörigen befeindet,
nicht dem, (der) die Familienangehörigen befeindet,
und nicht dem sollt ihr uns, ihr guten Wasser, ihr besten mazdahgeschaffenen ašaheiligen, preisgeben,[9]
der (unser) Hab und Gut dem Verderben preiszugeben wünscht, von uns, (die) wir keinen im Stich lassen;[10]
und nicht dem sollt ihr uns, ihr guten Wasser, ihr besten mazdahgeschaffenen ašaheiligen, preisgeben,
der (unsere) Person dem Verderben preiszugeben wünscht, von uns, (die) wir keinen im Stich lassen.

1. 1507.
2. 750.
3. 425.
4. 158.
5. 23.
6. 1774.
7. 934 (?).
8. 1015.
9. 1015.
10. 190.

8. Wer ein Dieb, wer ein Räuber, wer ein Bandit, wer ein Mörder des Ašagläubigen, wer ein Zauberer, wer ein Leichengräber, wer ein Eifersüchtiger, wer ein Knicker, wer ein dem Ašaglauben feindlicher Irrlehrer, welcher Mensch ein druggläubiger Machthaber (ist):
zurück gegen den sollen sich die Feindseligkeiten wenden,
alsbald[11] die Gefahren (zurück gegen den), der sie hervorgerufen hat; es sollen sich die Gefahren wenden (gegen den), der sie hervorgerufen hat.[12]

9. Ihr Wasser, verweilet an dem Ort,[13] so lange der Zaotar Gottesdienst tut! Ob wohl der Zaotar mit dem gelehrten Spruch die guten Wasser preisen wird?[14]
Ob ihm wohl die Zunge gefesselt wird,[15] wenn er pflichtwidrig Gottes dienst tut?
Ob wohl die Sprüche das Ziel erreichen (werden),[16]die ihn der Lehrer gelehrt hat?[17]
Ob wohl die Gebete (erfüllt) werden,
ob wohl die Schuldforderungen (erfüllt) werden,
ob wohl die Gewährungen[18] (erfüllt) werden,
die Ahura Mazdah dem Zarathuštra verkündet, Zarathuštra den stofflichen Wesen ver(kündet) hat?

10. Zuerst sollst du an die Wasser deine Bitte richten,[19] o Zarathuštra, drauf sollst du die gehörig in Stand gesetzten, von Gemeindern ausgesuchten
Zaothra's den Wassern darbringen, (indem) du diese Worte aufsagst:

11. „Ihr Wasser, um einen großen Gunstbeweis ersuche ich euch; den schenkt mir, durch dessen Gewährung das höchste Gut[20]überantwortet wird, (um das) man nicht betrogen werden kann;[21]

ihr Wasser, um Vermögen bitte ich euch: um vielartiges kraftvolles; und um segensreiche Nachkommenschaft, der manch einer huldigen soll,[22] und die keiner suchen soll zu schädigen[23]noch zu schlagen noch zu ° töten noch zu vergewaltigen noch um die Habe zu bringen.[24]

....

11. ?; îša.
12. 149.
13. 517.
14. 435.
15. 1813.
16. 36.
17. 20.
18. 1519.
19. 170; wörtl. „de erstere Bitte sollst du ... bitten".
20. Eig. „das Bessere".
21. 117.
22. 945.
23. 1701.
24. 76.

GATHA

Deutsch-Übersetzung

Vorwort

Die Religionen, die im Allgemeinen von Anfang an als profitabelste und leider oft genug auch blutigste Ware gehandelt wurden, sind mit Sicherheit aus den folgenden Gründen nicht mit dieser Lehre des Zarathustra gleichzusetzen – auch wenn sie später durch die Einflussnahme von dessen Klerus in eine Religion mit allen ihren Nachteilen umgewandelt wurde.

Diese uralte Philosophie des Zaratustra mit ihrer Ethik unter der Schirmherrschaft von Mazda macht uns ersichtlich, dass Propheten und Glauben an sich nicht nötig sind, um die Menschheit zu ethischem und humanitärem Verhalten zu leiten.

Umgekehrt hat uns die Geschichte mit den aus ihr folgenden Erfahrungen gezeigt, dass das Verlassen des Pfades von Mazda zugunsten irgend eines Glaubens den Menschen bisher zumeist nur Nachteile brachte.

Wenn man sich bewusst ist, wie oft der Klerus verschiedener Religionen seine Anhänger allein zur Vergrößerung seiner eigenen Macht in Kriege geschickt hat, dann begreift man, welche fatale Rolle Religionen und die aus ihnen resultierenden Glaubensvorstellungen oft spielten und noch immer spielen.

Bekanntlich hat sich Zarathustra in den Gataha an keiner Stelle als Prophet, sondern ausschließlich als ***Lehrer*** bezeichnet.

Wie bereits erwähnt, wurde diese Lehre und Philosophie später unter dem Einfluss mancher Zarathustra-Kleriker zu deren eigenem Vorteil in eine Religion umgewandelt.

Dazu haben diese Kleriker den Gataha manche ihrer eigenen Ansichten hinzugefügt. Sie haben die Gataha außerdem zwischen ihre eigenen Überlieferungen (Avesta) gesetzt.

Deshalb hat es lang gedauert, bis man die vermutlich beinahe reine Lehre von Zarathustra von der Überlieferung des zarathustrischen Klerus (Avesta) wieder trennen könnte.

Aus diesem Grund werden die einzelnen Hymnen der Gataha hier mit zwei verschiedenen Zahlen nummeriert. Bei den niederen Zahlen handelt es sich um die authentischen Hymnen des Zarathustra, die höheren Zahlen kennzeichnen die Abschnitte der Yasna in die diese Hymnen von den Klerikern hinzugefugt worden sind.

Es darf auch nicht übersehen werden, dass aller Wahrscheinlichkeit nach z. B. die Achtzehnte Strophe der Neunten Hymne nicht von Zarathustra selbst stammen kann, weil sie nicht die geringste Übereinstimmung mit den Grundsätzen der Gataha hat.

Die Überlieferungen des *Avesta* des zarathustrischen Klerus‘ sind die folgenden:

- Yasna
- Visparad
- Yashtha
- Vandidad

Wie Jalaleddin Achtiani – einer der Pioniere der Gataha-Forschung – festgestellt hat, wurde durch dieses Jahrtausende lange Verstecken der Gataha die Chronologie der Hymnen von Zarathustra durcheinander gebracht.

Wie er auch festgestellt hat, haben die bisherigen Übersetzer der Gataha leider übersehen, dass der Teil der Gataha, der von der Berufung von Zarathustra als geeigneten Wegbereiter für eine förderliche Welt handelt, logischerweise als Vorwort an den Anfang der Gataha gehört.

In diesem Abschnitt der Gataha versucht Zarathustra zu erklären, welch‘ hohe Stellung Wohuman (= gute Gedanken) und Asha (= Weltordnung, Wahrhaftigkeit, Universalgesetz) zukommt, von denen er seine Berufung ableitet.

Erst nach dieser Vision – seiner Auswahl zum Lehrer – beginnt er mit dem Verfassen der Gataha.

Außerdem wird bei näherer Betrachtung der Strophen der ersten und der zweiten Hymne ersichtlich, dass die erste Strophe der ersten Hymne zur letzten Strophe der zweiten Hymne passt:

Gataha – Elfte Strophe der ersten Hymne:

Der Geist der Welt:

O Asha, Wohuman, Wokhashatra, wann kommen sie zu mir?
O Mazda, unterstütze diese große Aufgabe!
Jetzt, da wir einen Helfer bekommen haben,
sind auch wir bereit mitzuhelfen.

Gataha – Erste Strophe zweiten Hymne

Nun, vor allem, Du Allwissender, Unsichtbarer und Segensreicher,
mit hoch erhobenen Händen huldige ich Dir und bemühe mich,
mit Hilfe von Wohuman durch guten Taten,
den Geist der Welt zu erfreuen.

Ich bin der Auffassung, es ist höchste Zeit, von manchen Vorstellungen Abschied zu nehmen, die im Lauf der Zeit durch den Klerus Eingang in diese Lehre gefunden haben.

Es ist mir völlig unverständlich, wie man der irrigen Meinung sein konnte und kann, dass Gott der Allmächtige, der dieses Weltall allein und ohne Hilfe hat entstehen lassen, später zur Anleitung der Menschheit die Hilfe von Propheten benötigt haben soll.

Deshalb sollte man Zarathustra, so wie es seiner eigenen Darstellung entspricht, als ***Lehrer*** betrachten und ihn nicht zum „Propheten“ machen, um seine Unfehlbarkeit beweisen zu wollen:

Gataha – Zweite Strophe der Vierten Hymne

Weil es dadurch nicht einfach ist,
den rechten Weg zu finden,
bin ich dank Ahura Mazda als Lehrer zu beiden Gruppen gekommen,
den Rechtschaffenen und den Truggenossen,
um ihnen beiden den rechten Weg zu weisen.

Es ist mir unbegreiflich, wie z. B. die „heiligen Engel“ – also die Emshaspandan und die Yazatas (Izadan) – die Zarathustra als Da`ewa`s geächtet hat, Eingang in diese Lehre finden konnten.

Auch ist nicht nachvollziehbar, wie man der Meinung sein kann, dass es in dieser Lehre einen Scheideweg (Tshinowat oder Chinowato-Pereton) zwischen dem so genannte Paradies und der Hölle gibt, weil man sonst in den Gataha eine Darstellung des Paradieses und der Hölle finden müsste.

Vielmehr sah Zarathustra die Menschen vor die Entscheidung zwischen guten und schlechten Gedanken gestellt und den daraus folgenden Taten, die zu einem entsprechend guten oder schlechten Gewissen führen.

Gataha – Dreizehnte Strophe der Sechzehnten Hymne

Wahrlich, die Truggenossen wollen das Gewissen
der Suchenden des rechten Weges verwirren
und deren Überzeugung zerrütten.
Der Truggenossen Gewissen und Überzeugungen
sind bereits verwirrt und sie sind vom rechten Weg abgekommen.
Am Scheidewege Tshinowat aber,
wenn ihre schlechten Taten offenbar werden,
wird sie ihr Gewissen mit Angst plagen.

Zum Gewissen muss auch noch gesagt werden, dass Zarathustra das Gewissen dann als Richtschnur betrachtet, wenn es mittels Verstand und Wissen vervollkommnet wurde.

Es ist aber auch bekannt, wie der Mensch durch die Beeinflussung von dämonischen Ideologien bereit ist, jede Untat zu begehen, ohne jegliche Gewissenbisse zu haben.

Unter diesem Blickwinkel bleibt die universale Gerechtigkeit weiterhin verborgen.

Gataha – Vierzehnte Strophe der Vierten Hymne

O Mazda Ahura,
ich frage Dich:
Was ist geschehen und wird noch geschehen?
Was wird die Folge für diejenigen sein,
die sich für den rechten Weg entscheiden?
Welche Entbehrung werden die denjenigen erdulden,
die die Lüge gewählt haben?

Außerdem, welchen Sinn sollte es haben, dass Gott seine Geschöpfe nach deren Tod noch quält, wenn sowieso alles vorbei und keine Verhaltenskorrektur mehr möglich ist?

Wie erwähnt, unser Wissen diesbezüglich reicht nicht so weit, dass wir gesicherte Aussagen treffen könnten. Es wird aber aus den Texten der Gataha heraus klar, dass diese Philosophie unter dem Jahrtausende alten Einfluss der so genannten Zarathustra-Kleriker teilweise verfälscht worden ist, weil die nachgelieferten Texte des Avesta mit den Gataha nicht in Einklang stehen.

Meiner Meinung nach ergibt die genaue Analyse des Textes der Gataha, dass die Anweisung, Mazda Ahura zu huldigen und zu verehren, die Menschen zum Nachdenken motivieren soll. Dies soll sie zur Erkenntnis der allumfassenden Weisheiten in der Schöpfung leiten und sie dadurch zum Guten bewegen.

An dieser Stelle gilt mein besonderer Dank Jalaleddin Achtiani für seine vielen persönlichen Ratschläge, seine Anleitungen und Korrekturen. Ohne seine Hilfe wäre es mir niemals möglich gewesen, diese Übersetzung so durchzuführen, wie sie nun vorliegt.

Dr. Bahram Varza

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Erste Hymne 28

1. Strophe

O Mazda,
Der Geist der Welt klagt: Warum wurde ich erschaffen,
wer hat mir das Dasein gegeben?
Zorn, Gewalt, Unterdrückung und Dreistigkeit,
die um mich sind, quälen mich.
Außer Dir gibt es für mich keinen anderen Beschützer,
zeige mir bitte den würdigen Wegbereiter und Beschützer,
der mich von meinen Peinigern befreit.

2. Strophe

Es fragte der Weltschöpfer: Asha, wen würdest Du
als tugendhaften Wegbereiter vorschlagen?
Damit er mit unserer Unterstützung die Kraft findet,
der Welt Förderung und Fortschritt zu bringen.
Wen möchtest Du als Führer benennen,
der Zorn und Unterdrückung der Truggenossen
zusammenbrechen lässt.

3. Strophe

Asha antwortet:
Ich kenne niemanden, der fähig wäre,
die Pein aus der Welt zu schaffen.
Ansonsten wäre ich ihm,
der stärker als alle Peiniger sein muss,
bereits zu Hilfe geeilt.

4. Strophe

Mazda Ahura,
Du weißt mehr als alle anderen,
was die Götzendiener in der Vergangenheit angerichtet haben
und in Zukunft auch noch anrichten werden.
Nur Du bist der weise Richter und Dein Wille wird geschehen.

5. Strophe

Die fruchtbare Welt und ich beten Dich, Ahura,
mit hoch erhobenen Händen an und bitten Dich,
dass Du die Rechtschaffenen und deren Wegbereiter
vor Feinden und Truggenossen beschützt.

6. Strophe

Dann fragte Ahura Mazda der Allwissende,
kennst Du keinen tugendhaften Lehrer und Führer,
der aus Ehrlichkeit und der Herrlichkeit des Daseins,
die Welt beschützt und gedeihen lässt?
Aber Du Asha, habe ich Dich nicht als Hüter
und Beschützer der Welt erschaffen?

7. Strophe

Diese erleuchtende Ansprache, welche die Gedanken beflügelt,
hielt Ahura Mazda, dessen Wille mit Asha übereinstimmt.
Und Mazda lehrte die Rechtschaffenen fortschreitende Weisheit
für Fortschritt und Erneuerung der Welt.
Da fragte Ahura: Wohuman, wer glaubst Du,
ist wirklich imstande den Menschen zu helfen?

8. Strophe

Ich kenne nur einen der auf unsere Lehre hört,
und der ist Zarathushtro Spitamo.
Nur er ist es, der mit seinen Lehren und Gedanken anregenden Gesängen
den Menschen den Weg von Mazda und Asha zeigen möchte.
Deshalb schenken wir seinen Worten und Gedichten
Beredsamkeit und Schönheit.

9. Strophe

Daraufhin klagte der Geist der Schöpfung wieder:
Muss ich die Unterstützung eines schwachen Menschen annehmen
und ihn erhören?
Wahrlich, ich wünsche mir einen starken Feldherren.
Wann wird mir ein Mensch mit starken Armen zu Hilfe kommen?

10. Strophe

O Ahura,
schenke ihm - Zarathushtro Spitamo -
durch Asha und Wohuman die Herrlichkeit und die Kraft,
damit er mir Fruchtbarkeit und Frieden bringt.
O Mazda,
ich erkenne ihn als Deine beste Wahl für diese Aufgabe an.

11. Strophe

Der Geist der Welt:
O Asha, Wohuman, Wokhashatra, wann kommen sie zu mir?
O Mazda, unterstütze diese große Aufgabe!
Jetzt, da wir einen Helfer bekommen haben,
sind auch wir bereit mitzuhelfen.

Ahura = Schöpfer
Asha = Weltordnung, Wahrhaftigkeit
Mazda = allumfassende Weisheit
Wohuman = gute Gedanken
Wokhashatra = gute Taten, förderliche Macht, gerechter Herrscher,
Beherrschung des Eigenen Willen
Zarathushtro Spitamo = Zarathustra

Zweite Hymne 29

1. Strophe

Nun, vor allem, Du Allwissender, Unsichtbarer und Segensreicher,
mit hoch erhobenen Händen huldige ich Dir und bemühe mich,
mit Hilfe von Wohuman durch guten Taten,
den Geist der Welt zu erfreuen.

2. Strophe

Mazda Ahura,
mit Hilfe der guten Gedanken nähere ich mich Dir,
in Folgsamkeit gegenüber Asha wünsche ich
die Erfüllung der fassbaren und geistigen Zuwendung,
damit ich mit deren Hilfe meine Weggefährten zu Frieden und Glück leite.

3. Strophe

O Mazda Ahura, Asha und Wohuman,
meine Hymnen die noch niemand dar brachte, gehören Euch.
Ich wünsche mir für uns mittels fortdauernder guter Taten
im Lichte von Armaity mit Eurer Hilfe beständiges Glück und Frieden.
Bitte erhört meine Worte und steht mir bei.

4. Strophe

Ich vereine meinen Geist mit den guten Gedanken,
und weiß von ihrem Nutzen.
Ich werde mein Möglichstes tun,
um die Menschheit auf den Weg von Asha zu führen.

5. Strophe

Du Asha, wann werde ich Dich erkennen?
Du Wohuman, wann kann ich Dich mit meinem Verstand erfassen?
Du allmächtiger Ahura, wann ist es mir möglich,
Deinen Weg zu erkennen?
Den Weg, der auch der von Mazda ist.
Wann werde ich Deine helle Stimme wahrnehmen können?
Durch die gute Botschaft aus meinem Munde,
möchte ich die Irregeleiteten auf den rechten Weg führen.

6. Strophe

O Wohuman und Asha nähert Euch uns,
schenkt uns den ewigen Sinn des Lebens.
Du Mazda helfe mir, Zarathustra und meinen Weggefährten,
gib uns Kraft, damit wir mit unseren Worten
den durch den Hass der Truggenossen angerichteten Schaden
zum Besseren wenden können.

7. Strophe

Du Asha,
bitte gewähre uns die Gaben, die aus den guten Gedanken kommen.
O Armaity,
erfülle in Deinem Lichte die Wünsche Goshtasbs und unserer Gefährten.
O Mazda, gib uns die Kraft, die uns befähigt,
durch Verbreitung Deiner Botschaft, die guten Gedanken zu fördern,
die Menschen zu leiten und glücklich zu machen.

8. Strophe

O Schöpfer,
der Du über allem stehst und mit Asha gleich gesinnt bist,
mit Liebe und Zuneigung wende ich mich an Dich,
Du möchtest mir, Farashushtar und meinen anderen Weggefährten
für immer die ewigen guten Gedanken und Taten schenken.

9. Strophe

O Ahura Mazda,
Asha und Wohuman,
niemals will ich Euch in Eurer Zuneigung enttäuschen,
stets will ich Eurem Weg folgen und alles mir Mögliche tun,
um Euch meine Dankbarkeit zu zeigen.
Ihr und Khashatra seid die Kraft
der ewigen Güte, Gerechtigkeit und des Fortschritts.
Deshalb seid Ihr der Huldigungen würdig.

10. Strophe

O Mazda Ahura,
Du, der die Menschen erkennst,
die sich Asha und den guten Gedanken widmen,
bitte erfülle deren Wünsche.
Wahrhaftig, ich erkenne,
dass diese Huldigung durch die guten Taten
nicht unbeantwortet bleiben wird.

11. Strophe

O Mazda Ahura,
Du hast Asha und Wohuman für ewig Deinen Segen gegeben.
Bitte, inspiriere mich mit der Weisheit und den guten Gedanken,
Dein Sinnen zu erkennen.
Mein Wunsch ist es, zu lernen,
wie der Ursprung der Schöpfung und die Wahrhaftigkeit ist,
um die Menschen zu unterrichten.

Ahura = Schöpfer
Armaity = Friedlichkeit, Harmonie, Ausgeglichenheit
Asha = Weltordnung, Wahrhaftigkeit
Farashushtar =Eigenname
Goshtasb = Eigenname
Khashatra = gute Taten

Mazda = allumfassende Weisheit
Wohuman = gute Gedanken
Zarathushtro Spitamo = Zarathustra

Dritte Hymne 30

1. Strophe

Nun, rede ich zu allen, die hören mögen
und zu den Suchenden und Wissenden,
über die beiden Denkweisen.
Lobpreiset Ahura und huldigt Wohuman.
Jetzt spreche ich über Asha,
die Lehre des Rechtes, der Wahrheit und der Reinheit,
damit sie mit Reife und im Lichte der Wahrheit
ihren Weg zu Frieden und Freude finden.

2. Strophe

Deshalb hören sie die besten Ratschläge,
und wägen sie gründlich mit ihren guten Gedanken ab,
wählen sie persönlich, ob Mann oder Frau,
jeder von ihnen für sich selbst,
zwischen diesen beiden Wegen,
dem Guten oder dem Schlechten.
Entscheidet Euch vor dem großen Tag.
Wachet auf und verbreitet diese Botschaft!

3. Strophe

Nun zu diesen beiden Mainyü, die am Anfang in Gedanken
Wie Zwillinge wahrgenommen wurden und in Überzeugung erschienen:
Die eine ist der Ursprung des Guten und die andere des Übels
im Denken, Reden und Tun.
Der Weise entscheidet sich zwischen diesen beiden für das Gute,
der Unwissende aber tut dies nicht.

4. Strophe

Als diese beiden Weltanschauungen zusammentrafen,
entstanden das Leben und der Verderb.
Bis in die Ewigkeit ist die schlechte Gesinnung die der Truggenossen,
die beste Lebensanschauung aber gehört den Rechtschaffenen.

5. Strophe

Von diesen beiden Lebensanschauungen
wählen die Truggenossen die böse und übelste Handlungsweise,
die Rechtschaffenen aber entscheiden sich
im ewigen Lichte des fortschreitenden Wissens für die Gerechtigkeit.
So werden sie standhaft auf dem Wege von Asha und der guten Taten bleiben
und Mazda Ahura erfreuen.

6. Strophe

Die Truggenossen, die an die Da`eva`s glauben,
können von beiden Wegen den richtigen nicht finden.
Denn ihre Zweifel brachten sie vom rechten Weg ab.
Deshalb entschieden sie sich für schlechte Gedanken und Zorn
und richten die Menschen damit zugrunde.

7. Strophe

Denjenigen, der im Besitz geistiger Kraft,
guter Gesinnung und der Wahrhaftigkeit ist,
wird Armaity seelisch und körperlich beschützen.
Solch ein Mensch wird die schwersten Herausforderungen bestehen.

8. Strophe

O Mazda,
wenn die Truggenossen Rechenschaft ablegen müssen,
werden sie durch Deine Kraft mittels guter Gedanken erkennen,
wie sie sich von Lüge und Pein abwenden können,
um den rechten Weg zu finden.

9. Strophe

O Mazda,
wir wollen jene sein, die diese Welt erneuern
und sie fortentwickeln.
Im Lichte von Asha wirst Du uns beistehen,
wenn unser Verstand zweifelt und wankt,
um unsere Gedanken wieder zu Dir zu führen.

10. Strophe

Wenn die Verderblichkeit und die Lüge besiegt sein werden
und die Wünsche der Rechtschaffenen erfüllt sind,
dann werden jene, die als gütig bekannt sind,
das Mazda'sche wohltuende Dasein von Wohuman und Asha erreichen.

11. Strophe

Wenn sie durch den Beistand von Mazda
diese zwei wählbaren Grundsätze des Daseins begreifen,
den Verdienst Leid und Elend,
oder Fröhlichkeit und Glücksgefühl,
deren Ursache die Gefolgschaft der Truggenossen
oder der Rechtschaffenen ist,
dann können sie mit der Wahl des besseren Weges
zu wahrem Wohl und Fröhlichkeit gelangen.

Ahura = Schöpfer
Armaity = Friedlichkeit, Harmonie, Ausgeglichenheit
Asha = Weltordnung, Wahrhaftigkeit
Da`eva` = Dämonen, arische Götter
Mainyü = Eigenschaft
Mazda = allumfassende Weisheit
Wohuman = gute Gedanken

Vierte Hymne 31

1.Strophe

Nun habe ich für Euch,
die Suchenden der Weisheit, die Botschaft,
die noch niemand erfahren hat.
Ich möchten auch jene aufklären,
die die Gerechtigkeit und die Wahrheit
mit ihren Lügen und Irreführungen zerstören.
Ohne Zweifel wird diese Lehre diejenigen, die sich Mazda verschrieben haben,
besonders erfreuen.

2. Strophe

Weil es dadurch nicht einfach ist,
den rechten Weg zu finden,
bin ich dank Ahura Mazda als Lehrer zu beiden Gruppen gekommen,
den Rechtschaffenen und den Truggenossen,
um ihnen beiden den rechten Weg zu weisen.

3. Strophe

Was werden wir im Lichte Deines Geistes erfahren?
Welches Glück ist es, das jedem versprochen wurde,
und das man im Lichte der Wahrheit und der Gerechtigkeit erhält?
Welche Forderung wurde den Wissenden dazu auferlegt?
O Mazda,
schenke mir die Weisheiten,
durch die ich Menschen zur Wahrheit leiten kann.

4. Strophe

O Mazda,
wir wünschen uns mit Hilfe von Asha, Armaity
und spiritueller Bereicherung zu schützen.
So wird es sein, dass wir im Lichte der Wahrheit,
der Liebe und der guten Gedanken die innere Kraft finden,
durch deren Entfaltung wir Lug und Trug besiegen.

5. Strophe

O Mazda,
lasse mich im Lichte der Wahrheit wissen,
welcher Weg der beste ist, damit ich ihn wähle.
Lasse mich im Lichte von Asha und der guten Gedanken wissen,
was die Unterstützung ist, die mich erfreut.
O Mazda Ahura,
lehre mich zu wissen, was geschehen ist,
was geschehen wird und was nicht geschehen wird.

6. Strophe

Der beste Lohn und das Glück gehören den Weisen,
die den Menschen die rechte Botschaft bringen,
welche durch ihre Wahrheit und Reinheit
zu Reife und Beständigkeit führt.
Solch ein Mensch wird mit fortschreitendem Wissen belohnt,
das sich im Lichte der guten Gesinnung vermehrt.

7. Strophe

Mazda
ist der alles Umfassende und der Ursprung der Weisheit,
der mit seinem Lichte die Schöpfung erleuchtete,
und Asha erschuf.
O Mazda,
der Du ewig und unverändert bist,
spende, beflügle und vermehre
mit Deiner schöpferischen Weisheit
die Kraft der guten Gedanken in uns.

8. Strophe

O Mazda,
seit ich Dich mit meinen Gedanken
als Anfang und Ende der Schöpfung erkannte,
habe ich Dich mit dem Auge des Verstandes wahrgenommen.
Du bist wahrhaftig der Schöpfer von Asha,
Du bist die Quelle der guten Gedanken in der Welt.

9. Strophe

O Mazda Ahura, Armaity ist Dein,
der umfassende geistige und schöpferische Verstand kommt von Dir.
Du Schöpfer des Lebens und der Vernunft,
Du hast den Menschen frei gestellt,
ihren eigenen Weg zu suchen,
und sich für Wahrhaftigkeit und rechtschaffene Führer zu entscheiden,
oder für jemanden der zum Irrweg führt.

10. Strophe

Die Menschen werden zwischen diesen beiden
den wahren Ratgeber wählen,
den, der gerecht und weise ist und die gute Gesinnung vermehrt und verbreitet.
O Ahura,
ein trügerischer Führer, der Reinheit und Gerechtigkeit nur vortäuscht,
kann die gute Botschaft nicht verbreiten.

11. Strophe

O Mazda,
als Du am Anfang für uns
Körper, Leben, Geist und Gewissen erschaffen hast,
hast Du uns auch die Vernunft geschenkt.
Du hast uns die Kraft zum Handeln und Reden gegeben,
damit jeder seinen selbst gewählten Weg in Freiheit beschreiten kann.

12. Strophe

Deshalb verkündet jeder,
Rechtschaffener oder Truggenosse,
Wissender oder Unwissender,
was ihm sein Sinn und seine Gedanken sagen.
Und wenn er zweifelt und argwöhnt, wird es sein,
dass ihm Armaity und sein Nachdenken beistehen,
um seine Gedanken zu leiten.

13. Strophe

O, Mazda,
Du erkennst und siehst alles,
was man Dir verheimlicht oder offen zeigt,
auch wenn Menschen für kleine Verfehlungen große Pein erleiden,
dies alles siehst Du und beaufsichtigst es mit Asha.

14. Strophe

O Mazda Ahura,
ich frage Dich:
Was ist geschehen und wird noch geschehen?
Was wird die Folge für diejenigen sein,
die sich für den rechten Weg entscheiden?
Welche Entbehrung werden diejenigen erdulden,
die die Lüge gewählt haben?

15. Strophe

Mazda,
ich frage Dich:
Was ist die Folge für diejenigen, die Missetäter und Lügner beschützt hatten,
für diejenigen, die in ihrem Leben danach getrachtet hatten,
die Rechtschaffenen und deren Lehrer zu peinigen?

16. Strophe

O, Mazda Ahura,
ich frage Dich: Jene, die mit ihrem Wissen und ihren guten Gedanken stets
für mehr Wohlstand, Recht und Ordnung in Haus, Dorf, und Land streben,
wie wirst Du Dich ihnen nähern?
Wie werden sie zu Dir finden?

17. Strophe

Welcher von Beiden, der Rechtschaffene oder der Truggenosse,
wird den richtigen Weg wählen?
Der Weise soll mit seinem Wissen die Ungebildeten lehren,
damit sie nicht auf ihrem Irrweg bleiben.
O Mazda Ahura,
es wird sein, das Du uns die gute Gesinnung offenbarst.

18. Strophe

Denn keiner von ihnen soll dem Rat und der Empfehlung
der Lügner und Truggenossen folgen,
weil sie Haus, Dorf, Stadt und Land in Elend und Vernichtung führen.
Deshalb soll jeder aufstehen und Widerstand leisten,
bis sie sich auf das Recht besinnen.

19. Strophe

O Ahura Mazda,
wer auf Asha hört und gut denkt, der ist ein Weiser,
der die Antwort auf die Schwierigkeiten des Lebens kennt.
Er ist erfahren, erteilt gute Ratschläge und verbreitet kraftvoll die rechte Lehre.
In Deinem Lichte,
Mazda,
wird er für die Rechtschaffenen und für die Ungerechten
ein weiser Wegbreiter sein.

20. Strophe

Wer sich für Recht und Gerechtigkeit entscheidet,
dessen Platz wird im Lichte sein.
Wer aber den Irrweg der Truggenossen wählt,
wird lange Zeit in Finsternis, Reue und Trauer sein.
Wahrhaftig, schlechtes Gewissen
ist Zeichen und Folge seiner schlechten Taten.

21. Strophe

Mazda Ahura
schenkt durch seine Herrschaft denjenigen
Reife, fördernde Kraft und Beständigkeit,
die ihm mit guter Gesinnung in ihren Gedanken und Taten folgen.

22. Strophe

O Mazda Ahura,
Diese Lehre ist für den Weisen offensichtlich,
die mit ihrer guten Gesinnung und Geisteskraft,
mit ihrer Rede und ihrem Tun der Wahrhaftigkeit folgen.
O Mazda,
ein solcher wird der beste Freund und Helfer der Menschen sein.

Ahura = Schöpfer
Armaity = Friedlichkeit, Harmonie, Ausgeglichenheit
Asha = Weltordnung, Wahrhaftigkeit

Fünfte Hymne 32

1. Strophe

O Mazda Ahura,
für unsere Freude und unser Glück huldigen wir Dir
mit unseren Angehörigen, Freunden und Mitarbeitern.
Auch die Anhänger der Da`eva`s
tun dies mit dem gleichen Gedanken.
Es wird sein, dass wir die Menschen in Deinem Sinn aufklären,
um die Böswilligen von der Ausübung ihrer Missetaten
und der Pein an den Rechtschaffenen abzuhalten.

2. Strophe

Mazda Ahura,
Schöpfer des Lebens und des Verstandes,
der Du mit guten Gedanken und Weisheit die Weltherrschaft führest,
hast uns wissen lassen,
dass Du die beiden guten Freunde,
Asha und Armaity,
für uns auserwählt hast.
Wir wollen uns bemühen, dass sie für immer uns gehören.

3. Strophe

Die Anhänger der Da`eva`s und alle, die sie verehren,
sind hochmütig und haben ein schlechtes Wesen.
Ihre trügerische Gesinnung ist es,
die sie vor der ganzen Welt entehrt und bloß stellt.

4. Strophe

Ihr Truggenossen, ihr habt die Gedanken der Menschen so verwirrt,
dass sie sich Schlechtem und Verbrechen zugewandt haben.
Von den guten Gedanken haben sie sich entfernt
und der rechten und reinen Lehre den Rücken gekehrt.
Dadurch wurden sie als Truggenossen Freunde und Anhänger der Da`eva`s.

5. Strophe

So haben sie mit ihrem betrügerischen Handeln
die Menschen von gutem und rechtschaffenem Leben abgehalten.
Aber sie wurden auch selbst durch ihre eigenen schlechten Gedanken,
Reden und Taten betrogen und verführt.
Und so haben sie sich unwissentlich den Truggenossen zugewandt.

6. Strophe

Es mag sein, dass mancher mit Lug und Trug
sein Ziel erreicht und berühmt wird.
Aber Du, Herr des Verstandes,
der alles kennt und weiß,
wirst unter der Schirmherrschaft von Asha und im Lichte des Rechtes,
letztendlich mit Gerechtigkeit überall herrschen.

7. Strophe

Die Truggenossen erkennen nicht die Vorteile des Fortschritts,
die durch Arbeit und Fleiß erreicht werden.
Sie kennen auch nicht die Härte der künftigen großen Rechenschaft.
Mazda Ahura,
Du bist es, der dies alles weiß.

8. Strophe

Einer dieser Truggenossen ist Jamshid, der Sohn des Vivang´han.
Von ihm sagt man,
um sich und den Menschen einen Gefallen zu tun
versuche er, den Schöpfer der Welt zu verleugnen,
Mazda,
ich pflichte Deinem Urteil über solche Verfehlungen bei.

9. Strophe

Die schlechten Lehrer verdrehen die rechte Lehre,
durch diese Irreführung verleiten sie die Menschheit
und zerstören das sinnvolle Leben.
Dadurch werden die Menschen von ihrer größten Gabe
- den guten Gedanken -
entfernt.
Mit dieser Überzeugung klage ich vor Euch,
Mazda und Asha,
und suche Euren Schutz.

10. Strophe

Die schlechten und trügerischen Lehrer der Anhänger der Da`eva`s
zerstören die reine und wahre Lehre.
Sie betrachten den scharfsichtigen Anblick
der Beziehung der Sonne und Erde
als schlimmstes Vergehen.
Sie verleiten die Rechtschaffenen,
zerstören das Ackerland und kämpfen gegen die Gerechten.

11. Strophe

O Mazda,
sie, die schlechten Lehrer, zerstören ebenfalls das Leben,
indem sie die Truggenossen
als großartige und vorbildliche Frauen und Männer darstellen,
die Menschen der Vernunft berauben
und die Rechtschaffenen von guten Gedanken ablenken.

12. Strophe

Sie sind es, die mit ihrer falschen Lehre
die Menschen von guter und richtiger Arbeit abhalten
und damit deren Leben verderben.
Deshalb werden sie letzten Endes ihr leidvolles Ergebnis
für diese Untaten erfahren,
weil sie für ihre eigenen Vorteile Verderben säen
und trügerische Karpan und Grahamay der gerechten Lehre vorziehen.

13. Strophe

Von dieser Macht der Grahamay,
durch ihre Untaten, Zerstörung und schlechte Gedanken,
wird am Ende auch ihr eigenes Leben zerstört.
O, Mazda,
danach werden sie mit Reue nach wahrer Lehre suchen.

14. Strophe

Seit langer Zeit ist die gierige Grahmay mit Hilfe der Karpan
um Ausbeutung bemüht und bestrebt, Deinen Wegbereiter zu peinigen.
Sie suchen Hilfe bei Truggenossen und Irrgeleiteten
und unter dem Einfluss der Rauschgetränke Hum hoffen sie,
dass sie unbesiegbar sein werden,
damit möchten sie die Welt in den Verderb stürzen.

15. Strophe

Wahrlich, letztendlich werden die gewalttätigen Kavi und Karpan
von denjenigen, die ihrer Freiheit beraubt wurden,
besiegt und gestürzt werden.
Und diejenigen, die ihrer Freiheit beraubt wurden,
werden durch Reife und gute Gedanken Ruhe und Freude erlangen.

16. Strophe

Wahrlich, die reine Lehre vom weisen und klugen Lehrer ist die beste,
O Mazda Ahura,
ich werde gegenüber allen denjenigen, die mich bedrohen, standhaft bleiben.
Ich bemühe mich, die Rechtschaffenen
vor der Feindschaft und dem Hass der Truggenossen zu bewahren.

Ahura = Schöpfer
Armaity = Friedlichkeit, Harmonie, Ausgeglichenheit
Asha = Weltordnung, Wahrhaftigkeit
Da`eva` = Dämonen, arische Götter
Grahamay = Widersacher Zarathustra
Hum = Rauschgetränk
Jamshid = Eigenname, ein Widersacher Zarathustras

Kavi = Fürst, Herrscher, Stammesvorsteher
Karpan = Kleriker, Widersacher Zarathustra
Mazda = allumfassende Weisheit
Vivang´han = Eigenname

Sechste Hymne 33

1. Strophe

Jeder in dieser Welt soll mit seiner Taten Asha
- dem Grundsatz der Lebensordnung - folgen,
Der Anführer soll die Truggenossen und die Rechtschaffenen,
bei denen gute und schlechte Taten vermengt sind,
mit Recht und Gerechtigkeit behandeln.

2. Strophe

O Mazda,
jeder, der mit seinen Gedanken, seinen Reden und Taten
die Truggenossen an ihren Missetaten hindert,
sie auf den rechten Weg leitet
und die Gerechtigkeit lehrt,
ist wahrlich Dein Anhänger.

3. Strophe

Ahura Mazda,
wer die Rechtschaffenen,
ob Verwandte, Freunde, Bekannte oder Helfer,
gut und mit Liebe behandelt,
mit seinem Fleiß und seinem Verstand
die Welt fruchtbar macht,
wird im Lichte von Asha
im Reich der guten Gedanken und der guten Taten
seinen Platz finden.

4. Strophe

O Mazda,
ich huldige Dir und wünsche mir,
dass die schlechten Gedanken
und die Unwissenheit vergehen mögen.
Ich wünsche mir auch,
dass von meinen Verwandten Sturheit und Missgunst,
von den Mitarbeitern Feindschaft und Betrug,
von den Freunden Verleumdungen und Unterstellungen,
und von der Welt die bösen und betrügerischen Führer fern bleiben mögen.

5. Strophe

Um mein Ziel zu erreichen und meine Sehnsucht zu stillen,
bitte ich die von Dir gesandte innere Stimme um Hilfe,
damit ich im Lichte von Asha und mit guter Gesinnung zu Dir finde.

6. Strophe

Ich bin ein aufrechter Anhänger von Asha,
der Dich auf dem richtigen Weg
mit bestem Wissen und Verstand zu verstehen sucht.
Mit diesem Gedanken möchte ich ein Lehrer
für die fruchtbringenden Menschen sein.
O Ahura Mazda,
deshalb möchte ich zu Dir finden.

7. Strophe

O Mazda,
der Du höher steht als alles, lasse mich zu Dir finden,
zeige mir den Weg, Dein Licht der Wahrheit und guten Taten,
damit meine Stimme auch außerhalb von Angehörigen und Anhängern,
von allen gehört wird.
Beflügle unsere Huldigung und verkünde uns unsere Pflichten.

8. Strophe

O Mazda Ahura,
weise mir mein endgültiges Ziel,
damit ich im Lichte der guten Gedanken danach strebe.
O Mazda,
nimm bitte meine aufrichtige Huldigung an
und gewähre mir Reife und Beständigkeit.

9. Strophe

O Mazda,
diese zwei Eigenschaften in ihrem tugendhaften Glanz,
fortschreitende Reife und Beständigkeit,
die im Lichte des guten Gedanken erreicht werden können, kommen von Dir.
Es wird sein, dass im Lichte von guten Taten
diese zwei edlen Eigenschaften,
die übereinstimmend und gleichwertig sind,
uns zu gegenseitigem Verständnis und zu Wohlergehen führen werden.

10. Strophe

O Mazda,
bitte lasse alle, die waren, sind und sein werden,
aus Deiner Liebe und Freundschaft
vom Guten des Lebens erfahren,
und auf dem Pfad der guten Gesinnung,
Asha, Liebe und Beherrschung des eigenen Willens,
Gesundheit und Glück erlangen.

11. Strophe

O, Ahura Mazda,
Allmächtiger, Asha, Armaity, Wohuman und Khashatra,
hört mich an: wenn die Zeit des Ergebnisses kommt,
seid gütig bei der Vergebung, auch zu mir.

12. Strophe

O Mazda Ahura,
schenke mir im Lichte von Armaity Rechtschaffenheit,
Uneigennützigkeit und geistige Kraft.
Nimm meine Huldigung an und widme mir im Lichte von Wohuman
förderliche, große Weisheit, Freude und Wohlergehen.

13. Strophe

O Mazda Ahura,
dem nichts verborgen bleibt,
zur meiner Freude, spende mir die Gaben,
die aus guten Taten und gutem Denken stammen.
Du erhabene Armaity, bitte erleuchte unser Gewissen mit Asha.

14. Strophe

O Mazda,
nun schenkt Zarathustra seinen Körper und seinen Geist,
die besten seiner guten Gedanken, guten Reden, guten Taten,
und alle seine erhabenen Kräfte der Gefolgschaft von Asha.

Ahura = Schöpfer
Armaity = Friedlichkeit, Harmonie, Ausgeglichenheit
Asha = Weltordnung, Wahrhaftigkeit
Khashatra =gute Taten
Wohuman = gute Gedanken

Siebte Hymne 34

1. Strophe

O Mazda Ahura,
gute Taten, gutes Reden und freimütige Andacht,
die zu Vollkommenheit, Wahrhaftigkeit,
geistiger Kraft und Reife führen,
widmen wir zuerst Dir.

2. Strophe

O Mazda,
der Mensch mit guten Gedanken und guten Taten,
der seinen Geist der Gerechtigkeit widmet,
denkt nur an Dich und wendet sich Dir zu.
Es wird sein, dass wir mit Lobgesang zu Dir finden.

3. Strophe

O Ahura,
was Dir und Asha würdig ist, mit unser Huldigung schenken wir es Dir.
Es soll sein, dass alle Menschen
im Lichte der guten Gedanken zur Reife finden.
O Mazda,
wahrhaftig werden die Weisen und Gebildeten
stets in Deinem Lichte ihre Geisteskraft fort entwickeln.

4. Strophe

O Ahura,
wir wünschen uns die Kraft Deines Lichtes,
die im Glanze von Asha strahlt,
und Rechtschaffenen gegenüber den Truggenossen behilflich ist.
Es wird sein, dass Mazda die uns Missgünstigen kritisch betrachtet.

5. Strophe

O Mazda,
wie großartig ist Deine Kraft,
ich wünsche mir im Lichte von Asha, mit guter Gesinnung und guten Taten,
im Dienste der Dir zugewandten Bedürftigen zu Dir zu finden.
Du bist der Vollkommene und stehst über den Da`eva`s und den Truggenossen.

6. Strophe

O Mazda,
Asha und Wohuman,
Ihr seid die, die ich wahrlich kennen gelernt habe.
Führt mich bitte im Laufe meines gesamten Lebens,
damit ich mit ganzem Wesen und Hingabe zu Euch finde.

7. Strophe

O Mazda,
wo sind die getreuen Anhänger Deiner wertvollen Lehre des Lichtes,
der guten Gesinnung und der Weisheit?
Die sich auch in Zeiten des Elends und der Not
nicht von Dir entfernen
und mit Scharfsinn und Verstand Deiner Lehre folgen
und ihre Verbreitung fördern.
Außer Dir kenne ich niemanden,
der uns im Lichte von Asha beschützt und hilft.

8. Strophe

Wahrhaftig, die Truggenossen beängstigen uns durch ihre Untaten,
sie bringen Verderben und Zerstörung über die Menschheit
und ihre Machthaber unterdrücken die Schwachen.
O Mazda,
sie verleugnen Deine Lehre
und entfernen sich dadurch von der guten Gesinnung.

9. Strophe

O Mazda,
wer aus Unwissenheit mit schlechten Taten den guten Gesinnungen ausweicht
und damit das Licht von Armaity verkennt,
entfernt sich von der Rechtschaffenheit.
Ebenso, wie sich die Missetäter mit ihren Untaten von uns entfernen.

10. Strophe

Die Weisen empfehlen, dass man seine Taten auf gute Gesinnung aufbauen soll.
Ebenfalls raten sie, dass man Armaity
- seinen inneren Frieden und Harmonie -
allein durch Würdigung und Achtung der Quelle der Wahrheit
und die Weltordnung - Asha - erreichen kann.
O Ahura Mazda,
grundsätzlich geschieht alles unter Deiner Herrschaft.

11. Strophe

O Mazda,
Deine beide Gaben, Reife und Standhaftigkeit, führen die Menschen zum Licht.
Im Lichte der gute Gesinnung, Asha und Armaity wird das Leben beständig
und seine Geisteskraft wird zunehmen.
O Mazda,
in diesem Lichte werden wir die Gegner besiegen.

12. Strophe

Mazda,
was ist Deine Lehre und Dein Wille?
Welche Huldigung ist Deiner würdig?
Lehre uns im Lichte von Asha den Weg,
der zu guter Gesinnung und Selbsterkenntnis führt.

13. Strophe

O Ahura,
der Weg der guten Gesinnung, den Du mir zeigst,
ist der Weg, der auf der Lehre von Syushant begründet ist.
Diese Lehre ist, dass gute Taten, die im Lichte von Asha geschehen,
Freude bringen.
O Mazda,
Dies ist der Lohn, den Du für die Weisen bestimmt hast.

14. Strophe

O Mazda Ahura,
diejenigen werden diese Zuwendung erhalten,
die sich mit ihren guten Taten im Lichte von guter Gesinnung
für Fortschritt und Aufbau der Welt bemühen,
und im Lichte der Erkenntnis von Asha Deinem Willen folgen.

15. Strophe

O Mazda Ahura,
zeige mir die besten Worte und Taten,
um im Lichte Deiner Lehre und Asha mit guter Gesinnung und guten Taten
Dir zu huldigen.
Ahura Mazda,
erneuere bitte durch Deine Herrschaft unsere Welt und mache sie fruchtbar.

Ahura = Schöpfer
Armaity = Friedlichkeit, Harmonie, Ausgeglichenheit
Asha = Weltordnung, Wahrhaftigkeit
Da`eva` = Dämonen, arische Götter
Mazda = allumfassende Weisheit
Syushant = förderlicher, weiser Mensch, Lehrer
Wohuman = gute Gedanken

Achte Hymne 43

1. Strophe

O Mazda Ahura,
der Allmächtige hat bestimmt,
dass das Glück denjenigen gehört,
die andere glücklich machen.
Für die Erhaltung und Verbreitung
der Lehren von Asha und Wohuman
bitte ich Dich um Kraft und Ausdauer.
O Armaity,
Zeichen der Ausgeglichenheit, Liebe und Zuneigung,
gib mir die Weisheit, dass deren Lohn ein Leben im Lichte von Wohuman ist.

2. Strophe

Das Beste wird denjenigen gegeben,
die um Aufklärung des rechten Weges bemüht sind.
O Mazda,
gib uns im Lichte Deiner allumfassenden Weisheiten
und im Lichte von Asha, die Weisheit der guten Gedanken,
damit unser Leben glücklich und fröhlich sein wird.

3. Strophe

Wahrhaftig, derjenige wird glückselig sein,
der in der materiellen und auch in der geistigen Welt
den rechten und glücklichen Weg
in die Welt von Ahura weist.
O Mazda,
diejenigen, die sich Dir widmen,
werden im Lichte der Weisheit und der Reinheit
schließlich zu Dir finden.

4. Strophe

O Mazda,
ich erkannte Dich als fortschreitend und machtvoll,
Du erfüllst unsere Wünsche,
Du gibst den Rechtschaffenen
und auch den Truggenossen ihren gerechten Lohn.
Seit dem Tag, seit dem uns Asha Licht, Kraft und Wärme spendet,
begleitet uns auch der gute Gedanke.

5. Strophe

O Mazda Ahura,
als ich Dich wahrlich erkannte,
habe ich Dich als den Ursprung
und den Ausgangspunkt des Daseins wahrgenommen.
Im Lichte Deiner Weisheit habe ich erkannt,
dass Du Gutes für gute Reden und Taten
und Schlechtes für schlechte Reden und Taten bestimmt hast.
Und so wird es sein, bis zum letzten Tag.

6. Strophe

O Mazda,
seit der Zeit, als die förderliche Weisheit, gute Taten
und guten Gedanken zu uns kamen,
wird sich die Welt in Lichte von Armaity
zu Recht und Gerechtigkeit entwickeln,
Deine allumfassenden Weisheiten kann niemand hintergehen.

7. Strophe

O Mazda,
dann habe ich Dich richtig und als fortschreitend erkannt,
als mir der Gedanke hell wurde und ich mich fragte,
wer bist Du? Woher stammst Du?
Wenn Du zweifelst, welchen Weg wirst Du wählen?
Den Weg, der der Welt und den Menschen nützlich ist,
oder den Weg, der nur zu Deinem Vorteil ist?

8. Strophe

Dann habe ich erklärt,
ich bin Zarathustra, wahrhaftiger Gegner der Lügner,
und ich werde sie bis zu meiner letzten Kraft bekämpfen.
Aber mit meiner ganzen Kraft werde ich den Aufrechten
und Rechtschaffenen beistehen.
O Mazda,
es mag sein, dass ich so von Deiner unendlichen geistigen Kraft gewinnen kann
und für immer Dir folge und huldige.

9. Strophe

O Mazda Ahura,
als der gute Gedanke mein wurde,
habe ich Dich richtig und als fortschreitend erkannt.
Ich habe ihn gefragt, wem möchtest Du, dass ich ihm huldige?
Darauf hin habe ich mich entschlossen,
so lang meine Kraft und Ausdauer reicht,
Dir Mazda und Deinem Glanz zu huldigen und die Lehre von Asha zu achten.

10. Strophe

O Mazda,
zeige mir bitte mit dem Beistand von Wohuman und Armaity
den Weg zu Asha und zur Reife, die ich mir wünsche,
betrachte mich jetzt, wie ich Dir meine Aufrichtigkeit zeige.
Die Aufgaben, die Du mir stellst, geben mir die Geisteskraft,
und ihre Ausführung schenken mir Kraft und Beständigkeit.

11. Strophe

O, Mazda Ahura,
dann habe ich Dich richtig und als fortschreitend erkannt,
als der gute Gedanke mein wurde,
und in Deinem Licht gewann ich die Weisheit.
O Mazda,
auch wenn ich erfahren habe, wie schwer es ist, die Menschen zu überzeugen,
tue ich alles, was mit der von Dir inspirierten Weisheit übereinstimmt.

12. Strophe

O Mazda,
als mir bewusst wurde,
dass ich durch Weisheit den Weg zu Asha finden kann,
habe ich das erfahren, was mir davor unbekannt war:
Die Stimme meines Gewissens wird durch Dein Licht zu erhellt.
Du zeigtest mir Deine Weisheit,
dass nämlich jeder, ob gut oder schlecht,
seinen gerechten Lohn erhalten wird.

13. Strophe

O Mazda Ahura,
dann habe ich Dich richtig und als fortschreitend erkannt,
als der gute Gedanke mein wurden.
Gewähre mir langes Leben,
damit ich mein Ziel, den Dienst für die Fortschritt der Menschheit, erreiche.
Das ist es, was nur in Harmonie mit Deinem Khashatra gelingen kann.

14. Strophe

O Mazda,
wie jemand, der seinen Freunden weise und mutig zugeneigt ist
und sie beruhigt,
will ich meinen Anhängern große Freude spenden,
die Freude, die man im Lichte der Wahrheit
und Deiner ersprießlich Botschaft erlangt.
Ich will diese Lehre und alle ihrer Anhänger beschützen.

15. Strophe

O, Mazda Ahura,
dann habe ich Dich richtig und als fortschreitend erkannt,
als der gute Gedanke mein wurde und mir zeigte,
dass die harmonischen und tiefsinnigen Gedanken
der beste Weg zur Wahrhaftigkeit sind.
Niemals wird der Wegbereiter der Wahrhaftigkeit
Frieden mit den Truggenossen schließen,
weil sie die Rechtschaffenen und die Aufrichtigen
stets als ihre Feinde betrachten.

16. Strophe

O Mazda,
Zarathustra hat für sich die hellsten und fortschrittlichsten Gedanken erwählt
die wahrhaftig allein von Dir kommen.
Es wird sein, dass Wahrheit und Recht
unser leibliches Wohlbefinden fördern werden.
Es wird auch sein, dass die Kraft unseres Geistes
und unsere guten Taten im Lichte von Armaity
wie das Licht der Sonne erstrahlen.
Bitte unterstütze alle bei ihren Taten im Lichte der guten Gedanken.

Ahura = Schöpfer
Armaity = Friedlichkeit, Harmonie, Ausgeglichenheit
Asha = Weltordnung, Wahrhaftigkeit
Khashatra =gute Taten
Mazda = allumfassende Weisheit
Wohuman = gute Gedanken

Neunte Hymne 44

1. Strophe

O Ahura,
ich frage Dich und bitte Dich um Aufklärung:
Wie kann man Deinen Willen ergründen?
Mazda,
zeige jemandem wie mir, der Dich verehrt, den richtigen Weg.
Es möge sein, dass uns im Lichte von Asha geholfen wird,
damit die guten Gedanken zu uns kommen.

2. Strophe

O Ahura,
ich frage Dich und bitte Dich um Aufklärung:
Was ist der Ursprung des vollkommenen geistigen Lebens?
Welche Zuwendung wird derjenige erhalten, der sich darum bemüht?
O Mazda,
wahrhaftig ist er unser Wegweiser, der Heilsbringer des Lebens
und ein wahrer Freund.

3. Strophe

O Ahura,
ich frage Dich und bitte Dich um Aufklärung:
Wer hat am Anfang die Schöpfung vollbracht
und die Quelle der Wahrhaftigkeit erschaffen?
Wer ist der Wegweiser für die Sonne und die Sterne?
Wer macht den Mond einmal zur Sichel und ein anders Mal voll?
O Mazda,
ich möchte mehr von diesen Gegebenheiten erfahren und so vieles mehr.

4. Strophe

O Ahura,
ich frage Dich und bitte Dich um Aufklärung:
Welche Kraft ist es, die die Erde unten und den Himmel darüber hält
und ihn daran hindert, herab zu stürzen?
Wer ist der Schöpfer des Wassers und der Pflanzen?
Wer lässt den Wind wehen und es aus den Wolken regnen?
O Mazda,
wer ist der Schöpfer der guten Gesinnung?

5. Strophe

O Ahura,
ich frage Dich und bitte Dich um Aufklärung:
Wer ist der Schöpfer des Lichtes und der Finsternis?
Wer hat den Schlaf und das Wachsein erschaffen?
Wer ist der Spender von Morgen, Mittag und Nacht,
die den Weisen an seine Pflichten erinnern?

6. Strophe

O Ahura,
ich frage Dich und bitte Dich um Aufklärung:
Ist es wahr, was ich den Menschen sage?
Wird es sein, dass Armaity
im Lichte des Fleißes der Wahrheit dient?
Führt sie im Lichte der guten Gesinnung zu Überlegenheit?
Für wen hast Du diese fruchtbare
und Freude spendende Welt erschaffen?

7. Strophe

O Ahura,
ich frage Dich und bitte Dich um Aufklärung:
Wer hat in uns den Willen zu guten Taten
und die Harmonie und Ruhe erschaffen?
Wer hat aus Weisheit und Vernunft im Kind
die Liebe und die Achtung zu den Eltern erschaffen?
O Mazda,
ich will mich im Lichte der klaren Gedanken darum bemühen,
Dich als den universalen Schöpfer zu erkennen.

8. Strophe

O Ahura,
ich frage Dich und bitte Dich um Aufklärung:
Wie wird es möglich sein, in Deiner Lehre zu denken:
O Mazda,
ich wünsche mir im Lichte der guten Gedanken
Deine Lehre zu verstehen
und im Lichte von Asha die Reife zu erlangen.
Wodurch und mit welchen guten Taten
kann ich mit meinem Geist
wachsende Freude und Frieden spenden?

9. Strophe

O Ahura,
ich frage Dich und bitte Dich um Aufklärung:
Wie kann ich mich in vollkommener Reinheit
und mit all' meinen Fähigkeiten in Deinen Dienst stellen?
Unterweise mich mit Deiner hoch geachteten Lehre
in den guten Taten.
O Mazda,
wird es so sein, dass man durch Asha,
die guten Gedanken und die guten Taten
sein Dasein in Deiner Nähe findet?

10. Strophe

O Ahura,
ich frage Dich und bitte Dich um Aufklärung:
Unterweise mich in der Lehre,
die für die Menschen die edelste Gabe ist,
die Lehre, die mit Asha den Fortschritt der Welt fördert,
hilfreich ist und zur Wahrheit führt.
O Mazda,
durch unsere guten Taten werden wir
im Lichte Armaity zu Dir finden.

11. Strophe

O Ahura,
ich frage Dich und bitte Dich um Aufklärung:
Wie wird bei den Menschen, die zu Deiner Lehre gefunden haben,
Armaity hervorgerufen?
O Mazda,
Du hast mich zum Lehrer berufen,
deshalb betrachte ich alle diejenigen, die sich zu Dir bekennen,
als Freunde und die anderen als Gegner.

12. Strophe

O Ahura,
ich frage Dich und bitte Dich um Aufklärung:
Welcher von jenen, mit denen ich rede,
ist ein Anhänger der Wahrheit und welcher einer der Lüge?
Soll ich mich den Truggenossen zuwenden,
die Untaten begehen,
oder denjenigen, die unter den Truggenossen leiden?
Wie kann ich die Truggenossen gutheißen,
die Dein wertvolles Geschenk erniedrigen?

13. Strophe

O Ahura,
ich frage Dich und bitte Dich um Aufklärung:
Wie können wir die Lüge von uns fern halten?
Auch von denjenigen, die ohne Halt sind,
und sich nicht bemühen, zur Wahrheit zu finden,
oder denen, die die gute Gesinnung meiden?

14. Strophe

O Ahura,
ich frage Dich und bitte Dich um Deine Aufklärung:
Wie können wir einen Lügner mit der Wahrheit befreunden,
um seine Gesinnung durch der wahren Lehre zu reinigen?
O Mazda,
wie können wir den vollständigen Sieg
über Truggenossen und Missetäter erringen,
um deren Hass und List zu überwinden?

15. Strophe

O Ahura,
ich frage Dich und bitte Dich um Aufklärung:
Du bist wahrhaftig mächtig,
ich bitte Dich, beschütze mich im Lichte von Asha
vor der Feindschaft und dem Hass der Truggenossen.
Wenn die beiden verfeindeten Gruppen,
die Rechtschaffenen und die Truggenossen,
einander gegenüberstehen und dann gegeneinander vordringen,
O Mazda,
welche dieser beiden Gruppen
wird nach der Weltordnung von Asha an welcher Stelle siegen?

16. Strophe

O Ahura,
ich frage Dich und bitte Dich um Aufklärung:
Wer ist es, der mutig und erfolgreich ist,
und uns im Lichte Deiner Lehre Zuflucht gewährt?
O Mazda,
weise mir den, der der Lehrer und Heilsbringer des Lebens
und der Botschafter der guten Gedanken ist.

17. Strophe

O Ahura,
ich frage Dich und bitte Dich um Aufklärung:
O Mazda,
wie kann ich unter Deiner Obhut
das Ziel meiner Wünsche erreichen und zu Dir finden?
Wie kann ich mit klaren und schlüssigen Worten
im Lichte von Asha, die die beste Wegbereiterin ist,
die Menschen zu Reife und Beständigkeit führen?

18. Strophe

O Ahura,
ich frage Dich und bitte Dich um Aufklärung:
Wie kann ich im Lichte von Asha
den gewünschten Lohn aus zehn Mauleseln, zehn Pferden
und einem Kamel erhalten,
um damit im Lichte der Wahrhaftigkeit
die Herschafft zu erreichen und sie weiter zu schenken?

Wenn man diese Strophe mit den anderen Teilen der Gataha vergleicht, erkennt man, dass dieser Text aller Wahrscheinlichkeit nach nicht von Zarathustra selbst stammt, sondern von den Karpan im eigenen Interesse in die Gataha eingefügt wurde, um hinter dem Aushängeschild "Gott" für sich selbst materiellen Lohn herausschlagen zu können.
Man kann auch nicht ausschließen, dass die Wörter Maulesel, Pferd und Kamel von Zarathustra als besondere Symbole verwendet wurden

19. Strophe

O Ahura,
ich frage Dich und bitte Dich um Aufklärung:
Wenn die Reichen an Stelle von Hilfe und Zuwendung
die Rechtschaffenen und mittellosen Menschen mit Kälte abweisen,
welche Folge für diese Vernachlässigung steht ihnen bevor?
Ich weiß von deren Ahndung.

20. Strophe

O Ahura,
ich frage Dich: Kann es sein, dass Tyrannen gute Herrscher sind?
Sie, die aus Leidenschaft und allein aus eigenem Interesse
Kriege führen?
Und mit Hilfe von Karpan, Osikh und Kavi
in der Welt Feindschaft und Elend verbreiten?
Wenn ein solcher die Menschen ins Verderben führt,
wird es niemals geschehen, dass er der Welt im Lichte von Asha
zu Aufbau und Fortschritt verhilft.

Ahura = Schöpfer
Armaity = Friedlichkeit, Harmonie, Ausgeglichenheit
Asha = Weltordnung, Wahrhaftigkeit
Karpan = Kleriker und Widersacher Zarathustra
Kavi = Fürst, Herrscher, Stammesvorsteher
Mazda = allumfassende Weisheit
Osikh = Kleriker und Widersacher Zarathustra

Zehnte Hymne 45

1. Strophe

Ich spreche nun zu allen,
die von nah und fern gekommen sind,
um sich aufklären zu lassen.
Ich spreche zu ihnen
und sie mögen die klaren Erkenntnisse hören,
die ich ihnen verkünden werde.
Sie sollen diese verinnerlichen,
damit nicht falsche Lehrer ihr Leben wieder verderben,
und die Truggenossen nicht weiterhin
die Menschen verführen und zugrunde richten.

2. Strophe

Nun spreche ich über die zwei Gesinnungen,
die seit Anbeginn existieren.
Von diesen beiden sagt die eine,
die edel und erhaben ist,
zu ihrem Zwilling,
welcher verkommen und schändlich ist:
Niemals stimmten unsere Gedanken, unsere Lehre,
Denkweise, Sprache und Taten überein.

3. Strophe

Nun verkünde ich ihnen die Erkenntnisse
und die Grundsätze des Lebens,
die ich erfahren habe:
Wer die Weisheiten von Mazda nicht wahrhaben will,
von denen meine Lehre herrührt,
wird sein Leben in Reue verbringen.

4. Strophe

Nun rede ich von den besten Vorsätzen
und den Erkenntnissen des Lebens,
die ich im Lichte von Asha erfahren habe:
Mazda hat die guten Gedanken
für Arbeit und Fleiß,

und die Ausgeglichenheit
für Güte und Barmherzigkeit
erschaffen.
Der einzige Schöpfer,
der alles weiß, kann nicht hintergangen werden.

5. Strophe

Nun spreche ich über die Ratschläge von Mazda Ahura,
der mich inspirierte.
Hört auf diese Ratschläge,
sie sind das Beste für den Menschen.
Wer diese Lehre annimmt und würdigt,
genießt die Reife und die Beständigkeit.
Die guten Gedanken werden ihn zu guten Taten anleiten
und am Ende wird er zu Mazda Ahura finden.

6. Strophe

Nun spreche ich von dem,
der größer ist als alles andere, ihm huldige ich:
Es wird sein, dass ich im Lichte der Liebe und der guten Gesinnung
und mit Wohuman zu ihm finde.
O Mazda Ahura,
ich bitte Dich, führe mich im Lichte des Wissens auf den wahren Weg.

7. Strophe

Jeder wünscht sich von ihm die Erlösung,
sowohl diejenigen, die unter uns weilen,
als auch die, die nicht mehr bei uns sind,
und auch diejenigen, die erst später geboren werden.
Der Geist der Ehrlichen und Rechtschaffenen
wird kraftvoll, siegreich und beständig sein.
Die Truggenossen aber werden
von ständiger Pein und Elend verfolgt.
Dies geschieht unter der Herrschaft des Grundsatzes von Mazda Ahura.

8. Strophe

Seit ich Mazda Ahura mit dem Auge des Verstandes erblickte,
bemühe ich mich, mit Aufmerksamkeit zu ihm zu finden.
Ich habe mit guten Gedanken, guten Reden
und guten Taten im Lichte von Asha, Mazda Ahura erkannt.
Ihm bringe ich meine Huldigung dar.

9. Strophe

Mit guten Gedanken werden wir uns ihm nähern.
Er hat für uns die Freude und das Leid erschaffen.
Mazda Ahura
hat uns im Lichte seiner Herrschaft
die Fähigkeit zur Arbeit geschenkt,
damit wir Menschen uns im Lichte der Weisheit,
der guten Gedanken und der Wahrhaftigkeit
weiter entwickeln.

10. Strophe

Mit Verehrung und innerer Huldigung
denken wir im Lichte von Armaity
an ihn, den Schöpfer,
der der Menschheit im Lichte seiner Weltordnung,
seiner Gedanken und seiner Herrschaft,
die Reife und Beständigkeit schenkte,
und er wird uns Gesundheit und Lebenskraft schenken.

11. Strophe

Wer sich mit Da`eva`s
und deren Anhängern auseinandersetzt,
sich zu Mazda Ahura bekennt und den weisen Syushants folgt,
dem wird Mazda Ahura
wie ein Vater, ein Bruder und ein Freund beistehen.

Ahura = Schöpfer
Armaity = Friedlichkeit, Harmonie, Ausgeglichenheit
Asha = Weltordnung, Wahrhaftigkeit
Da`eva` = Dämonen, arische Götter

Mazda = allumfassende Weisheit
Syushant = förderlicher, weiser Mensch, Lehrer
Wohuman = gute Gedanken

Elfte Hymne 46

1. Strophe

In welches Land soll ich fliehen?
Wo kann ich Zuflucht finden?
Meine Angehörigen haben mich verlassen
und meine Freunde haben sich von mir abgewandt.
Meine Mitstreiter machen mir keine Freude mehr
und die Herrscher des Landes haben sich für die Lüge entschieden.
O Mazda Ahura,
wie kann ich Dir Freude bereiten?

2. Strophe

O Mazda,
ich weiß, wie schwach und hilflos ich bin,
deshalb sind meine Wünsche klein
und meine Freunde und Anhänger spärlich.
O Ahura,
ich suche Zuflucht bei Dir, wie ein Anbetender,
der sich von seinem Angebeteten Zuneigung erhofft.
O Mazda,
schenke mir im Lichte von Asha die Kraft der guten Gedanken.

3. Strophe

Wann wird das Licht der guten Botschaft erscheinen
und wann werden die Menschen
den Weg zu Wahrhaftigkeit und Reinheit finden?
Wann werden Syushants mit ihrer fortschreitenden
und hilfreichen Lehre die Menschheit leiten?
Wem wird Wohuman, sich zuneigen?
O Mazda,
ich habe nur Dich zu meinem Lehrer und Begleiter erwählt!

4. Strophe

Die Truggenossen sind bestrebt,
die Rechtschaffenen und die Anständigen
mit ihren Untaten am Erreichen ihres fortschreitenden Zieles
und der weiteren Kultivierung von Stadt und Land zu hindern.
O Mazda,
wer sich mit seiner ganzen Kraft den Truggenossen entgegen stellt,
der wird die Welt zu wahrer Vernunft und Weisheit leiten.

5. Strophe

Der Weise und Herrscher,
der aus Liebe und Zuneigung
sowohl die Hilfsbedürftigen und Rechtschaffenen,
als auch die Truggenossen
mit Wärme empfängt, ist ein Anhänger von Asha,
und sein Leben ist erfüllt von Recht und Aufrichtigkeit.
O Mazda Ahura,
der ist ein Weiser, der durch die Kraft seines Wissens
die Irregeleiteten vor Verderbnis und Untergang errettet
und sie zu Selbsterkenntnis und Selbstvertrauen führt.

6. Strophe

Wenn ein weiser Mann
einem Truggenossen oder Irregeleiteten
nicht den rechten Weg weist,
wird er selbst in die Fallen der Anhänger von List und Lüge geraten.
Wer Heuchlern und Lügnern
Erfolg und Anerkennung wünscht und ihnen behilflich ist,
der wird selbst auch den Truggenossen zugerechnet werden.
Wer aber die Rechtschaffenen liebt und ehrt,
der wird zu den Aufrechten gehören.
O Mazda,
diesen Grundsatz hast Du schon am ersten Tag verfügt.

7. Strophe

Wenn mich die Truggenossen mit Hass und Groll zu quälen wollen,
O Mazda,
wer, außer Deinem ewigen Licht
und Deinen Gedanken, wird mir noch beistehen?
O Ahura,
durch die Wirkung dieser beiden Kräfte
wird Deine gerechte Lehre ihr Ziel erreichen.
Zeige mir Deine Weisheit,
damit sich mein Gewissen daraus schärfen möge.

8. Strophe

Diejenigen, die in ihren Gedanken
die Schädigung Deiner Welt planen,
können mich wahrlich nicht treffen,
aber die Folgen ihres Hasses und ihrer Untaten
werden sie selbst schädigen.
Ihre schlechten und verderblichen Taten hindern sie daran,
gute Taten zu vollbringen
und zur Erkenntnis eines ausgefüllten Lebens zu finden.
O Mazda,
Zorn und Hass wird sie ins Elend fuhren.

9. Strophe

Wo ist der weise Mensch und erste Lehrer,
der uns lehrt, Dich als den Erhabensten und Schöpfer
der Wahrhaftigkeit anzuerkennen?
Im Lichte der guten Gedanken möchten wir von Dir erfahren,
was Du im Lichte von Asha erschaffen hast.

10. Strophe

O Mazda Ahura,
wahrhaftig, ob Mann oder Frau,
wer in dieser Welt allem folgt,
was Du als die besten Taten bestimmt hast,
wird die Zuwendung von Asha und Wokhashatra,

der geistigen Kraft zum Dienste an der Menschheit
im Lichte der guten Gedanken erreichen.
Du Allmächtiger,
ich werde jedem bei der Entscheidung
am Scheidepunkt des guten und des schlechten Weges helfen.

11. Strophe

Kavi und Karpan haben sich verbündet,
um mit ihren Untaten das Leben der anderen zu verderben.
Am Ende aber werden sie mit ihren Taten konfrontiert werden.
Weil sie sich an der Schwelle der Entscheidung - Tshinowat -,
für die Lüge entschieden haben,
werden sie von ihrem schlechten Gewissen geplagt.

12. Strophe

Wenn sich die Angehörigen und die Kinder Faryaneh Turanys
im Lichte von Asha in Liebe aufrichtig um Fortschritt und Fruchtbarkeit
der Welt bemühen,
werden sie sich im Lichte der guten Gesinnung verbünden.
Und im Lichte von Mazda Ahura werden ihnen die Lehre und die Botschaft
von Glück und Befreiung bewusst werden.

13. Strophe

Ein Mensch, der sich für Zarathustra Espanteman einsetzt
und ihn in seiner Arbeit unterstützt,
wird als wohltätig und anständig anerkannt werden.
Mazda Ahura wird sich diesem Menschen widmen
und seine Umgebung mit Liebe und guter Gesinnung bereichern.
O Mazda,
wir werden ihn als Anhänger der Wahrhaftigkeit ansehen.

14. Strophe

Zarathustra, wer ist ein rechtschaffener Freund von dir,
ein Anhänger der Wahrheit?
Wer wird sich
für die Gemeinschaft der Wahrhaftigen einsetzen?

Es ist Kavi Goshtasbe Kiany,
der zu Mazda Ahura findet.
O Mazda Ahura,
ich werde die Menschen auf die guten Gedanken aufmerksam machen.

15. Strophe

O Ihr Kinder von Hitshdasp Espanteman,
ich will Euch nun etwas lehren,
welches der beste Rat für Euch sein wird.
Ihr werdet durch sein Licht zwischen den Wissenden
und den Unwissenden zu unterscheiden lernen.
Und Ihr werdet im Lichte der guten Taten Zugang zu Asha,
jener ursprünglichen Grundordnung der Schöpfung, finden.

16. Strophe

O Farashushtar von der Familie Howgow,
geleite die getreuen Rechtschaffenen zu Reife
und zu ewigem Licht, wie wir beide es uns wünschen.
Leite sie zu Wahrhaftigkeit und zu Liebe
die zu guter Gesinnung und guten Taten führen,
durch die sie zu Ahura Mazda finden werden.

17. Strophe

O weiser Jamasb von der Familie Howgow,
erlerne diese Weisheit, dass Fleiß über dem Müßiggang steht,
deshalb, mit wachem und reinem Gewissen,
huldige Ahura Mazda mit Deinem Fleiß und Deiner Arbeit.
Wer im Lichte von Asha steht,
unterscheidet zwischen den Weisen und den Verirrten.

18. Strophe

Das Beste verspreche ich denen,
die mir mit ihrem ganzen Einsatz
bei der Erfüllung meiner Pflichten beistehen.
Im Lichte von Wohuman widme ich diesen Menschen
meine ganze Zuneigung.

Gegen jene aber, die mir feindlich gesinnt sind,
setze ich mich zur Wehr.
O Ahura Mazda,
im Lichte von Asha werde ich Deinen Weg beschreiten,
den Weg, der mit meinem Verstand und meinem Wissen in Einklang steht.

19. Strophe

Wer mit Recht und Wahrhaftigkeit
die besten Wünsche Zarathustras erfüllt,
der wird ein beständiges Leben erwerben,
und in dieser Welt wird er seine förderlichen Ziele erreichen.
O Mazda,
dies alles hast Du mich gelehrt.

Ahura = Schöpfer
Asha = Weltordnung, Wahrhaftigkeit
Espanteman = Stammesname
Farashushtar = Eigenname
Faryaneh Turanys = Eigenname
Howgow = Familienname
Hitshdasp = Eigenname
Jamasb = Eigenname
Karpan = Kleriker und Widersacher Zarathustra
Kavi = Fürst, Herrscher, Stammesvorsteher
Kavi Goshtasbe Kiany = Fürst Goschtasb, der Zarathustra Zuflucht gegeben hatte
Mazda = allumfassende Weisheit
Syushant = förderlicher, weiser Mensch, Lehrer
Tshinowat = Schwelle der Entscheidung, Scheideweg
Wokhashatra = förderliche Macht, gerechter Herrscher
Wohuman = gute Gedanken

Zwölfte Hymne 47

1. Strophe

Wer im Lichte der zunehmenden Weisheit und Vernunft
mit guter Gesinnung, seinem guten Denken, guten Reden und guten Tun folgt,
dem wird Mazda Ahura mit seiner Hingabe und Liebe
Reife und Beständigkeit schenken.

2. Strophe

Wer im Lichte der zunehmenden Weisheit und Vernunft
das ehrbare Leben erwählt,
seine Worte mit Liebe und Weisheit wählt
und sich in Ausgeglichenheit
mit seinen Händen für gute Taten einsetzt,
dessen Gedanken werden sich stets auf Mazda richten,
den er als Quelle von Wahrhaftigkeit und Recht erkennen wird.

3. Strophe

O Mazda Ahura,
Du bist wahrlich die Quelle der Weisheit und Vernunft.
Du hast diese Freude bringende Welt erschaffen.
O Mazda,
wenn die Menschen ihren guten Gedanken folgen,
dann wirst Du ihnen Harmonie und Ausgeglichenheit spenden.

4. Strophe

O Mazda,
die Truggenossen,
die sich von zunehmender Weisheit und Vernunft abwenden,
werden unglücklich sein,
den Rechtschaffenen aber wird es nicht so ergehen.
O Ahura,
wenn auch die Rechtschaffenen mittellos und arm sind,
sind sie gleichwohl Freunde, die man achten soll.
Die Lügner aber, auch wenn sie wohlhabend und reich sind,
muss man ablehnen und sie den Truggenossen zurechnen.

5. Strophe

O Ahura Mazda,
was im Lichte der zunehmendem Weisheit und Vernunft
den Rechtschaffenen versprochen wurde, gehört zum Besten.
Den Truggenossen aber, mit ihren schlechten Gedanken und Taten,
wird von dieser Zuwendung nichts gewährt werden.

6. Strophe

O Ahura Mazda,
im Lichte zunehmender Weisheit und fortschreitender Vernunft
werden in den Strahlen Deines Lichtes
die Folgen der Taten der beiden Gruppen offenbart.
Beim Erstrahlen des Lichtes der Hoffnung,
der Reinheit und der Wahrhaftigkeit
werden schließlich die meisten Menschen als Rechtsuchende zu Dir finden.

Ahura = Schöpfer
Mazda = allumfassende Weisheit

Dreizehnte Hymne 48

1. Strophe

An dem Tag,
an dem das Gute das Schlechte besiegt hat
und der Schleier der List und des Betruges
von den Truggenossen und ihren Helfern für immer abfällt,
wird die Hoffnung wachsen
und das Glück wird gedeihen.

2. Strophe

O Mazda Ahura,
bevor ich zu grübeln beginne, zeige mir bitte Deine Weisheit.
Wird es den Rechtschaffenen und Tugendhaften gelingen,
die Truggenossen zu besiegen?
Dies wäre der größte Gewinn für ein nutzbringendes Leben.

3. Strophe

Die beste Lehre für die Weisen ist das,
was Du, Mazda Ahura, im Lichte von Asha lehrst:
Das Wissen, durch das die Weisen, die Rechtschaffenen
und die Einsichtigen im Lichte der guten Gedanken
und der Vernunft zu Dir finden werden.

4. Strophe

O Mazda,
wer seine Gedanken gut oder auch schlecht gestaltet,
beeinflusst wahrlich auch sein Gewissen,
seine Worte und seine Taten.
Nach Deinem Willen
werden auch die Folgen unterschiedlich sein.

5. Strophe

O Armaity,
lasse es nicht zu, dass zerstörerische
und gewalttätige Herrscher uns regieren.
Es soll so sein, dass die uns Regierenden dies
im Lichte der guten Gedanken und der guten Taten tun.
Die Reinheit ist das Beste für die Menschen.
Unsere Pflicht ist es, uns für die Fruchtbarkeit
und den Fortschritt der Welt einzusetzen,
um dadurch zum Licht geführt zu werden.

6. Strophe

Wahrhaftig hat Mazda Ahura von Anfang an
unter der Schirmherrschaft von Asha
die Erde mit ihren fruchtbaren Pflanzen erschaffen.
Im Lichte von Harmonie und guter Gesinnung,
schenkte sie unserem Körper und Geist Kraft.

7. Strophe

Vermeidet Zorn und Hass und erlaubt nicht,
dass Gewalt und Zerstörung Eure Gedanken beherrschen.
O Ahura,
jene, die sich mit guten Gedanken
für die Verbreitung der Reinheit und Wahrhaftigkeit einsetzen,
werden zu Dir finden.

8. Strophe

O Mazda,
mein Wunsch ist, Deine geistige Kraft Khashatra zu erreichen.
Diesen Wunsch habe ich noch mehr für meine Angehörigen und Gefährten.
O Ahura,
ich wünsche mir, dass Du Dich
im Lichte der Wahrhaftigkeit und der Reinheit
Deinen getreuen Anhängern offenbarst,
damit sie sich im Lichte von Asha
durch die guten Gedanken um Fortschritt und gute Taten bemühen.

9. Strophe

O Mazda,
wie kann ich erkennen, dass Du jeden beherrschst,
auch diejenigen, die mich verfolgen?
Weise mir bitte den Weg der gute Gedanken, um erfolgreich zu sein.
Zeige mir, wie einem Lehrer, der für die Menschen hilfreich ist,
Deine Zuwendung zuteil wird.

10. Strophe

O Mazda,
wann wird Deine Lehre verbreitet sein?
Wann wird die zu Irrsinn führende Habgier von der Welt verschwunden sein?
Damit die Länder und Städte nicht mehr von gewalttätigen Machthabern
und ihren verderblichen Gedanken beherrscht werden können.

11. Strophe

O Mazda,
wann wird es sein, dass Asha und Armaity
im Lichte der guten Taten uns gehören werden?
Wer wird Widerstand leisten,
wenn die dämonischen Verbrecher uns angreifen,
und wer gewinnt Wissen und Vernunft durch Wohuman?

12. Strophe

O Mazda,
die Syushants sind die Befreier der Völker,
weil sie alle im Besitz der guten Gedanken sind.
Und sie erfüllen ihre Pflichten.
Ihre Wohltaten rühren von dem Recht und der Reinheit her,
die aus Deiner Lehre entstammen.
Sie werden wahrhaftig den Zorn und den Hass besiegen
und die Boten des Friedens und der Liebe sein.

Ahura = Schöpfer
Armaity = Friedlichkeit, Harmonie, Ausgeglichenheit
Khashatra =gute Taten
Mazda = allumfassende Weisheit
Syushant = förderlicher, weiser Mensch, Lehrer
Wohuman = gute Gedanken

Vierzehnte Hymne 49

1. Strophe

O Ahura,
mein großer Widersacher ist Bendova,
dem die Verführung der Menschen Freude bereitet.
Du, der Du großzügig und barmherzig bist,
schenke mir die Fähigkeit und die Kraft,
ihn im Lichte der guten Gesinnung
von seinem Irrweg abzubringen.

2. Strophe

O Mazda,
wahrlich, die Missetaten Bendovas bereiten mir Sorgen.
Weil seine Lehre nichts als Lüge und Betrug ist,
bringt er durch sie die Menschen
vom Weg der Reinheit und der Wahrhaftigkeit ab
und führt sie in die Irre.
Er zeigt keine Zuneigung für gute Gesinnung
und rät auch nicht zu guten Gedanken und reinem Gewissen.

3. Strophe

O Ahura,
Du hast den Menschen die Wahl gelassen,
zwischen der Wahrheit, die förderlich, und der Lüge, die schädlich ist.
Deshalb wünsche ich mir den Einklang mit den guten Gedanken,
um die Menschen vom Umgang mit den Truggenossen fernzuhalten.

4. Strophe

Diejenigen, die Missgunst und Zorn fördern und Neid erwecken,
und die Rechtschaffenen von ihrer Arbeit fern halten,
sind Irreführer, die sich von den guten Taten abwenden
und mit ihrer schlechten Gesinnung wie Dämonen sind.

5. Strophe

O Mazda,
der, der sein Gewissen mit der guten Gesinnung
in Einklang bringt und sie verinnerlicht,
wird die Ausgeglichenheit erwerben
und im Lichte von Asha weise sein.
So wird er mit all' seinem geistigen Glanz
für immer zu Dir finden.

6. Strophe

O Mazda und Asha,
ich bitte Euch, erfüllt mir den Wunsch,

die Weisheit und die reinen Gedanken zu erfahren,
damit ich Eure Wahrheit erkennen
und sie an die Menschen weitergeben kann.

7. Strophe

O Ahura,
die Menschen sollen mit guter Gesinnung und Wahrhaftigkeit
und aufgeschlossen meine Botschaft aufnehmen.
O Ahura,
wenn ich den Menschen von Deiner Lehre berichte,
dann mögest Du meine Freunde und Weggefährten beobachten,
wie sie Asha folgen, sich an Deine Weisungen halten
und ihren Mitmenschen gute Ratgeber sind.

8. Strophe

Ahura Mazda,
schenke Farashushtar im Lichte von Asha Reife und Freude,
damit er durch sie zu Dir findet.
Dasselbe erbitte ich auch für alle anderen meiner Anhänger.
Wir erhoffen uns, dass wir im Lichte von Khashatra
für alle Zeiten zu Deinen Vertrauten gehören dürfen.

9. Strophe

Die Helfer, die zum Beistand für Menschen in Notlagen berufen sind,
sollen diese Lehre mit Weisheit und Verstand begreifen,
damit kein Rechtschaffener sich jemals
mit Lügnern und Truggenossen verbündet
Du weiser Jamasb,
wer im Besitz der Weisheit und des reinen Gewissens ist,
der wird die gerechte Belohnung erhalten
und mit der Wahrhaftigkeit harmonieren.

10. Strophe

O Mazda,
beschütze die Aufrichtigen und deren reine Gedanken.
Unterstütze ihre Hoffnungen und Wünsche,
denn Du bist der Herrscher,
der Ewige, und die Beständigkeit.

11. Strophe

Die gewalttätigen Herrscher, die Missetäter und die Truggenossen
mit ihrer schlechten Gesinnung und ihrem schlechten Gewissen,
werden sich in Finsternis wieder finden.

12. Strophe

Welche Zuwendung kann ich,
Dein Dir huldigender Zarathustra,
im Lichte von Asha und Wohuman erreichen?
O Mazda Ahura,
mit meinen Lobgesängen huldige ich Dir
und ich erhoffe mir,
dass Du mir Deine Zuneigung nicht verweigern wirst.

Ahura = Schöpfer
Asha = Weltordnung, Wahrhaftigkeit
Bendova = Widersacher Zarathustras
Jamasb = Eigenname
Khashatra =gute Taten
Mazda = allumfassende Weisheit

Fünfzehnte Hymne 50

1. Strophe

O Mazda,
von wem kann meine Seele Zuwendung erhalten?
Wer wird mich, meine Freunde und meine Anhänger,
außer Asha und der guten Gesinnung,
nach denen ich wahrlich strebe,
in Notlagen beschützen?

2. Strophe

O Mazda,
die Menschen, die an die Sicherheit der anderen und an die eigene denken,
sollen diese fruchtbringende Welt lieben.

Die Rechtschaffenen und Anhänger von Asha,
werden im Glanze der Sonne leben,
wo wahrhaftig der Ort ist, den Du für die Weisen bestimmt hast.

3. Strophe

O Mazda,
wer von Khashatra und Wohuman geleitet wird
und wahrhaftig im Glanze dieses Beistandes
für Fortschritt und Fruchtbarkeit
in dieser Freude spendenden Welt bemüht ist,
der wird von Asha beschützt,
auch wenn er von verderblichem Lug und Trug umgeben ist.

4. Strophe

O Mazda Ahura,
ich huldige Dir wie auch Asha, Wohuman und Khashatra,
damit ich als Dein Anhänger
auf dem Wege zur Wahrhaftigkeit standhaft bleiben,
und während meines Daseins
in Harmonie auf die wunderbaren Worte
Deiner Vertrauten hören kann.

5. Strophe

O Mazda Ahura und Asha,
seid gnädig mit dem Verkünder dieser nachdenklichen Worte.
Helft ihm mit großzügiger Aufmerksamkeit und Zuwendung,
damit er die Menschen zum Lichte führt.

6. Strophe

O Mazda,
ich, Zarathustra, der Gefolgsmann von Asha,
huldige Dir und wünsche mir:
Lasse meine Stimme stets klar und weise erklingen
und erlaube mir,
im Lichte der reinen Gesinnung
Deine Lehre zu erfassen.

7. Strophe

O Mazda Ahura,
mit meinen Huldigungen strebe ich nach Erfüllung,
die allein durch Wahrhaftigkeit und gute Gesinnung erlangt werden kann.

8. Strophe

O Mazda,
mit dieser aufrichtigen Hymne
und mit hoch erhobenen Händen wende ich mich Dir zu,
um im Lichte der Wahrheit, der guten Gesinnung
und der förderlichen Vernunft zu Dir zu finden.

9. Strophe

O Mazda,
mit diesen Hymnen, mit guten Taten und guter Gesinnung
huldige ich Dir,
damit mein größter Wunsch in Erfüllung geht
und ich zu Dir finde.
Mit großem Verlangen suche ich nach förderlicher Weisheit.

10. Strophe

O Mazda,
ich wünsche mir,
dass Du das, was ich in Vergangenheit und Zukunft
mit guten Gedanken und Vernunft getan habe und tun werde,
für gut befindest und dass es Dir gefallen möge.
O Mazda Ahura,
die Strahlen der Sonne und die Morgendämmerung,
die mit Asha übereinstimmen,
sind die Zeichen Deiner Pracht und Deines Glanzes.

11. Strophe

O Mazda Ahura,
so lang ich im Lichte der Wahrhaftigkeit
die Kraft und die Fähigkeit habe, verehre ich Dich.
Schöpfer der Welt,
Du wirst im Lichte der guten Gesinnung,
den wichtigsten Wunsch der Rechtschaffenen erfüllen:
das Fruchtbarmachen des Daseins.

Ahura = Schöpfer
Asha = Weltordnung, Wahrhaftigkeit
Khashatra =gute Taten
Mazda = allumfassende Weisheit
Wohuman = gute Gedanken

Sechzehnte Hymne 51

1. Strophe

Khashatra ist edel, daher soll man danach streben.
O Mazda,
jetzt und in Zukunft will ich mich darum
mit allen guten Taten bemühen.

2. Strophe

O Mazda Ahura,
zuerst widme ich meine guten Taten Dir und Asha,
so wie Armaity.
Schenke mir im Lichte der guten Gesinnung die Fähigkeit,
den rechten Weg zu finden.

3. Strophe

O Ahura,
diejenigen, die mit guter Gesinnung,
guten Reden und guten Taten
zu Dir gefunden haben, wollen Dir gehören,
O Mazda,
der Du ihr ursprünglicher Lehrer bist.

4. Strophe

O Mazda,
Wo ist Deine umfassende Gunst für die, die sich Dir widmen?
Wo ist Deine Zuneigung?
Wo ist die Wahrhaftigkeit?
Wo ist die erhabene Armaity?
Wo ist die förderlichste Gesinnung?
Wo Mazda, erreicht man dies,
wenn nicht unter Dein Herrschaft?

5. Strophe

Dies alles frage ich Dich:
Wie kann ein Lehrer und gerechter Führer,
der sich bemüht Fortschrittliches zu erlernen,
im Lichte der Wahrhaftigkeit
der Schöpfung nützlich sein?

6. Strophe

Ahura Mazda,
im Lichte Deiner Herrschaft wird der am besten ernten,
der sich um Fruchtbarkeit und Fortschritt der Welt bemüht.
Jene aber, die sich gegen Erneuerung
und Aufbau der Welt stellen,
werden am Ende große Reue ernten.

7. Strophe

O Mazda,
der Du im Lichte Deiner erhabenen Weisheit
Erde, Wasser und Pflanzen erschaffen hast,
lehre mich mit Hilfe der guten Gesinnung
die Fähigkeit zur fortdauernden inneren Reifung.

8. Strophe

O Mazda,
ich verkünde Deine weisen Bestimmungen,
dass die Truggenossen letztendlich nur Schlechtes ernten können.
Die Rechtschaffenen aber werden ihre wohltuende Belohnung genießen.
Glück gehört auch dem Weisen,
der diese aufrüttelnde Botschaft weiter gibt.

9. Strophe

O Mazda,
Diese beiden Gruppen,
Rechtschaffene und Truggenossen,
werden im Lichte der Weisheit ermittelt
und das leuchtende Ergebnis
wird deren Ernte bestimmen:
Das Glück den Rechtschaffenen,
das Elend den Truggenossen.

10. Strophe

O Mazda Ahura,
derjenige, der versucht,
seine Mitmenschen in die Irre zu führen
und sie von Recht und Wahrheit abzubringen,
der gehört zu den Verderbern und Truggenossen.
Ich erhoffe für meine Angehörigen und für mich,
durch den Beistand von Asha,
ein förderliches Ergebnis.

11. Strophe

O Mazda,
Wer ist ein wahrer Freund von Zarathustra Espanteman?
Wer ist der, der wahrhaftig Asha zu Rate zieht?
Wer ist der, der erhabene Ausgeglichenheit sucht?
Wer ist andächtig und wahrhaftig mit guter Gesinnung,
um sich dem Kreise der Weisen anzuschließen?

12 Strophe

Wer von Kavi irregeleitet wurde,
wird im Laufe seines Lebens
Zarathustra Espanteman keine Freude bereiten,
weil jeder nur durch Fleiß und Arbeit zu innerer Reife findet.

13. Strophe

Wahrlich, die Truggenossen wollen das Gewissen
der Suchenden des rechten Weges verwirren
und deren Überzeugung zerrütten.
Der Truggenossen Gewissen und Überzeugungen
sind bereits verwirrt und sie sind vom rechten Weg abgekommen.
Am Scheidewege Tshinowat aber,
wenn ihre schlechten Taten offenbar werden,
wird sie ihr Gewissen mit Angst plagen.

14. Strophe

Karpan haben keinen Respekt vor Asha
und der Fruchtbarmachung der Welt.
Sie verderben die Menschen
mit ihren schlechten Lehren und Taten.
Am Ende werden sie durch ihre Irrlehre
in Verderbnis untergehen.

15. Strophe

Das Ergebnis der Rechtschaffenheit im Lichte der guten Gesinnung
ist der Aufenthalt in dem wohltuenden und harmonischen Dasein,
um zu Mazda Ahura zu finden.
Das ist es, was Zarathustra seinem weisen Kreise verspricht.

16. Strophe

Keygoshtasb hat durch die geistige Kraft
der aus dem Kreise der Weisen stammenden Lehre,
im Lichte von Asha und den guten Gedanken,
den Weg zum Glück gefunden.

17. Strophe

Farashushtar Howgow
hat bereitwillig sein Wertvollstes
für die Förderung der Lehre von Mazda geschenkt.
Möge Ahura Mazda seinen Wunsch, zu Asha zu finden, erfüllen.

18. Strophe

Der weise Jamasb von der Familie Howgow,
der nach Reinheit suchte,
hat im Lichte der Wahrhaftigkeit
die Tatkraft der guten Gesinnung erwählt.
O Mazda Ahura,
schenke diese Weisheit allen, damit sie zu Dir finden.

19. Strophe

Meydioma vom Stamm Espanteman,
hat sich mit Verstand und Einsicht der Lehre Mazdas gewidmet.
Er ist bemüht, das spirituelle Leben zu begreifen
und den Menschen mit seinen Taten beizustehen.

20. Strophe

Nun stehen wir alle im Lichte dieser Lehre.
Mit Wahrhaftigkeit und guter Gesinnung sind wir bereit,
im Sinne der allumfassenden Weisheit zu handeln.
Nun wollen wir Mazda huldigen
und uns um Harmonie mit ihm bemühen.

21. Strophe

Der, der die Ausgeglichenheit erlangt hat,
wird im Lichte von Wissen, Erkenntnis und gutem Gewissen
mit seinen Reden und Taten der Wahrheit dienen.
Durch die Hilfe der guten Gesinnung und der geistigen Kraft
wird er zu Mazda Ahura finden.
Sein Gelingen ist mein Wunsch für ihn.

22. Strophe

Meiner Überzeugung nach,
ist handeln im Lichte von Asha
besser als jede Lobpreisung.
O Mazda Ahura,
alle diejenigen die so waren,
so sind und so sein werden,
lobe ich und möchte einer von ihnen werden.

Ahura = Schöpfer
Armaity = Friedlichkeit, Harmonie, Ausgeglichenheit
Asha = Weltordnung, Wahrhaftigkeit
Espanteman = Stammesname
Farashushtar =Eigenname
Howgow = Familienname
Jamasb =Eigenname
Karpan = Kleriker, Widersacher Zarathustra
Kavi = Fürst, Herrscher, Stammesvorsteher
Keygoshtasb = Eigenname
Khashatra =gute Taten
Mazda = allumfassende Weisheit
Tshinowat = Schwelle der Entscheidung, Scheideweg

Siebzehnte Hymne 53

1. Strophe

Das Beste, was Zarathustra Espanteman sich gewünscht hat,
ist in Erfüllung gegangen.
Mazda Ahura hat ihm im Lichte von Asha
für immer ein förderliches Leben geschenkt.
Und diejenigen, die gegen ihn waren,
folgen nun seiner Lehre mit Wort und Tat.

2. Strophe

Nun bemühen sie sich mit ihren Gedanken, Worten und Taten,
zu Mazda zu finden.
Es soll sein, dass Keygoshtasb und Farashushtar,
beides Anhänger von Zarathustra,
ebenfalls dem rechten Weg
und dieser Lehre von Syushants folgen werden.

3. Strophe

O Purutshistra aus der Familie Hitshadaspa, vom Stamm der Espanteman,
Du jüngste Tochter von Zarathustra,
möge Mazda Ahura
für Dich den Ehemann auswählen,
der gute Gedanken hat und rechtschaffen ist.
Deshalb denke reichlich an ihn
und handle mit Scharfsinn und förderlicher Weisheit.

4. Strophe

Purutshistra spricht:
Gewiss werde ich ihn lieben und als Ehemann annehmen,
damit er mein Lebensgefährte
und der Vater meiner Familie wird.
Ich werde tugendhaft und genügsam sein,
um den Glanz der guten Gesinnung zu erlangen.
Möge Ahura Mazda mich stets
auf dem Wege dieses Vorsatzes leiten.

5. Strophe

Zarathustra spricht:
Dies sind meine Worte an die Bräute und die Bräutigame:
Ich rate Euch, bewahrt in Euren Gedanken
stets die Wahrhaftigkeit und verinnerlicht sie.
Ihr sollt alle in guter Gesinnung leben
und einander in Rechtschaffenheit übertreffen.
Wahrhaftig, dadurch werdet Ihr ein glückliches Leben führen.

6. Strophe

O ihr Männer und Frauen,
es ist wahr, dass die Lüge Euch zur Versuchung verleitet.
Ihr solltet aber deren Ausbreitung verhindern,
denn es ist wahr, dass die Lüge Euch voneinander trennt.
Die Freude, die aus Elend und Pein der anderen entsteht,
führt nur zu Leid und Reue.
Die Truggenossen die die Wahrheit verdrehen,
wahrhaftig, sie verderben damit eigene Harmonie und inneren Frieden.

7. Strophe

So lang die Ehepaare sich selbst, dieser Lehre
und dem Kreis der Weisen wirklich treu bleiben,
werden sie stets glücklich sein.
Wenn aber die Truggenossen sie verführen,
werden sie nichts als Kummer und Reue ernten.

8. Strophe

Wahrlich, wenn die irregeleiteten Truggenossen
durch das Missfallen der anderen
sich selbst Vorwürfe machen,
werden durch die Weisungen der gerechten Frauen und Männer
in den Stämmen und Dörfern
Frieden und Ausgeglichenheit einkehren.
List und Betrug, die die Menschen wie eine Fessel verderben,
werden vergehen.
Dann wird Mazda zu uns finden.

9. Strophe

Truggenossen sind diejenigen,
die sich der Verführung verschrieben haben,
die die Rechtschaffenen erniedrigen und anfeinden,
auch wenn sie mit sich selbst im Kriege stehen.
Wer ist der andächtige und edle Herrscher,
der uns mit voller Hingabe, so wie er es für richtig hält,
vor dieser Verderbnis bewahrt?
O Mazda,
nur Deine spirituelle Herrschaft
wird dem Einfachen und Andächtigen helfen,
in Frieden und Glück richtig zu leben.

Asha = Weltordnung, Wahrhaftigkeit
Espanteman = Stammesname
Farashushtar =Eigenname
Hitshadaspa = Familienname
Keygoshtasb =Eigenname
Mazda = allumfassende Weisheit
Purutshistra = Eigenname, Zarathustras jüngste Tochter
Syushant = förderlicher, weiser Mensch, Lehrer

Greater Bundahishn [introduction]

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except for private study ("fair use"). Comments in {} added by JHP, mainly to facilitate searches. Punctuation and
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"*Bundahishn* has been preserved in two recensions, known respectively as the*Indian* and the *Greater* or *Iranian*
Bundahishn. As its name implies, the latter is the more complete and contains much matter that is unknown to
the Indian recension. "
Note: All of the page numbers have anchor tags, so can be referenced individually, for
example, http://www.avesta.org/mp/grb1.htm#p31. Likewise, the chapters can be referenced, for
example,http://www.avesta.org/mp/grb1.htm#chap3. Obvious typos have been silently corrected.
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or web site. Thanks. JHP,
July
2004.
I would like to thank Dr. Jehan Bagli for sending me a copy of this rare and valuable text. JHP

ZANDAKASIH

IRANIAN OR GREATER BUNDAHISHN

TRANSLITERATION AND TRANSLATION IN ENGLISH

by

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Published for the Rahnumae Mazdayasnan Sabha by its Honorary Secretary Dastur Framroze A. Bode.
BOMBAY
1956.

Contents

Preface
A brief lifesketch
of the author
Introduction
Description of the manuscripts
Contents of the *Greater Bundahishn*
The Lacunae in K20
Dislocation of the text in K20
The antiquity of the Iranian text.
The propriety of the name *Bundahishn*
Postscript
Text
Preface
Title
1. Regarding the spiritual creation
1a. Regarding the material creation
2. Regarding the creation of the luminaries
3. The purpose of creation is to battle evil
4. The Adversary's approach to the Creation.
5. The antagonism of the two Spirits, that is, in what manner, the heads of the Devs came spiritually, for antagonism, against the Spiritual Yazads.
5a. The horoscope of the World, that is, how it was disposed.
5b. An Appendix commencing with the words: "The Mount Alburz is in the middle of the world."
6. The contention of the material creations against the evil spirit.
7. The archetypes of these creations.

8. The identity of the lands.
9. The identity of mountains.
10. The identity of the seas.
11. The identity of the rivers.
12. The identity of the lakes.
13. The identity of animals of five kinds.
14. The identity of mankind.
15. The nature of births [from every species.]
16. The identity of the plants.
17. The chieftainship of men and animals, of everything.
18. The identity of the fires.
19. The nature of sleep.
20. The sounds.
21. The nature of the wind, the cloud, and the rain.
22. The nature of the noxious creatures.
23. The nature of the wolf species.
24. As regards various things, that is, in what manner they are created, and what antagonism came to them.
25. The religious year (calendar).
26. The great achievements of the spiritual Yazads.
27. The misdeeds of Ahriman and the devs. (a catalogue of demons)
28. The body of mankind as an illustration of the material world.
29. The spiritual chieftainship of the regions.
30. The bridge of the path of selection {Chinwad}, and the souls of the departed
31. The celebrated districts of Iranshahr {Iranian Empire}, and the mansions of the Kayans
32. The marvels of the Kayanians erected with glory {khwarrah}
33. The calamities which befell Iranshahr {The Iranian Empire} in each millennium.
34. Resurrection and final material life.
35. The race and geneology of the Kayanians.
36. The reckoning of time.
Colophons
[p1]

PREFACE

Individuals and nations are governed by destiny operating under a Divine Law; the same is equally true of the literary works of such individuals. Misfortune seemed to hover all along with the literary works of the late Mr. Behramgore Tehmuras Anklesaria, who devoted over fifty years of his precious life in the pursuit of knowledge of the Zoroastrian lore and in study and research of the Avesta, Pahlavi, Pazand, and Persian languages and literature.

In 1900 the Trustees of the Funds and Properties of the Parsi Punchayet, Bombay, entrusted the work of publication of a facsimile of the Iranian Bundahishn MS. TD2, to Ervad Tehmuras Dinshaji Anklesaria (born at Anklesar on the 15th July 1842) to whom this MS. belonged. On 19th October 1903 Ervad Tehmuras died carrying in his bosom untold wealth of Iranian Lore without having had opportunities to unfold it to his contemporaries. Professor Darmesteter wrote about him as under:"

I had the good fortune to meet a guide, as learned as modest in the person of a simple Herbed, a printer by profession, who reminds me of the learned printers of the Renaissance, Ervad Tehmuras Dinshawjee Anklesaria, the person who possesses the most certain and most extensive knowledge of the Pahlavi literature."

It fell to the lot of his illustrious son Mr. Beheramgore to watch the progress of the last sheets of the facsimile, to prepare the notes on the variants of DH, and to write an Introduction. This Facsimile of Bundahishn TD Manuscript No. 2 brought from Persia by Dastur Tirandaz was published in Bombay in 1908 with an Introduction by Mr.

Behramgore T. D. Anklesaria. (240 folios of text, 36 pages Introduction, 84 pages variants of DH.) [p2]
Mr. Behramgore devoted many years on the Bundahishn, also known as Zandakasih, which is a symposium of informations from the commentaries as regards the "Original Creation" as is evident from the Mazdayasnan Religion and the "Possessions held from the Kayans,". This unique text of Zandakasih known as Iranian Bundahishn or Greater Bundahishn together with its translation and transcription in English, with the Introduction written in 1908 have now been published by the *Rahnumae Mazdayasnan Sabha* (Founded on 3rd August 1851) with the hope that this memorable work of the late Savant Mr. Behramgore T. Anklesaria will prove of immense value to the students and scholars of Iranian Studies.

The purpose of this Preface is to give in brief the history behind this publication and other relevant matters connected with it.

The author of this monumental work, the late Mr. B. T. Anklesaria started the work of publishing this book some thirty years before his death on 25th November 1944. He succeeded at long last to publish this entire book, after long and arduous labour and many untoward and unavoidable delays and countless cares and worries. Everything, so far as text and translation were concerned, was ready since 1935, but he intended to write an exhaustive Introduction on the subject matter of the text and even started writing this Introduction, but the cruel hand of sudden death prevented him from completing the same. Thus, this entire work was ready in the press awaiting the Introduction at the time of the author's death in 1944. Misfortunes come not singly but together. The Fort Printing Press which was founded by the late Ervad T. D. Anklesaria and originally belonged to him and in which all the important Avesta, Pahlavi texts and such other works on Iranian Studies were printed and published, suddendly caught fire during the night, on the 14th July 1945 and all the printed copies of the Bundahishn, together with [p3] all the copies of the *Vichitakihai Zatsparam*, the *ZandiVohuman Yasht*, and the*RivayatiHemiti Ashavahishtan* (these three books were also quite ready and printed, awaiting only the Introductions to them) and many of his other valuable notes, articles and books were reduced to ashes.

Luckily, with foresight the author Mr. B. T. Anklesaria and his brother Mr. Hoshang the owner of the Fort Printing Press, who also died on 23rd May 1953, had both entrusted to me one copy of the printed Bundahishn for safe custody.

The present work however, is printed by photo zinco block process from the printed copy in possession of Mrs. B. T. Anklesaria. The late Mr. B. T. Anklesaria who was a life long teacher of the Avesta, Pahlavi, Pazand, and other oriental languages and in later part of his life the Principal of the two Madressas for teaching these languages, used to give printed or handwritten copies of his books and writings to his pupils and friends much before the books were finally published. Thus some of Mr. Anklesaria's works have survived the ravages of fire.

The author had already started writing a fresh and exhaustive Introduction on the materials contained in the Zandakasih,

but death laid its icy hands on him and thus we have included the Introduction written by him while publishing
the facsimile of his father's Mss. in 1908. It is a strange irony of fate, that Mr. B. T. Anklesaria's work could not come
out in his life time for want of an Introduction, he so keenly desired to write. Both these works the facsimile with the
Introduction and the present one were
destined to be posthumous publications of both the father and the son. It is
very significant, nay prophetic to recount what Mr. B. T. Anklesaria wrote in his Introduction to his father's work in
1908. The words and sentiments exactly apply to him in the present context as he applied them then to his father.
"None can have greater reason than myself to regret that my father was not spared to write the Introduction to his Mss. himself. [p4] During the last six months of his life he was anxious that the *Bundahishn* should come out during his own lifetime; ..... but circumstances willed it otherwise. ..... He carried in his bosom untold wealth of Iranian Lore without having had opportunities to unfold it to his contemporaries. As fate would have it, the turmoils of a busy life and premature death frustrated all his noble aspirations, and he passed away leaving after him the vestiges of his noble career in his devoted pupils, like my humble self.""
This important Pahlavi book *Bundahishn* or *Zandakasih*,
which appears to be a collection of fragments relating to the
progressive development of creation, cosmology, mythology, and legendary history attracttd great attention of scholars
in Europe. Here we will summarise the main attempts made so far in editing the text and translating it.
It was Anquetil du Perron who first took the manuscript of Bundahishn to Europe in a codex of miscellaneous Pahlavi
texts which had been copied from K20 (Folio 88 rr. line 5 to Folio 129 v. line 2) at Surat in 1734 and who published a
French translation in 1771. In 1820 this very old codex K20 which appears to have been written by the erudite Irani
scribe MihirAwan
KaiKhushru
at Khambayet (Cambay) in the year 720 A.Y. (1351 AD) and which is about 180
years older than the oldest Iranian codex TD was itself brought to Kopenhagen from Bombay by the Danish Scholar
Rask. 19 folios of another incomplete Mss. of the *Bundahishn* of about the same age are catalogued as K20 b. A
lithographed facsimile of the text in K20 was edited by Westergaard in 1851.
Another old codex written in Bharuch (Broach) in 1397 was obtained at Surat by Dr. Martin Haug in 1864 and now
known as MH6 and which appears to have been copied from an older Ms. Haug translated the first three chapters into
German in 1854. Spiegel in his *Traditional Literature of the Parsis*, published in 1860 a German translation of many
passages of the Bundahishn,[p5] together with a transcript of chapters I, II, III, and XXX in Hebrew characters. In 1863
Windischmann published in his *Zoroastrian Studies* a complete German translation of the Bundahishn with commentary on its contents. Another German translation of the *Bundahishn* with a lithographed copy of the Pahlavi
text, its transcription in Persian characters and a glossary, was published by Justi in 1868. It must be remembered that
most of these translations were based upon Westergaard's facsimile edition of the text in K20. These translators
achieved the utmost that could be done on the authority of a single Ms. which is far from perfect. Other European
scholars have published the results of their studies of some portions of the *Bundahishn*, but none of them have

attempted a complete translation.
In 1880 Dr. E. W. West published his first English complete translation of the*Bundahishn* in the *Sacred Books of the*
East Series Vol. V. Dr. F. C. Andreas published an old fragment of the *Bundahishn* appended to his facsimile of
the*Menogi*
Khrad in 1882. The fragment contains folios 130131
of the Kopenhagen Ms. K43; presumably they are
the last two folios of a codex containing the *Greater Bundahishn*.
It must be noted here that the very first translation of *Bundahishn* in Gujarati language was published by Dastur Edaljli
Darabji Jamshedji Jamasp Asa in 1819, and revised edition of it was published by Peshutan Rustam in 1877 in
Bombay. This first Gujarati work is a sort of a paraphrase and an interpretation rather than a literary translation. In the
preface of 1877 edition it is stated that the translator made use of two Mss., one being a copy of a Ms. written in Iran in
A.Y. 776 (1407 A.D.) by Rustom Meherwan Marzaban Sheheriar, and the other a Ms. written in India by Dastur
Jamshedji Jamaspji in 1139 A.Y. (A.Y. 1770 A.D.). In 1901 the erudite Parsi SavantDr.
Sir J. J. Modi for the first time
published the complete *Bundahishn* text and its translation in Gujarati with a learned Introduction and useful [p6] notes.
There are also several Pazand Mss. of the *Bundahishn*, written in Avesta characters, No.22 of the collection of Avesta
and Pahlavi Mss., in the India office Library is old and has the date 936 A.Y. (1567 A.D.) and is perhaps one of the
best of its kind. Dastur Dr. M. N. Dhalla in his article '
Iranian Manuscripts in the Library of India Office' published
in the JRAS April 1912 quotes on page 396 the colophon in Pahlavi of this Ms. on folio 111 "Copied by Ashdin Kaka Dhanpal Lakhmidhar Beheram Lakhmidhar Manpat Kamdin Zartusht Mobed Hormazdyar Ramiyar in
936 A.Y. (1567 A.D.)" MH7 dated 1178 A.Y. (1809 A.D.) on Folio 119 v. l. 7 contains the Pazand text
of *Bundahishn* written in Persian characters by Darasah, son of Mihervanji of Surat and perhaps it is derived from
MH6. For the Pazand of the Indian recension the reader is referred to Ervad K. E. Antia,*Pazand Texts* pp. 1 ff. The
Pazand is miserably late and corrupt.
Bundahishn has been preserved in two recensions, known respectively as the*Indian* and the *Greater* or *Iranian*
Bundahishn. As its name implies, the latter is the more complete and contains much matter that is unknown to the
Indian recension. There is another invaluable manuscript of the *Bundahishn* in theBibliothèque nationale, Supp. Pers.
2043, which is a copy of the Bombay Ms. TD2, made by Darmesteter. TD1 has never been collated and is described by
the late Ervad T. D. Anklesaria as "an almost perfect copy."
To Professor H. B. Nyberg we owe two critical editions of the First Chapter of the *Greater Bundahishn* one in the
Journal Asiatique and the other in his*Hilfsbuch des Pehlevi*, Uppsala 1928. Third chapter has been transliterated,
translated and annotated by Nyberg in Journal Asiatique Vol. CCXIV 1929, pp. 22837,
259310.
There is Professor H. W. Bailey's unpublished edition of the *Greater Bundahishn*, for which he received the degree of
Dr. Phil. [p7] at the Oxford University. Professor Henning has dealt with an astronomical chapter of the*Bundahishn* in

JRAS. October 1942. At present Professor Kaj Barr is engaged in preparing his work on *Bundahishn*, which will be
published soon.
Recently Professor R. A. Zaehner has transcribed and translated *Bundahishn*Chapters I and III with notes and comments in his work *Zurvan A*
Zoroastrian Dilemma (Oxford: 1955).
From the title of this book, it seems that the author himself calls it "Zandakasih,"
"knowledge of the commentary," of
which the *Bundahishn*, so called, forms only one part. *Bundahishn* occupies the same place in the Iranian literature as
the Genesis in the Christian scriptures. The subject matter of the book is divided under three distinct heads.
1. The creation of Ohrmazd and the Counter creation of the Evil Spirit (Gannak Menok)
2. The nature of the earthly Creatures.
3. The Kayan dominion.
Of course there are many chapters which are difficult to be classed under any one of these three catagories. From a
close study of the first chapter it would seem that the text has been prepared from a Pahlavi translation and commentary of some Avesta work, such as the *Damdat Nask*, which is not extant now. There are many passages which
seem to have been either a translation or an epitome from an Avestan original. A comparison of the contents of *Bundahishn* with those of *Damdad Nask* as found in the Denkard Bk. VIII shows close resemblances.
In *Denkard*, *Damdad Nask* is spoken of as "Dahishni
Getidad" which is very near the meaning of *Bundahishn*. It
seems that the *Damdad Nask* is the source of *Bundahishn*. Moreover, the *Damdad Nask* is twice quoted as an authority
in *Vichitakihai*
Zadspram; nearly same words are used as are found in *Bundhishn*. Dr. West has observed "Zadspram
(A. D. 881) uses, in many places, precisely the same words as those employed in the *Bundahishn*, interspersed with
much matter [p8] written in a more declamatory style; it is therefore, evident that he had the *Bundahishn* before him to
quote from."
It is difficult to settle the exact date when this Iranian recension of the socalled
Bundahishn was written. There are a
few points worth considering. The author has given the names of his ancestors in which he links himself to Zartosht
son of Adurbad Mahraspandan. (page 305 of this book). Thus it seems probable that the compiler of this text was a
grand nephew of Manushchihar and Zadspram sons
of Goshnjam,
nephew of Hemiti
Ashavahishtan. It is probable
that he flourished in the commencement of the fourth century after Yazdegird. There is another clue, where the
Vihichakik religious months Spendarmad and Tir are said to have corresponded with the vague months Frawardin and
Shahrewar. This correspondence seems to have occured between A.Y. 480 to 600 (see page 145). In the last chapter
there is a direct mention of Parsik Year 527 (see page 307) being current then, which is very near the supposition given
above. This significant passage is missing from the text of K20, which is earlier in point of date than the TD.
In chapter 35 regarding the family of the Magupats, we find the name of the original writer of the *Bundahishn* as
"Frenbag, whom they call Datakih, son of Ashavahesht, son of GoshnJam
etc.," who seems to have flourished in the
fifth century A. Y. It is quite clear that many additions were made in later times, and there are portions written in about

the eighth century A.D., after the Arab conquest of Persia, in 651 A.D., about which there are references in the text.
Darmesteter taking into consideration a reference to black skinned negroes in *Bundahishn* chapter 23, presumes the
date of *Bundahishn* to be 862 A.D. *Damdad Nask* which seems to be the source of *Bundahishn* had 32 Kardas, while
most of the Mss. of *Bundahishn* have 33 chapters. In TD and DH there are 42 different headings, thus that much
portion seems to have been added by later writers. Dr. West weighing all the internal [p9] evidences considers 250 A.Y.
(881 A.D.) to be the date during which *Bundahishn*probably assumed the form we find in TD Mss.
The codex TD1 was brought from Yazd to Bombay by the late Mobad Khudabakhsh Farud Abadan for Ervad T. D.
Anklesaria in 1870 along with the *Dadestan* Ms. both written by Gopatsha Rustam Bundar in about A.Y. 900 (1531
A.D.) The codex TD2 was brought from Yazd to Bombay by Dastur Tirandaz for Ervad T. D. Anklesaria in 1880. It
was written in 975 A.Y. (1606 A.D.) by Faritun Marzpan Faritun VaharomiRustom
Bundar Malkamartan
Dinayibar.
The first 122 folios contain the *Bundahishn*. From the colophon it can be deduced that it is descended from the
copies of Gopatsha and Marzpan, the writers of TD1 and DH, the former of whom wrote from a copy of Kaekhusrow
Siyavakhsh. Nothing is known about these originals. Folios 160 to 230 of the codex DH contain *Bundahishn*. It was
written in 946 A.Y. (1577 A.D.) in Kerman by Marzpan Faritun the grandson of Vaharom, brother of Gopatsha the
writer of TD1 from a copy of Erdashir Vharamsha, the original of whose copy was written by a grandson of Zadspram
named Spendyat. If this Zadspram is the famous brother of Manushchiha GoshJaman,
then this Ms. can claim its
descent from an original at least 650 years older than itself.
The codices TD1, DH, and TD2 were written by the three descendants of the Bundar family Gopatsha, Marzpan, and
Faritun, Gopatsha being the grand uncle of Marzpan and Faritun being the son of Marzpan. The dates of the two latter,
father and son, are 948 and 975 A.Y. respectively. It may be presumed that Gopatsha wrote his *Bundahishn* in about
880900
A.Y. All these three Mss. agree in the main and are derived from the same originals and are indispensable to the future editor and translator of the text. It is evident that the writer of TD2 Faritun Marzpan was the leader of the
faithful of Persia of his [p10] time and he communicated with the Dasturs, Mobads, and the faithful of Hendustan.
(India.)
The text and translation published in this volume of the TD Mss. are much more extensive than any known and
published so far. The codex TD2 has got in all 3,593 lines of text while codex K20 has only 1,658 lines, thus matter of
about 1,935 lines is not found in K20.
In his very learned Introduction the author has given all the references to the lacunae and the dislocation of the text in
K20. In 1880 Dr. West referred to the "fragmentary character" of the Indian recension of the text "bearing unmistakable
marks of omissions and dislocations." This volume will now give to the students and scholars all the necessary

available material to work upon. Whether the Iranian text is an extension by addition of homogeneous matter by later
writers to the hitherto known Indian text, or the latter be considered as an abridgment of the former is a matter yet to be
decided by scholars. Of course it is a known fact that the codices of the Indian text are older than the TD ones.
I have tried to give as much useful material as possible in this Preface to show the importance and the extent of this
work as Dr. West rightly said "Any future translator of the *Bundahishn* will probably have to take the text in TD as the
nearest accessible approach to the orginal work." (S.B.E. VoI. V. Int. XXXVIII). I am aware that some scholars in
Europe are engaged in translating*Bundahishn* and it is hoped that this work will be welcomed by them.
On the death of Mr. Behramgore Tehmuras Anklesaria M.A,. a Memorial Fund was raised by the Parsi Community.
This Fund was entrusted to the Rahnumae Mazdayasnan Sabha. Out of the interest accrued from this Fund, the Sabha
is now fortunate at long last, after the delay of many years to put this memorable [p11] work before the public with the
fervent hope that the labours and devotion of the author be rewarded by the spread of knowledge contained therein.
We have to record here with great regret that the President of the Rahnumae Mazdayasnan Sabha Mr. Pirojsha
Nusserwanji Mehta who was a patron of learning and who had taken a keen interest in the publication of this work
passed away on the 27th January 1956. We record our deep appreciation of his many meritorious services rendered to
the Sabha.
We will close this Preface with the words of wisdom contained in a few lines of Persian poetry found in the manuscript
and translated by the author on page 311 of this work.
"As the world will not remain constant to any,
It is better that his goodness remains in memory.
The world is a permanent memory
and we aretogo,
Nothing remains unto man save humanity."
"Gulistan,"
802A Kingsway,
Dadar, Bombay 14.
10th October 1956.
Dastur Framroze Ardeshir Bode
Honorary Secretary.
[p12]

A BRIEF LIFESKETCH OF THE AUTHOR

THE LATE MR. BEHRAMGORE TEHMURAS ANKLESARIA M.A.
A very brief lifesketch
of the author will not be out of place here. Mr. B.T. Anklesaria was born on 10th October
1873. He was educated in Bombay, passed the Matriculation examination in 1889, passed B.A. in 1893, got the Master
of Arts degree with Avesta and Pahlavi languages, and won J.N. Petit Scholarship.
Mr. Anklesaria first joined as it teacher in the Madressas teaching Avesta, Pahlavi, and oriental languages, and later in
his life he was appointed the Principal of both the Madressas in Bombay, where under him a very large number of
students studied the Iranian languages and literature. In 1900 he published *Mihr Yasht* for University students.

Mr. Behramgore wrote a masterly Introduction to the Pahlavi Texts contained in codex MK copied in 1322 A.D. by the
scribe MehrAwan
KaiKhushru,
edited by Dr. Dastur Jamaspji M. JamaspAsa
in 1913.
Mr. Anklesaria was an active member of the Gatha Society which was founded in 1902. Under the auspices of the
Gatha Society he edited *Dastur Hoshang Memorial Volume* in 1918. He was mainly responsible as one of the editors in
publishing *Dr. Sir J.J. Modi Memorial Volume* and *Mr. Dinshah J. Irani Memorial Volume*. He revived the Gatha
Society in 1931 and remained its President till his death and delivered hundreds of lectures under its auspices. He
prepared word to word English translation of the Gathas with transliteration and prologues. He started writing
grammatical and philological notes, but could not complete them. This work was published by the Rahnumae Mazdayasnan Sabha in 1953. He published a Quarterly magazine in 1903 called "Zarathoshti" in joint editorship with
Dr. Dastur M. N. Dhalla, which continued for 6 years. [p13]
In 1908 Mr. Behramgore wrote and published the Introduction (which is now being republished in this volume) to his
father's facsimile edition of the*Bundahishn*. He also published complete Avesta text of all the Yashts with colations in
1925.
Mr. Anklesaria was a great student of Astronomy and Astrology and thus he took a very keen interest in tbe reform of
Parsi Calendar and wrote learned essays on the subject which were published in the reports of the various Calendar
Reform Committees.
In 1930 Mr. Behramgore was sent to Iran, where he presented a Casket to His Imperial Majesty Shah Reza Pahlavi
from the Parsi community and delivered many lectures on Zoroastrianism. He wrote a learned thesis on "The Gathas
and the Later Avesta." He edited and published in 1933 "Travels in Pahlavi Iran" in Gujarati, jointly with his wife
Meherbanoo who had accompanied him to Iran.
Mr. Anklesaria presented to the K. R. Cama. Oriental Institute his transliteration and translation of the Pahlavi *Vendidad* on the late Mr. K. R. Cama's Birth Centenary in 1931, and this work was published in 1949 by the K.
R. Cama Oriental Institute.
In 1911 along with Professor P. A. Wadia and Dr. Nanabhoy N. Katrak, Mr. Behramgore wrote a rejoinder against
some of the untenable dogmas of Theosophy.
In 1932 he published in Gujarati the *Zarthoshtnameh of Mobed Rustom Peshutan Hamajiar*, written in 1044 A. Y.
(1675 A. D.)
Mr. Anklesaria was the President of the Iranian section of the Eight AllIndia
Oriental Conference held at Mysore in
1935 and read a learned paper on "The Iranian words introduced into Arabic words and the Arabic words taken into
Sanskrit."
Mr. Behramgore was invited to Iran in 1934 to take part in the Millenary Celebration of Firdausi where he read a
learned [p14] paper on "Immortal Firdausi." He published *NirangiPadyab*
in Gujarati in 1939 and the Gathas text in
Gujarati in 1933 (Gatha Society publications No.14 & 7). He took very keen interest in the Society for the

Promotion
of Researches into Zoroastrian Religion and read many learned research papers at its meetings.
Mr. Behramgore Anklesaria took a very leading and formidable part in the Zoroastrian Conferences from 1910 to 1915
and read many illuminating papers for the amelioration of the Parsi Community and the revival of Zoroastrian
Religion.
The late Ervad T. D Anklesaria had rendered yeomen service to the Parsi Community by publishing a book
in Gujarati called *It is enjoined to admit nonZoroastrians into Zoroastrian Religion.* His son Mr. Behramgore
followed in the glorious footsteps of his revered father and staunchly upheld the ideal. He gave a most
learned evidence in the Bomboy High Court in what is known as the "Juddin Case." He was one of the
eleven Ulemas who declared:"
Zoroastrian Religion does not prohibit proselytization, but on the contrary
enjoins conversion of nonZoroastrians."
He staunchly supported this view all throughout his life and was
mainly instrumental in the publication of a memorable book on the Bansda Navjotes.
Mr. Behramgore was a staunch supporter of the Rahnumae Mazdayasnan Sabha, under whose auspices he delivered
several profound and interesting lectures and he was one of its Honorary Members. This distinction was conferred
upon him for his distinguished and meritorious services to Zoroastrian Religion, Literature and Culture. He took part in
all the progressive movements concerning the Parsi Community and the Zoroastrian Religion.
Mr. Behramgore was a very active member of the K. R. Cama Oriental Institute and was its Honorary Secretary for
many years and edited its Journal and other publications. [p15] Mr. Anklesaria was a Freemason and acquired very high
degrees and distinction in the Craft. He delivered many learned discourses on spiritual mysticism of the ancient world
and the influence of Zoroastrianism on various other world movements including Freemasonry.
Mr. B. T. Anklesaria was a profound scholar of the Avesta, Pahlavi, Pazand, Persian and allied Oriental languages,
literature, and culture. He edited and published many Pahlavi Texts for the first time and translated them. He had read
the entire Pahlavi literature over and over again, from cover to cover from the unique Mss. he possessed. Life is too
short to communicate all that is in the mind and heart of such a thorough and painstaking scholar. He worked day and
night on several works at the same time, only a few of which he completed and published in his lifetime and many
remained incomplete and unpublished due to want of Introductions, which he yearned to write. The enormity of his
labours and learning will be measured from the following works which were in his hands and which remained
unpublished:1.
Rivayati
Hemiti
Ashavahishtan transliterated text and English translation was complete and was even printed,
for want of Introduction the work was not published.
2. *Revayati*
Atar Frenbag Farkhozatan and Revayati
Fra Saroshi
Varhran.

3. *Zandi*
Vohuman Yasna and two Pahlavi fragments were complete in print in 1919, but due to lack of Introductions they were not published.
4. *Zandakasih*,
transliteration and translation was completed before 1935 but awaited publication for want of an Introduction, which is now being published in this volume.
5. *Vichitakihai*
Zatsparam was printed and almost complete with Introduction, but he began writing a concordance since 1943 [p16] and thus this work remained unpublished. It now seems that the translation and introduction of
this work are irretrievably lost.
Mr. B. T. Anklesaria worked on the *Chronology, Geneology, and History of the Parsis*; on *Cuneiform and Hajiabad*
Inscriptions; on *Pahlavi Inscriptions;*on the *Crosses in South India;* on the *Age of Zarathushtra; Ethics of Ancient*
Iran; Zarathushtra the Founder of Monotheism; Woman and her exalted position in home and society from Avesta and
Pahlavi Sources; on *Asterisms in Iranian Literature;* on *Khaetvadath;* on *Ereksh, the Archer in the Sky;* on*Azi*
Dahaka's Astronomical Observatory; on *Datastani*
Dinik and on many other varied Iranian subjects, all of which are
not possible to mention in this short lifesketch.
It is the good fortune of only a very few scholars to be a success in the publication of oriental works. It was fortunate
that there was the family press through which both the father and the son were able to publish many Avesta and
Pahlavi texts, many other useful publications and a treasure of Pahlavi works. The labour and cost involved were too
great for an individual to shoulder, but Mr. Anklesaria like a true missionary and a devoted servant of his Holy Prophet
Zarathushtra and Zoroastrian Religion and literature bore the brunt and toiled and suffered and died in the harness on
25th November 1944. He will be remembered for his great and noble character and he will ever be enshrined in his life
work, which he has left behind, some saved, some destroyed. It is our fervent wish that all the scattered works of Mr.
Behramgore can be brought together and many of his unpublished works may see the light of publication soon. May
his holy Fravashi rejoice in his own good deeds and may he reap reward in Garothman of his pure, noble and industrious life devoted in the Holy Cause.
10th October 1956
Bombay Dastur Framroze Ardeshir Bode
Honorary Secretary.
[i1]

INTRODUCTION

The Trustees of the Funds and Properties of the Parsi Punchayet had, at the recommendation of the Victoria Jubilee Pahlavi Text Fund, arranged for the publication of a facsimile of the Iranian Bundahishn MS. TD2, belonging to my father, in 1900. My father could not finish the work before his death, which took place on the 19th October 1903. It thus fell to my lot to watch the progress of the last sheets of the facsimile, to prepare the notes on the variants of DH, and to write this Introduction.
NOTES:
None can have greater reason than myself to regret that my father was not spared to write the Introduction to his MSS. himself. During the last six months of his life he was anxious that the*Bundahishn* should come out during his own lifetime and that of the late Dr. West, for whom he had very great esteem; but circumstances willed it otherwise. As his son and pupil I sat at his feet for eleven years, reading and working with him upon, his unique Iranian MSS., and those

who knew him did not exaggerate when they said that he carried in his bosom untold wealth of Iranian lore without having had opportunities to unfold it to his contemporaries. As circumstances prevent me from writing a long Introduction, I shall content myself with touching only on the salient features of the Iranian MSS. of the *Bundahishn*. I regret that there should have been unavoidable delay in the publication of this work, and dedicate these few pages of Introduction to the memory of my revered father and instructor to whom I owe my all.

DESCRIPTION OF THE MSS.

Three codices of the Iranian *Bundahishn* are at present extant: TD1, DH, and TD2.

TD1

The codex TD1 was brought from Yazd to Bombay, about 38 years ago, by the late Mobad Khudabakhsh Farud Abadan for my father Ervad Tahmuras, along with the Dadestan MS., both written by Gopatsha Rustahm Bundar. It is a MS. 9 1/4" X 7," [i2] containing two recent folios at the commencement, written on Europeanmade paper, replaced instead of the first missing folio, 101 original folios, numbered from 2 to 102, written on Iranian paper, and one loose folio at the end, undoubtedly written at a later date on Iranian paper. Of the first two later folios, fol. la is left blank, fols. 1b and 2a are written 15 lines to the page, and fol. 2b has only seven lines written over it, the remaining half being left blank. The original fols. 2102 are written 17 lines to the page. The upper portions of the first 52 folios have changed their colour owing to damp, but the handwriting has not faded. The final loose folio contains the last five lines of the text written later on by Dastur Rustahmi Gushtasp Ertashir1, a note of five lines made by him as regards the writer of the MS. and another note of about six lines added by Dastur Jemshit Dastobar Jamatsp Dastur Hakim.2 Dastur Rustahmi Gushtasp Ertashir notes:

1. The writer of a similar note of approval on the unique Pahlavi*Denkard* of the Mulla firuz Kitabkhanah.

2. Son of the wellknown Jamasp Hakim, better known ae Jamasp Vilayeti, who had come over to Bombay about 189 year ago, and whose advent had become instrumental in raising the Kadimi faction amongst the Parsis.

"I, servant of the Faith, Dastur Rustahmi Gushtasp Ertashir, saw this book which is written by Gopatsha Rustahm Bundar. I liked it, I put it in order, so that any who may read it may pray for the immortality of his soul. May it be so!"

Dastur Jemshit Dastobar Jamasp Dastur Hakim notes:

"I, servant of the Faith, Dastur Jemshit Dastobar Jamasp Dastur Hakim, saw this book which is written by Gopatsha Rustahm Bundar. I read it, I liked it; on the day Amurdat, month Ardawahisht, year 1113 after the Emperor Yazdegird."

From these two notes we find that Gopatsha Rustahm Bundar, the writer of my father's MS. of the *Dadestan* [i3] wrote this codex. The date of the codex cannot be ascertained, as Gopatsha's own colophon is missing; and he has not given any date in his colophon of the Second Book of*Zadspram* contained in my father's *Dadestan* MS., written on fol. 282b, ll. 1617 and fol. 283a, ll. 14.

The colophon runs thus:

"Completed with rejoicings and delight and gladness. I, servant of the Faith, Gopatsha Rustom Bandar Malkamartan, wrote and left it. I wrote it in the

auspicious land of Germân; I wrote it for the appropriation of my child Faritun.[3]May it be useful as long as religion exists! May it be according to the desire of God!"

3. Faritun is the nephew of Gopatsha, son of the latter's brother Vaharom, see below, p x, Col. II, l. 5.

As will appear from a description of the other two MSS., the codex TD[1] is the oldest existing MS. of the great *Bundahishn*, and it is possible that it was written about A.Y. 900[4]. The writer of it seems to have been a hasty scribe, but the handwriting is clear and legible. I should consider it an almost perfect copy but for the loss of the first and the final original folios. Its edges are torn and worn out, but the text is intact.

4. See S.B.E. Series, Vol. V., Int. p. xxxiii.

DH

The codex DH is at present in the library of the late Shamshul' Ulama Dastur Dt. Hoshangji Jamaspji. It was kindly lent by him to the Trustees of the Parsi Punchayet for collation. It must have at one time belonged to Mr. Manockjee Sorabjee Ashburner, whose seal is found impressed on some of the folios of the MS.[5] It is a MS. 9 3/8". x 7", written 21 lines to the page, of which 137 folios are found. The first 159 folios are missing. Fol. 160 to fol. 230b, l. 12 contain the *Bundahishn.* Of these folios, fols. 192199, and 202209 in all 16 folios are missing.

Fol. 230a, l. 13 to 230b, l. 12 contains the following long colophon:[6]

5. The notes on the variants to be found in this MS. are given by me, and they are attached to the commencement of the Facsimile.

6. See Dastur Hoshangji's *Vendidad*, Vol. I., Int. pp. xxivxxxi.

[i4]

* * Written and blotted with the finger.

"Completed with rejoicings and delight and gladness on the day Dadu[7], month Hordad, year 946, twenty years after the Emperor Yazdegird. 7. Dae or Din?

"I, servant of the Faith, Marzpan Faritun Vaharom Rutastam Bundar Malkamart& n Dinayibar, wrote from the copy of Erdashir Vaharamshat Rustem Vaharamsha; he wrote from the copy of Spendyat Mazdinkhvast of Zadpram, descended from a priestly family and of immortal soul; may their holy souls abide in paradise! May it be so! I wrote it and left it. May he (?) use it for a hundred and fifty years with devotion, goodness and faithfulness! May he entrust it, after a hundred and fifty years, to intelligent, faithful children. May he live on earth according to the desires of his material existence, in the spiritual world according to the desires of the soul. Of those who may read it or learn if, of him who may have taken or might take a copy of it, of the readers who might thus become ennobled and liberalhearted, I pray that they may consider me worthy of prayer for forgiveness, after my passing away. I, who have written it, have written it for my own possession and for my children; may they use it for a hundred and fifty years just as I mentioned above.

[i5]

"(Avesta): 'There is one path which is of piety, all others are no paths':

"There is one path of piety, all others are no paths (arâs)."

"Aerpat Erdashir Vaharammalka

Rustahm Vaharommalka
completed this in the
city of Kerman, which they call Patashkhvargar in the religious texts. He wrote the
Nask, "Jamaspa admonished unto Vishtasp'."
From this lengthy colophon we see that the codex is 320 years old; it was written in Kerman by Marzpan Faritun, the grandson of Vaharom, brother of Gopatsha the writer of TD1, from a copy of Erdashir Vaharamsha, the original of whose copy was written by a grandson of Zadspram named Spendyat. If this Zadspram be the author of the Pahlavi Zartoshtnamak
and other works,
who flourished two centuries and a half after Yazdegird, this MS. claims its descent from an original which is at least 650 years older than itself.
Fols. 230 b, l. 13 to 241 a, l. 3 contain the *Zandi Vohuman Yasht*. A facsimile of these folios
was published by NayebDastur
(now Sardar Dastur) Kekobad Aderbad in 1899 A. D.
Fols. 241 a, l. 4 to 241 b, l. 8 contain a short fragment as regards Ahriman's utterance to the Daevas every night.
Fol. 241 b, ll. 913,
contains the following colophon without date:
"I, servant of the Faith, Marzpan Faritun Vaharam wrote this from the copy Aerpat
Ardashir Vaharammalka
Rustahm Vaharamshat wrote in the land and city of
Kerman. I also wrote in the city of Kerman. May it serve a good end! May it be so!
May it be even the more so! May the glory of the holy and good Mazdaworshipping
religion be triumphant! May it be according to the desire of God and
the Archangels!
"(Avesta): 'Piety is the best good.'
"Piety is excellent wealth."
Folios 242249
are missing.
[i6] Fol. 250a commences in the middle of *Denkard* Book III, Chapter 417, with the words 'î chîhar baên gêtâ ahvân.'8 Ch. 418 is omitted.

8. See Dastur Peshotanji's*Denkard*, Vol. IX., p. 444, l. 18.

Fol. 250a, l. 6 commences with Ch. 419, which ends at Fol. 251b, l. 5.9 9. *Ibid* pp. 446449.
It is followed by "the Explanation of the Book *Denkard*," which ends at fol. 252b, l. 6.10 10. *Ibid* pp. 450452.
After a blank of two lines *Denkard* Book V commences, which ends at Fol. 268b, l. 6.11 11. *Ibid* pp. 476500;*Denkard* Vol. X edited by Shamshul` Ulama Dastur Darabji Peshotanji Sanjana, B.A., pp. 126.
After a blank of four lines commences *Denkard* Book IX, which breaks off at Fol. 320 coming to the end of Ch. 60 of the book.s12 12. See S.B.E., Vol. XXXVII, pp. 172366.
TD2
The codex TD2, the facsimile of the first 122 folios of which, containing the *Bundahishn*, is photozincographed,
was brought from Yazd to Bombay by Dastur Tirandaz for my father. In
Persia it was in the possession of the late Dastur Sheheriar Namdar. It is a MS. 9 1/2" X 7 1/2", written 15 lines to the page. The first folio is missing. It was possibly left blank by the writer; so also is fol. 2a on which more recent owners have written lines of Persian poetry. Fol. 2b commences with the *Bundahishn*. The numbers of the first 16 folios are torn off, the upper margins being worn out. The *Bundahishn* ends at fol. 122a.
Fol. 122a, ll. 814,
contains this short colophon at the end of the *Bundahishn*:"
Completed with rejoicings and delight and gladness, on the day Ashtad and month

Tir, year 975, twenty years after Yazdegird, king of kings. I, servant of the Faith,
Faritun Marzpan Faritun Yaharomi
Rustom Bundar Malkamartan
Dinayibar
wrote this and left it for the possession and eternal suceess of Rutastahm Farkhozat
Yeztayibari
Vizan."
The lastmentioned
Rutastahm may have been the nephew of Dastobari
Vizani
Yeztayibari
Vizan, who helped Shatriyar Erteshiri
Airij, the
writer of the *AvestaPahlavi*
*Vendidad*13,
and of the *Denkard* MS., in 855 A.Y., with
a loan of his MS. He may also have been the
nephew of Aturgoshosp
Yeztayibar
Vizan for whom the abovenamed Shatriyar copied
the*AvestaPahlavi*
Vendidad, which
Marzpan Faritun [i7] copied, from
his greatgrandfather
Vizan Vaharamsha Vizan's copy.14

13. See Dastur
Hoshangji's*Vendidad,* Vol.
I. Int., p. xxv.

14. See Dastur
Hoshangji's*Vendidad,* Vol.
I. Int., p. xxvii; below p.
XV.

Fol. 122b contains a few lines of Persian poetry with the name of Namdar Kaekhusru, Dastur Sheheriar's father,152 written in Sarvi characters.

15. See above p. XII, Col.
I.

Fol. 123a commences with "Several Questions asked of the Saint Hemiti
Ashavaheshtan
by
Aturgoshaspi
MitrAtashi
Aturgoshosp." There are in all 43 questions with their answers and
they extend to fol. 163a, l. 10.

From fol. 163a, l. 10, commences another series of questions asked of Aturfarobagi Farkhozatan, leader of the faithful. The questions end at fol. 203a, l. 15. They are in all 147 with answers.

Fols. 203a, l. 15206a,
l. 5, contain "Five Questions asked of FarbagSaroshi
Vaharam,16 one
of which it is not proper to write." As the heading indicates, only four questions are given with their answers. A short note of five lines gives the date of the composition: "In this manner
FarbagSaroshi
Vaharom decided these several *questions* in the Parsi year 357, 20 years after
Yazdegird, king of kings, descendant of Khosraw, king of kings, son of Auhrmazd."

16. See*Facsimile*, p. 238.

Fols. 206a, l. 10212a,
l. 8 contain twentyeight
questions asked of the Magupatanmagupat
(Farbag Saroshi

Vaharom?) by Aerpat Spendyati
FarkhoBurzin
in the same year.
Fols. 212a, l. 9213b,
l. 4, contain a description of the system of purifying the limbs during the
'Barashnom' with a note of 3 lines stating: "This is what Aerpat Shamartan[17] said, and it ought
to be done in this manner, and Bakhtafrit[18]
and Zartosht[19] of great hopefulness and MitrAtashi
Aturgoshosp[20]
used to do the same; may their souls be immortal!
17. Is he Gopatsha's greatgrandfather?
See above p.
IX, Col, I, l. 18.
18. See Dastur
Jamaspji's*PahlaviTexts*,
p.
81; also see below p. XIV,
Col. II, l. 23.
19. Son of Aturbad
Mahraspandan?
20. See above, Col. I, ll.
1112.
Fols. 213b, l. 9218a,
contain a small text of admonitions similar to what we find in the sixth
book of the Denkard.
Fol. 218b, commences with the commentaries of the Fragards of Javitshedadat
named
"Vajirihai
Dini
shapiri
Mazdayastan," which extend to fol. 354a, l. 2. These commentaries
contain most of the [i8] *Avesta* "Tahmuras Fragments" named after my father, given by
Professor Darmesteter in *Le Zend Avesta* Vol. III., and in the *Sacred Books of the East* Series,
Vol. IV. (2nd Edition).
This text is followed by a long colophon of 23 lines, which runs as follows:"
I wrote these 'Decisions of the Mazdaworshipping
Religion', according to the will
of God, from a manuscript volume of him who serves God, who is much blessed
with intelligence, a great increaser of glory, of very famous name, a I great believer
in religion, my father, servant of the Faith, Marzpan Farituni
Vaharom Rustam
Bundar Shamartan.
He wrote from the copy of the Leader of the holy religion, of
happy soul, Gopatshai
Rustom Bundar; and he wrote from the copy of Kaekhusrov
SiyavakhshiI
Shatriyari
Bakhtafriti
Shatriyar of immortal soul and good name.
They are the copyists; may their souls individually attain to the best existence, the
shining Garothman of eternal happiness.
"May I, Faritun Marzpan Faritun, who wrote the copy, have a good name on earth;
and may I have immortality of the soul in the [i9] spiritual existence! And may the
faithful believers in religion be cosharers
in my good deeds, and may I be worthy
of being a cosharer
in their good deeds! With the help of Ohrmazd and the
Archangels, the Farohars of the righteous and the righteous Farohars, may I be a
cosharer

also in the reward of good deeds and in the righteousness of the good
believers on the seven kingdoms of the earth!
"I wrote it and left it on the day Frawardin, month Aban, Parsi year 978, twenty
years after Yazdegird, king of kings, son of Shatriyar, descendant of Khusrob, king
of kings, son of Auhrmazd.
"I wrote and left it forth for the possession and eternal success of Rustomi
Farkhozati
Yeztyari
Yizan; may he use it with righteousness for a hundred and fifty
years! May it be according to the will of God!"
From this lengthy colophon it can I be seen that this part of the codex, containing the 'Vajiriha,' supposed to be uuique, is descended from the copies of Gopatsha and Marzpan, the writers of TD1 and DH, the former of whom wrote from a copy of Kaehusrov Siyayakhsh. As to the existence of these originals nothing is known.
Fols. 354b, 1. ll 359a,
l. 2. contain the Avesta "Afrini
Zartosht" with its Pahlavi translation.
From fol. 357 to the end the margins of the MS. are torn, and someone has made attempts to restore the missing words on patches of paper applied to the margins.
Fol. 359a, l. 3 commences with the PahlaviPazend
Glossary. Thirteen original folios 360372
still survive, carefully patched up with paper with the missing words and lines written on them. Seven recent folios, written on the same quality of paper as that of the patches, by the scribe who has repaired the MS., are appended, possibly copied from the original MS., and thus the MS. breaks off abruptly.
From the dates given in the two colophons of the MS., it can be seen that the scribe has taken more than three years to complete his copy.
From the above description of the three codices TD1, DH, and TD2, it can be seen that they are written by three descendants of the Bundar family: Gopatsha, Marzpan and Faritun; Gopatsha being the granduncle
of Marzpan and Faritun being [i10] Marzpan's son. The dates of the two
latter, father and son, are 948 and 975978
A.Y. It is possible, therefore, that Gopatsha wrote
his*Bundahishn* and other texts during 880900
A.Y.
K43
Dr. F. C. Andreas published an old fragment of the *Bundahishn* appended to his facsimile of the*Mainyoi*
Khard [*Menogi*
Khrad] in 1882. The fragment contains fols. 130131
of the
Kopenhagen MS. K43, presumably the last two folios of a codex containing the great*Bundahishn*. The first sixteen lines contain the text of the last chapter exactly agreeing with the text of TD1, from the words 'Sâhm baên zak' up to the end of the chapter. This is followed by a colophon of 18 lines which states:
"Completed with rejoicings and delight and gladness, on the day Tir and the month Adar, and the Parsi year 936, *twenty* years after His Majesty Yazdegird, king of kings, son of Shatrayibar.
I, MitrAwan
Anushakruban
Rustahm wrote this
volume of many details, with careful observation. I have written it for my own possession, and I left it. May he use it with devotion, goodness and faithfulness for a hundred and fifty years! and may he entrust it after a hundred and fifty years to pious descendants with innate wisdom! May he live on earth according to the desires of his material existence, in the spiritual existence, according to the desires of the soul! May be who reads and learns it and makes a copy of it, pray for the

good name and pious soul of myself and of Gadmanpiruz
(A)spandar Khurpiruz
for whom I copied! Hence may they be famous on earth during their material
existence and may their souls be righteous in the spiritual existence."
From MitrAwan's
colophon appended to the *Menogi*
Khrad, we learn that he has copied the
text from the copy of Dastobar Gadman piruz Aspandari
Gadmanpiruz,
who copied from
Dastobar Yeztayibar
Vizani
Khusruisha'p copy, who again copied from the original of Mahvindati
Naremahan. This Mahvindati
Naremahan may be the same as Mahvindati
Naremahani
Vaharim MitrAwan,
who completed the *Denkard* MS. on the day Dae [Day], of
the month Tir in 369 A. Y. The Dastobar Yeztayibari
Vizani
Khusruisha (?) may be the
father of Dastobar Vizani
Yeztayibari
Vizan, who helped Shatriyar, the [i11] writer of
the*Denkard* in 855 A. Y. He may, therefore, have flourished in the early part of the ninth
century after Yazdegird. If MitrAwan's
source of the *Bundahishn* be as welldescended,
the
loss of his MS. should be considered a great desideratum.
From the brief descriptions of TD1, DH, TD2, and K43 given above, it can be seen that seven
reputed scribes are said to have copied the *Bundahishn*: 1) Spendyat Mazdkhvast
of Zadspram,
2) Erdashir Vaharamshat Rustem Vaharamsha, 3) Gadmanpiruz
Aspandari
Gadmanpiruz,
4)
Gopatsha Rustahm Bundar, 5) MitrAwan
Anushakruban
Rustahm Shatriyar, 6) Marzpan
Faritun, and 7) Faritun Marzpan. The copies of the first three scribes seem to be irretrievably
lost; if Spendyat were the grandson of Zadsprami
Goshnjam,
he is a cousin of Frobagi
Datakihi
Ashavaheshti
Goshnjam21,
the compiler of the socalled
Bundahishn, and his must
be one of the earliest and most reliable copies written very near the commencement of the
fourth century A.Y. We do not know from which MS. Gopatsha prepared his copy. Faritun
Marzpan, too, does not mention in his colophon appended to the *Bundahishn*, which original he
selected for his copy. But Marzpan Faritun informs us of the original he used being written by
one Ertashir Vaharamshat. It would be impossible to take into account the fragment of two
folios of text surviving in K43.

21. See*Facsimile*, p. 237, l.
15 sq.

We may, therefore, make an attempt at discussing the relative values of the three copies of

Gopatsha, Marzpan, and Faritun. But for slight variations here and there in the text, repetitions, and omissions by mistake, all the three agree in the main, and seem to be derived from similar originals. Gopatsha is a very hasty scribe, a neat, legible and wellinformed writer. Marzpan is more painstaking and accurate and as neat and legible as his granduncle, but the penmanship of the youngest writer of the MS., Faritun, is fascinating and his copy supersedes both the older copies, those of his father and greatgranduncle. He has not wasted his three years in vain over the preparation of his copy. All the three copies, therefore, should be indispensable to the future editor and translator of the text.

It would be interesting to note the work done by the three scribes. [i12] Gopatsha had copied the*Bundahishn*, and, the *Dadestan* codex TD, called TK by Dr. West[22] of which fols. 71213, 222297 are surviving, containing a Pahlavi Rivayat, (fols. 7184), the *Dadestan* (84197), certain miscellaneous texts (197201), the *Epistles of Manuschihar* (201213, 222236), the*Selections of Zadspram* and other fragmentary texts (236297). He had,also copied the 'Vajirihai Dini Mazdayastan' as Faritun Marzpan mentions in his colophon, and it is not known whether his copy exists. The entire remnant of his writings, so far as we at present know, are preserved in my father's library.

22. See S.B.E. Series, Vol. XVIII, Int., p. XVI. sq.

Marzpan's existing copies are more voluminous. Besides the texts contained in DH he wrote the codex BK[23] in 941 A.Y., containing all the texts found in the TD *Dadestan* codex, at present in the library of the late Dastur Jamshedji Peshutanji of Valsar , and IM, the Iranian MS. of the*Vendidad* belonging to the late Dastur Hoshangji Jamaspji.

23. See S.B.E. Series, Vol. XVIII, Int., p. xv. sq. There is no doubt that BK is written by Marzpan. The handwriting is the same in the MSS. IM, BK, and DH, all three of which I have carefully noticed. I cannot say who wrote K[35], which Dr. West supposes to have been written by Marzpan, as I have not seen the MS.

All these MSS. belonged at one time to the late Manakji Sohrabji Kavusji Ashburner to whom they seem to have been presented by a Persian Zoroastrian named Sayavakhsh Aurmazdyar Sayavakhsh Rustam Aurmazdyar in about 1853 A.D.[24] Marzpan's copy of "Vajirihai Dini Mazdayastan" referred to by his son Faritun in his colophon, does not seem to be existing.

24. See Dastur Hoshangji's*Vendidad* Int. p. XXIV.

No other MSS., besides the unique codex TD[2], are up to now known to have been written by Faritun Marzpan. But some interesting statements are to be found of him in a unique MS. of the*Vishtasp Yasht Sadah* in the possession of Ervad Manakji Rustamji Unvala of Bombay. This MS. was at one time in the library of the late Manakji Sohrabji Kavusji Ashburner. We see from the colophon that it was written by Manushchihar Erteshiri Vaharum Spendyat Erteshir for Faritun Marzpan, and finished on the day Vohuman, of the month Hordad in the year 996 A.Y.

At the end of the colophon, there are two folios; on the first folio in mixed Pazand and Pahlavi handwriting we find the statement of the codex being sent [i13] by Faritun Marzpan to the Dasturs, Mobads, and the faithful of Hendustan, and on the second folio we find an interesting letter in NeoPersian,
written by Faritun Marzpan to the Dasturs, Mobads and leaders of the
faithful in Hendustan, referring also to the advent of Bahman Asfandyar25 to Persia. The whole statement is enough to prove that Faritun Marzpan was the leader of the faithful of Persia of his time.

25. See Khan Bahadur
Bahmanji Behramji
Patel's *Parsi Prakash*, p.
13.

CONTENTS OF THE GREAT BUNDAHISHN

THESE Iranian MSS. contain a text much more extensive than the Indian MSS. of the *Bundahishn*. Dr. West gave a rough estimate of their contents in the *Sacred Books of the East* Series, Vol. V26, from information supplied by my father from his MS. TD1in December 1877 and October 1878.

26. Int. pp. xxxvxxxvii.

The text commences with a preface, written in imperfect Pahlavi, possibly added by a later editor, which says:

"0. Rejoicings unto the bright, glorious, allknowing
Creator
Ohrmazd, who is wise, who is capable, who is the greatest of all
invisible sacred beings and of all earthly sacred beings with
good
thought, good word, good deed, in meditation, utterance and action.

"1. With a happy and very auspicious lot I shall write the manuscript of the*Bundahishn*, at the lucky constellation 'tanî', during the archpriestship of the friend of God, of entire wisdom, the practiser of piety, the friend of good deeds, the recogniser of God, the spiritual seer liked by the good, the archpriest of the good religion of Mazdaworshippers, Spenddat
Mahvindat Rustom Shatrihar of immortal
soul.

"2. From the coming of the Tajiks {Arabs} to the Iranshahr and the propagation of their heterodoxy {Islam} and illwill,
orthodoxy has
vanished from the Kayans, and respect for the Kayans from the upholders of the religion; deep utterances (milayaihai
zopr), the
reasons of things, the true reason of meditation, action and utterance, these have vanished from the memory and knowledge of the multitude.

"3. On account of evil times, he, too, who is of the noble family of Kayans, and the Kayan upholders of religion have turned to the mercy [i14] (*Arabic* 'rahm') and the path of those heterodox, and for the sake of respect, they have defiled the word, dress, worship, and practices of the faithful with blemishes.

"4. He, also, whose wish was to learn this knowledge and secret, was not able to obtain it, as he should from various places, in spite of all his troubles and pains and difficulties."

It can be seen that this preface is added by an editor of the postMuhammadan period. He possibly refers in § 3 to the tradition as regards the conversion of some members of the family of Yazdegird, and that of many noble families who changed their faith in order to preserve their social distinctions. The spelling used in this preface is perfectly modern. In TD1 it is added by a later hand on recent folios, but in DH and TD2 it is written by the authors of the codices themselves. It could not therefore have been written later than 1500 A.D.

This preface occupies twentyone lines and a half of TD2, immediately after which follows a summary title of the work occupying about four lines and a half, which runs thus:

"The knowledge of the commentary: first, as regards the original creation of Ohrmazd and the opposition of the evil spirit; then, as regards the nature of the earthly creatures from the original creation till the end, as is manifest from the religion of Mazdaworshippers; then, as regards the possession held from the Kayans; with explanation, whereabouts and nature."

From this title it seems that the author himself names the work 'Zandakasih,' "Knowledge of the Commentary," of which the *Bundahishn*, socalled, forms only one part; and the subjects treated of are divided under three heads:

1. the creation of Ohrmazd and the countercreation of the evil spirit,
2. the nature of the earthly creatures,
3. the Kayan dominion.

The work seems to have been divided into thirtysix chapters by the original author of the work, notes and appendices being added to nine of them. Of these Chapters IVII may be classed under the first head: the creation of Ohrmazd and the countercreation of the evil spirit; Chs. VIIIXXIV, XXVIIIXXIX treat of the subject matter of the second head: the nature of the earthly creatures; Chs. XXXIXXXIII [i15] and XXXV can be included in the third head: the Kayan dominion. It is difficult to class the rest of the chapters under any of the three categories dealing as they do with 'the religious year' (XXV), 'the exploits of the spiritual angels' (XXVI), 'the evil doing of Ahriman and the Daevas' (XXVII), 'the Chinwad bridge' (XXX), 'Resurrection and the final material existence' (XXXIV), and 'the year computation of the Arabs' (XXXVI). It is possible that some or all of them were afterthoughts of the compiler or inserted by some persons later on in the work. Excepting the last, the other five chapters may be said to have some connection with the first head.

I.

The first chapter seems to contain introductory matter. It commences abruptly, without any such heading as we invariably find at the top of all other chapters of the book. On fol. 4a, l. 2, we have by way of subheading: 'I mention the creation of the creatures first in a spiritual state, then in a material state.' Again on fol. 10a, l. 13 there occurs another subheading: 'As regards the creation of the creatures in a material state.' The chapter commences from TD2, fol. 3a, l. 11, w. 8, and extends to fol. 14b, l. 5. The following would be a rough summary of its contents. It treats of the eternal existence of Ohrmazd during infinite time, aloft in the light, the existence of Ahriman in the abysmal station in darkness, the void betwixt Ohrmazd and Ahriman, the relative finiteness and infinity of light and darkness, the knowledge of Ohrmazd as regards the existence of the evil spirit and his wicked intentions; His creation of the spiritual creatures; the ignorance of the evil spirit as regards the existence of Ohrmazd, his advent to the starry luminaries, his onset, defeat, and return to the abyss; his countercreation; Ohrmazd's offer of peace to the evil spirit, and the evil spirit declining the offer. Ohrmazd appoints a period of contest with the evil spirit; the evil spirit conforms to it. Ohrmazd chants the *ahunwar*, reveals to the adversary

His own final victory, the adversary's impotence, the perishability of the demons, the resurrection, the final existence, and the unopposed condition of His creatures. Seeing all this, the evil spirit reverts to the abyss where he lies for three millenniums in a stupor. In the meanwhile[i16] while Ohrmazd creates infinite time, out of infinite time finite time, out of finite time "impassability," out of impassability undisturbed progress, out of undisturbed progress intransformability, and out of intransformability the earthly creatures. He creates the earthly creatures out of His own essence, in the shape of shining white fire. He creates the body of the good wind, with whose help He creates the creatures. The evil spirit procreates his own creatures from material darkness. He produced infinite darkness out of material darkness, untruthful utterance out of infinite darkness. Ohrmazd creates truthful utterance out of material light. His own beneficence and the production of the creatures became manifest owing to truthful utterance. He created the *âsrôk* personale out of infinite light. Ahunwar springs out of the *âsrôk*personale. Out of the Ahunwar came forth the spiritual year, which is now half light, half dark owing to the intermingling of evil. Ohrmazd comes to the finite archangels when they are created. He first creates the seven archangels, the seventh is He Ohrmazd himself, eighth truthful utterance, ninth Sraosha the righteous, tenth the
beneficent *mansar* [Manthra], eleventh Neryosang, twelfth the lofty Rat Ratwok Berzet, thirteenth Rashn the true, fourteenth Mihr of wide pastures, fifteenth the good Asishwang, sixteenth Parand, seventeenth Khveb, eighteenth Wind, nineteenth Lawfulness, twentieth beneficent Peacefulness. Of earthly creatures He creates first the sky, second the water, third the earth, fourth vegetation, fifth animals, sixth the man, and the seventh is He Ohrmazd himself. The evil spirit for opposition first creates Akoman, Andar, Saval, Nahighas;
Taromat, Tarich, Zairich and then other daevas;
the seventh is he, the evil spirit himself. Ohrmazd creates the six creations during the six periods of the year the
Gahambar. The six periods of the
year explained. The five gasanik periods. The names of the thirty days.
From this rough summary of the contents it will be seen that this is an introductory chapter giving as it were a faithful substance of the whole portion of the book dealing with the first category, the genesis. After a close study of the language, it appears that the text has been prepared from a Pahlavi translation with commentary [i17] of some *Avesta* work, such as the *Damdat Nask*, now missing, in the same way as the *Zandi*
Vohuman
Yasht, and that its correct name, as given by the author himself, is "'Zandakasih."
II.
The second chapter, entitled "As regards the Creation of the Luminaries" commences with fol. 14b, l. 5, w. 8, and ends at fol. 17a, l. 10, w. 6.
III.
"As regards the Reason of producing the Creatures for contending." Fol. 17a, l. 10, w. 7 fol.
21b, l. 11.
IV.
"The Rush of the Adversary onto the Creatures." Fol. 21b, l. 12 fol.
25a, l.
2.
(A) An Appendix commencing with the word: "This, too, is said that when the solecreated
'gao' passed away, it fell towards the right
hand." Fol. 25a, l. 3 fol.
25b, l. 6, w. 2.

V.
"As regards the opposition of the two spirits, that is, in what manner they came spiritually for opposition, the archdemons against the spiritual angels." Fol. 25b, l. 6, w.3, fol. 27a, l. 15, w. 6.
A. "As regards the horoscope of the world." Fol. 27a, l. 15, w. 7 fol. 29b, l. 3, w, 5.
B. An Appendix commencing with the words: "The Mount Alburz is in the middle of the world." Fol. 290, l. 3, w. 6 fol. 32a, l. 7, w. 1.
VI.
"As regards the contention of the material creations against the evil spirit." Fol. 32a, l. 7, w. 2 fol. 37b, l. 11.
A. "The first battle the spirit of the sky waged with the evil spirit." Up to fol. 32b, l. 10, w. 2.
B. "The second battle the water waged." Up to fol. 34b, l. 12, w. 2.
C. "The third battle the earth waged." Up to fol. 35b, l. 1, w. 6.
D. "The fourth battle vegetation waged." Up to fol. 35b, l, 15.
E. "The fifth battle the solecreated 'gao' waged." Up to fol. 36a, l. 12.
F. "The sixth battle Gayomard waged." Up to fol. 37a, l. 6, w. 3.
G. "The seventh battle the fire waged." Up to fol. 37d, l. 12. w. 2.
H. "The eighth battle the stars waged." Up to fol. 37b, l. 1, w. 2.
I. "The ninth battle the spiritual angels waged." Up to fol. 37b, l. 4, w. 5.
J. "The tenth, the stars adopted aloofness." Up to fol. 37b, l. 11.
VII.
"As regards the essence of [i18] those creations." Fol. 37b, l. 12 fol. 39a, l. 9, w. 5.
VIII.
"As regards the whereabouts of the lands." Fol. 39a, l. 9, w. 6 fol. 40a, l. 6, w. 3.
IX.
As regards the whereabouts of the mountains." Fol. 40a, l. 6, w. 4 fol. 42b, l. 9, w. 2.
X.
"As regards the whereabouts of the seas." Fol. 42b, l. 9, w. 3 fol. 44a, l. 9.
XI.
"As regards the whereabouts of the rivers." Fol. 44a, l. 10 fol. 45a, l. 10, w. 1.
A. "As regards the particular rivers." Fol. 45a, l. 10, w. 2 fol. 46b, l. 11.
B. "The seventeen species of water mentioned in religion." Fol. 46b, l. 12 fol. 47a, l. 13, w. 4.
C. "The discontent of the rivers Marvrut and Hetaumand" etc. Fol. 47 a, l. 13, w. 5 fol.

47b, l. 11.
XII.
"As regards the whereabouts of the lakes." Fol. 47b, l. 12 fol.
48b, l. 7.
XIII.
"As regards the whereabouts of the five classes of animals." Fol. 48b, l. 8 fol.
52a, l. 2.
XIV.
"As regards the whereabouts of mankind." Fol. 52a, l. 3 fol.
55b, l. 14, w.
2.
A. "As regards the whereabouts of womankind." Fol. 55b, 1. 14, w. 3
fol.
56a l. 8, w. 5.
B. An Appendix commencing with the words: "This, too, is said that
Jamshed, when the glory departed from him." Fol. 56a, l. 8, w. 6 fol.
56b, l. 3, w. 2.
XV.
"As regards the whereabouts of births from every species." Fol. 56b, l. 3, w.
3, fol.
58a, l. 14, w. 8.
A. An Appendix commencing with the words: "These four things too,
are called male and four female." Fol. 58a, l. 14, w. 9 fol.
59b, l. 2;
w. 5.
XVI.
"As regards the whereabouts of the plants." Fol. 59b l. 2, w. 6 fol.
61b, l.
5, w. 1.
A. Flowers dedicated to the Archangels. Fol. 61b, l. 5, w. 2 62a,
l. 3,
w. 1.
XVII.
"As regards the chieftainship of men, animals and every substance." Fol.
62a, l. 3, w. 2 fol.
63a, l. 1.
A. An Appendix commencing with the utterance of Ohrmazd I did
not pay consideration to entire material existence,*i.e.*, all are equal."
Fol. 63a; l. 2 l.
15, w. 5.
[i19]
XVIII.
"As regards the whereabouts of Fire." Fol. 63a, l. 15, w. 6 fol.
66a, l. 11.
w. 5.
XIX.
"As regards the nature of sleep." Fol. 66a, l, 11. w. 6 fol.
66b, l. 11, w. 4.
A. An Appendix: "It is not owing to industry that the earth, the water
and the plants yield fruit, nor is it owing to sleepfulness and
impotence that they do not yield fruit." Fol. 66b, l. 11, w. 5 l.
14, w.
6.
XX.
[As regards the sounds.]
A. "The 'Chashârak' sound (the sound of weeping of the pious)." Fol.
66b, l. 14, w. 7 fol.

67a, l. 5, w. 5.
B. "The 'Navin' sound, the, voice of the holy hymn." Fol. 67a, l. 5, w.
6 l.
7, w. 3.
C. "The 'stone' sound, *i.e.*, the sound produced by the mill." Fol. 67a,
l. 1, w. 4 l.
13, w. 1.
D. "The 'water' sound." Fol. 67a, l. 13, w. 2 l.
15, w. 4.
E. "The 'vegetable' sound." Fol. 67a, l. 15, w. 5. fol.
67b, l. 1, w. 5.
F. "The 'earth' sound." Fol. 67b, l. 1, w. 6 l.
7.
XXI.
"As regards the whereabouts of (A) Wind, (B) Cloud, and (C) Rain."
A. Fol. 67b, l. 8 fol.
68b, l. 12, w.7.
B. Fol. 68b, l. 12, w. 8 fol.
69b, l. 6, w. 7.
C. Fol. 69b, l. 6, w. 8 fol.
71b, l. 5.
D. A note of three lines.
E. A general Appendix on the three headings A, B, C. Fol. 71b, l. 8,
w. 6 fol.
73a, l. 2; w. 2.
XXII.
"As regards the whereabouts of noxious creatures." Fol. 73a, l. 2, w. 3 fol.
75b, l. 6, w. 4.
XXIII.
"As regards the whereabouts of the wolfspecies."
Fol. 75b, l. 6, w. 5 fol.
76b, l. 8, w. 2.
XXIV.
"As regards various things, *i.e.*, in what manner they are produced, and the
opposition that came to them." Fol. s76b, l. 8, w. 3 fol.
80b, l. 11.
A. The Gokaran
tree, the Lizard created by Ahriman in opposition to
it. The two Kar fishes created by Ohrmazd in counteropposition
to
the Lizard.
B. The 'Vâsi
panchâsatvarân.'
C. The Tree of many seeds.
D. The Ass with three strides.
E. The bull Hadhayash.
F. The bird Chamrosh.
G. The Karshipt. [i20]
H. "The bird Ashokzusht,
whom they also call the bird Zorbarak
Vohuman, the bird Vashokachak."
I. A digression containing a commentary as to the utility of the
ferocious animals and birds; the cunningness of birds, pecially the
crow.
J. The white falcon.
K. The bird Kaskin.
L. The vulture, the crow, the mountain kite, the mountain ox, the wild

goat, the onager.
M. The dogs.
N. The fox.
O. The weasel.
P. The great musk.
Q. The hog 'zozag.'
R. The waterbeaver.
S. The eagle.
T. The Arab horse.
U. 'Alka.'
XXV.
"As regards the religious year." Fol. 80b, l. 12 fol.
83a, l. 1, w.5.
XXVI.
"As regards the great exploits of the spiritual angels." Fol. 83a, l. 1, w. 6 fol.
92b, l. 8, w. 1.
XXVII.
"As regards the evildoing
of Ahriman and the Daevas." Fol. 92b, l. 8, w. 2 fol.
96b, l. 2.
XXVIII.
"As regards the early verisimilitude of the body of man." Fol. 96b, l. 3 fol.
100a, l. 4, w. 6.
XXIX.
"As regards the chietainship of the regions." Fol. 100a, l. 5, w. 7 fol.
101b,
l. 2, w. 2.
XXX.
"As regards the Chinwad bridge, and the souls of the departed." Fol. 101b, l.
2, w. 3 fol.
104b, l. 2, w. 2.
XXXI.
"As regards the noteworthy districts of Airanshatr,
the abode of the
Kayans." Fol. 104b, l. 2, w. 3 fol.
106b, l. 4, w. 4.
XXXII.
"As regards the abode which the Kayans built." Fol. 106b, l. 4, w. 5 107b,
l. 3, w. 4.
XXXIII.
"As regards the calamities that overtook the Airanshatr
in each
millennium." fol. 107b, l. w. 5 fol.
112a, l. 15, w. 3.
XXXIV.
"As regards resurrection and the final material existence." Fol. 112a, l. 15,
w. 4 fol.
116a, l. 5, w. 6.
XXXV.
"As regards the origin and lineage of the Kayans." Fol. 116a, l. 5, w. 7 fol.
120a, l. 11, w. 3. [i21]
A. The family of the Magupatan. Fol. 120a, l. 12, w. 4 fol.
121a, l.
6, w. 1.
XXXVI.
"As regards the years' computation of the Arabs twelve
thousand years."

Fol. 121a, l. 6, w. 2 fol.
122a, l. 8, w. 5.
Colophon.

THE LACUNAE IN K20

I now give the important omissions of the text in K20, the Kopenhagen Iranian MS. No. 20, folios 88129 of which contain the *Bundahishn*, a facsimile of which was edited by Professor N. L. Westergaard in 1851. It is an old codex written by the erudite Irani scribe MihirAwan KaiKhusru at Khambayet in the year 720 A.Y. (1350 A.D.), and is thus about 180 years older than the oldest Iranian codex TD1. It is not my purpose to give here the minor omissions of words or single lines. The codex TD2 has got 240 sides, written 15 lines to the page; omitting to count the last 6 lines on the last page containing the colophon, it has got in all 3,593 lines of text. The Kopenhagen codex has taken up 84 sides for the *Bundahishn* text, written 20 lines to the page, the first side containing only 16 and the last only 2 lines. It thus contained 1,658 lines, taking also into account the lines of its missing folio 121. Thus supposing a line of both the MSS. contained an equal number of words, matter of about 1,935 lines is missing from K20. On an actual calculation of the lines contained in the lacunae, I see that about 2,068 lines of TD2 are wanting in the Indian Text. In the details given below, I mention the original folios of TD2 as marked by the original numberer. The first folio and the a side of the second folio being blank, the text commences with fol. 2b.

1. Fol. 2b, l. 1 fol.
3a, l. 7, w. 4. About 21 1/2 lines of the entire preface.27 27. See above, pp. xixxx.
2. Fol. 6a, l. 2, w. 7 (Shakbahunast) fol.
9a, l. 2. About 90 1/2 lines in the middle of the first chapter which is introductory.
3. Fol. 9a, l. 10, w. 3 (barihinit) fol.
9b, l. 2, w. 0 (nikih). About 7 lines of the same chapter.
4. Fol. 9b, ll. 47, w. 3 (awoest). About 3 1/2 lines.
5. Fol. 9b, l. 10, w. 4 (akhar) fol.
14b, l. 5, w. 7 (yamallunam). About 146 lines of the end of Ch. 1.
6. Fol. 15b, l. 4, w. 5 (sipahpatan) [i22] fol.
21a, l. 10. About 170 1/2 lines, comprising 51 lines of the end of Ch. II and 119 1/2 lines from the commencement of Ch. III.
7. Fol. 22b, l. 6, w. 3 (aighash) l. 10, w. 2 (yahabuntan) About 4 linesin the middle of Ch. IV
8. Fol. 22b, l. 12, w. 2 l. 13, w.2 About 1 line.
9. Fol. 22b, l. 13, w. 8 (asman) fol.
23a, l. 2, w. 1 (payak). About 3 lines and 2 words.
10. Fol. 23a, l. 11, w. 8 (asman) fol.
23b, l. 2, w. 7 (yakvimunet). About 6 lines in the middle of Ch. IV.
11. Fol. 25b, l. 6, w. 3 (madam) fol.

27a, l. 1. About 41 lines from the
commencement of Ch. V.
12. Fol. 27a, l. 9, w. 8 (amat) fol.
29b, l. 3, w. 6 (hanmanat). About 69 lines
comprising 6 lines of Ch. V, followed by 63 lines of Ch. V, Ap. A.
13. Fol. 30b, l. 6, w. 5 (meman) fol.
32a, l. 7, w. 1 (kartan). About 46 lines of the
end of Ch. V, Ap. B.
14. Fol. 36a, l. 11, w. 2 fol.
39a, l. 9, w. 5. About 88 1/2 lines, comprising about
2 lines of Ch. VI, Ap. E, 44 lines of Appendices F, G, H, I, J, and 42 1/2 lines
containing the whole of Ch. VII.
15. Fol. 51a, l. 14, w. 8 (awsahinet)
fol.
52a, l. 2. About 18 lines of the end of
Ch. XIII.
16. Fol. 52a, l. 3, last letter (m) l.
13, w. 5. About 9 1/2 lines of the
commencement of Ch. XIV.
17. Fol. 55b, l. 7 fol.
56a, l. 8, w. 5. About 16 1/2 lines, comprising 7 lines and 2
words of Ch. XIV, and about 9 lines and 3 words of the whole of Ap. A to the
Chapter.
18. Fol. 56b, l. 6, w. 2 l.
11, w. 8 (yahavunet). About 5 1/2 lines near the
commencement of Ch. XV.
19. Fol. 57a, l. 10, ws. 711.
20. Fol. 57a. l. 11 fol.
58a, l. 14, w. 8. About 34 lines of the end of Ch. XV.
21. Fol. 58b, l. 8, w. 6 fol.
59b, l. 2, w 5. About 24 lines of the end of Ch. XV,
Ap. A.
22.[28] Fol. 61b, l. 13, w. 10 (Hom) fol.
62a, l. 3, w. 1 (yamannunet). About 4 1/2
lines of the end of Ch. XVI, A.
28. This lacuna is owing to the loss of fol.
121 of K20.
23. Fol. 65a, l. 4, w. 6 fol.
76b, l. 9. About 350 1/2 lines, comprising 37 lines of
the end of Ch. [i23]XVIII, Chs. XIXXXIII
and about 2 lines of heading of Ch.
XXIV.
24. Fol. 83a, l. 1, w. 6 fol.
92b, l. 8, w. 1. About 291 1/2 lines, comprising the
whole of Ch. XXVI.
25.[29] Fol. 92b, l. 8, w. 2 fol.
93b, l. 7, w. 6. About 29 1/2 lines of the
commencement of Ch. XXVII.
29. This lacnna is owing to the loss of fol.
121 of K20.
26. Fol. 94a, l. 12, w. 4 fol.
100a, l. 5, w. 6. About 173 1/2 lines, comprising 65
3/4 lines of the end of Ch. XXVII, and the whole of Ch. XXVIII.
27. Fol. 101b, l. 2, w. 3 fol.
112a, l. 15, w. 3. About 328 lines, comprising Chs.
XXXXXXIII.
28. Fol, 117a, l. 12, w.9 (vaPashang)
fol.

119a, l. 14, w. 8 (hômand). About 62
lines in the middle of Ch. XXXV.
29. Fol. 120a, l. 12, w. 4 fol.
121a, l. 6, w. 1. About 23 1/2 lines of the whole of
Ch. XXXV, Ap. A.

DISLOCATION OF THE TEXT IN K20 NOTES:

In order to show the mutilation and dislocation of the text in the old codex K20, I give below a summary of the contents found in it, marking the places where the important lacunae occur, the chapters quoted being those marked by me from the Iranian MSS. I shall make use of the pages assigned by Professor Westergaard to the sides of the folio in the facsimile edited by him in 1851. I shall not refer to the details of the lacunae as they have been already given above:

1st Lacuna.
P. 1p.
5, l. 11, w. 3, (Ch. I.)
302nd Lacuna.
P. 5, I.. 12, w. 31.
18 end (Ch. I.)

30. In order to make up for this omission, K20 has '*yakvimunat. Auhrmazd pavan startih aharman dam dat.*' The first word is inserted so as to complete the sentence which would be imperfect without a verb, which is '*shakbahûnast*' in the Iranian codices and the last six words are meant as a summary of the whole lacuna.

313rd Lacuna.
P. 5, l. 19, w. 1l.
20, w. 6 (Ch. I.)32

31. The lacuna supplies us with the verb '*barîhînît*,' which is missing In K20.

32. In the Iranian codices this follows lacuna 4.

P. 5, l. 20, w. 8p.
6, l. 2, w. 5 (Ch. I.)33

33. K20 prefixes '*Auhrmazd*' as the nominative which was necessitated by the change in the order of the sentences.

[i24]
4th Lacuna.
5th Lacuna.
P. 6, l. 2, w. 6p.
7, l. 9; w. 3 (Ch. II, beginning)34

34. The last sentence is imperfect without the words '*sipahpatan sipahpat*' with which, lacuna 6 commences.

6th Lacuna.
P. 7, l. 9, w. 4p.
9, l. 11, w. 1, (Ch. III from the middle upto the end, and beginning of Ch. IV.)35

35. It should be observed that this portion has no connection with the preceding matter in K20, unless the last ten lines of lacuna 6 be taken into account, which give a description of the five periods of the day.

7th Lacuna.
P. 9, l. 11, w. 2l.
13, w. 236 (Ch. IV.)
P. 9, l. 13, w. 3l.
14 end (Ch. IV .)

36. These lines are required before p. 9; l. 9, last word.

8th Lacuna.

P. 9, l. 15, ws. 16
(Ch. IV.)
9th Lacuna.
P. 9, l. 15, w. 7p.
10, l. 4, w. 1. (Ch. IV.)
10th Lacuna.
P. 10, l. 4, w. 2p.
12, l. 17, w.5 (Ch. IV, IV A. end).
11th Lacuna.
P. 12, l. 17, w. 6p.
13, l. 4 end. (Middle of Ch. V.)[37]
37. These lines are unintelligible without the heading which is at the commencement of lacuna 11, and without the leading words '*pavan hamestarih*' occurring therein.
12th Lacuna.
P. 13, l. 5p.
14, l. 17, w. 6. (Ch. V, Ap. B.)
13th Lacuna.
P. 14, l. 17, w. 7p
20, l. 9, w. 2. (Ch. VI, Aps. A, B, C, D, E.)[38]
38. The last sentence in K20 would be incomplete without the verb '*shnâwît hômand*,' witb which lacuna fourteenth commences.
14th Lacuna.
P. 20, l. 9, w. 3p.
28, l. 4, w. 7. (Chs. VIII, IX, X, and the first four lines of Ch. XI.)[39]
39. These four lines are repeated on p. 49, ll. 912.
P. 28, l.4, w.8p.
33, l. 4 end. (Ch. XIII from the commencement).
15th Lacuna.
P. 33, l. 5. ws. 17
(Ch. XIV heading.)
16th Lacuna.
P. 33, l. 5, w. 8p.
38, l. 12, w. 1. (Ch. XIV.)
17th Lacuna.
P. 38, l. 12, w. 2l.
14, w. 6 (Ch. XV, commencement).
18th Lacuna.
P. 38, l. 14, w. 7p.
39, l. 9 end (Ch. XV).
19th Lacuna.
P. 39, l. 10, ws. 13
(Ch. XV).
20th Lacuna.
P. 39, l. 10, w. 4l.
19, w. 7 (Ch. XV, Ap. A.) [i25]
21st Lacuna.
P. 39, l. 19, w. 8p.
42, l. 10, w. 5 (Ch. XVIII.)
23rd Lacuna.
P. 42, l. 10, w. 6p.
49, l. 9, w. 0 (*talûnêt*).
(The entire Ch. XXIV, Aps. AU, without the first two lines of heading.[40])
P. 49, l. 9, w.2p.
56, l. 13, w. 3 (Chs. XI, XI Aps. A, B, C, XII.)

P. 56, l. 13, w. 4p.
57, l. 4, w. 2 (Ch. XIV, Ap. B.[41])
P. 57, l. 4, w. 3p.
59, l. 11, w. 3 {*vîsh*). (Ch. XVII, XVII. A.)
P. 59, l. 11, w. 4p.
63, l. 5, end (Ch. XXV.)

40. The 23rd lacuna supplies us with the heading of the chapter. There are interesting discrepancies In K20. An amusing attempt at inventing the heading which does not seem to have been in the manuscript from which the scribe copied is to be detected in the commencement, where we read: 'Madam chigunih gokart darakht karitund yamannunet pavan din aigh rozi nakhost amat gogrv darakht karitund baen zrae Farakhankart rost'. The 'rozi nakhost amat' is a curious corruption of 'Homi saplt mavan.' Only a Pehlvisant of the old school like my father could detect this.

41. As this appendix is separated from its original chapter, the scribe of K20or of the original from which he copied has made an attempt to give to this appendix the heading '*madam chîgûnîh kapîk kharas*,' so as to echo forth the inverse evolution theory 500 and odd years more before Darwin.

24th Lacuna.
P. 63, l. 6p.
66, l. 20, last word '*alâlak*' (Ch. XVI, XVI. Ap. A.)
22nd and 25th Lacuna.
[Fol. 121 missing, not paged by Westergaard, may have contained (end of Ch. XVI. Ap. A. and commencement of Ch. XXVII.)]
P.67, l. 1, w. 7p.
68, l. 2, w. 6 (middle of Ch. XXVII.)
26th Lacuna.
P. 68, l. 2, w. 7p.
70, l. 12, w. 3 (Ch. XXIX.)
27th Lacuna.
P. 70, l. 12, w. 4p.
79, l. 4, w. 7 (Chs. XXXIV, XXXV commencement.)
28th Lacuna.
P. 79, l. 4, w. 8p.
80, l. 15, w. 5 (Ch. XXXV end.)[42]
29th Lacuna.
P. 80, l. 15, w. 6p.
82, l. 2, w. 4 (Ch. XXXVI.)[43]

42. On account of the 28th lacuna, the scribe of K20 or of the original from which he copied makes an attempt to give this matter a heading of two words: '*madam patvand*.'

43. The corruption of '*mari tâjîkân*' into '*marakash jamân*' seems to be plainly due to a wornout, tattered, and faded original.

Thus we see that out of the 36 chapters of the text found in the existing Iranian

codices, twelve Chs.
VII, XIXXXIII,
XXVI, XXVIII, XXXXXXIII,
are
completely omitted in the Indian recension of the text in K20; out of the 24
remaining [i26] chapters, oneCh.
V, is incomplete in the beginning, the middle,
and the end, only two fragments being restored from the whole; three Chs.
I,
XV, XXXV, are
incomplete in the middle and the end; five Chs.
II, VI, XIII,
XVIII, XXVII, are
incomplete at the end; one Ch.
XIV, is
incomplete in the
beginning and the middle; one Ch.
III, is
incomplete in the beginning; one Ch.
XXIV has
only lost its heading; and twelve Chs.
IV, VIII, IX, X, XI, XII,
XVI, XVII, XXV, XXIX, XXXIV, XXXVI, are
well nigh complete with here
and there some omissions of words and lines. The surviving fragments as they are
put together in K20 stand thus: Chs. IVI,
VIIIX,
[Ch. XI, four lines, repeated
after Ch. XXIV] XIIIXV,
XVIII, XXIV, XIXII,
XIV. B, XVII, XXV, XVI,
XXVII, XXIX, XXXIVXXXVI.

THE ANTIQUITY OF THE IRANIAN TEXT.

This disorderly arrangement of fragmentary chapters, mostly imperfect at the beginning, middle, or end, speaks for itself. As early as in 1880 Dr. West, in his Introduction to the *Bundahishn*44, referred to the "fragmentary character" of the Indian recension of the Text, "bearing unmistakable marks both of omissions and dislocations." So also in 1896 in his Essay on the 'Pahlavi Literature' in the *Grundriss der Iranischen Philologie*, he declared that the "text of the Indian*Bundahishn* was of a very fragmentary character."45Instead of prejudging the merits or demerits of the Indian text of K20 and other descended MSS, or the Iranian text just then discovered by my father, he justly said: "*Whether it*46 *be an extension of the hitherto received text, or the received text be an abridgement of this longer one*, is likely to be a matter of dispute among Pahlavi scholars until the whole of the new text has been thoroughly examined."47

NOTES:
44. S.B.E. Series, Vol. V, Int. p. xxiv.
45. See *Grundriss*, Band II, Lieferang 3,
§§ 4244.
46. My father's Iranian*Bundahishn.*
47. S.B.E., Series, Vol. V, Int., p. xxxii.
The Italics are mine.

From the lacunae we see that out of the 29 which we have marked, there are six 2, 3, 6, 11, 14, 23, which
contain some one or more words without which the
text in K20 becomes meaningless or at least ungrammatical; four chapters in the Indian Text, Chs. V, XIV, III, XXIV, are without their headings.
[i27] A superficial study of the lacunae will show that old Pahlavi texts such as

Manushchihar's *Dadestan*and his brother Zadspram's "*Selections*" contain references and corroborations to the matter contained in them. In lacuna 5 cf. Zadpram Ch. II, 5 with facsimile p. 20, ll. 811; Za. Sp. Ch. II, 6 with Facs. p. 20, l. 14p. 21, l. 2; Za. Sp. Ch. II, 8 with p. 21, ll. 45. In lacuna 12 cf. Ch. V, Ap. A,[48] treating of the horoscope of the world with Za. Sp. Ch. IV, 710 and Albiruni, p. 55[49]; cf. lacuna 13 with Za. Sp. Ch. IV, 6 and Albiruni P. 55. In lacuna 14 cf. Ch. VI, Ap. F. with Za. Sp. Ch. IV, 510; Ch. VII, with Za. Sp. Ch. II, 6; in lacuna 27 with Ch. XXX, cf. *Dadestani Denig*, Pursishn XX; with Ch. XXXI, cf. *Pahlavi Vendidad*, Fragard I.

48. Facsimile p. 50, l. 15 sq.

49. *The Chronology of Ancient Nations,* Dr. C. Edward Sachau.

If we consider the question of the different arrangements of the chapters in the Iranian and Indian recensions of the text, we see that the order of chapters as given in the Iranian codices is consistent, one chapter following another in close logical sequence. The shuffling up of these connected chapters in the Indian codex has brought about a dislocation, giving the text a fragmentary appearance.[50]

50. See *Grundriss der Iranischen Philologie*, Band II, Lieferung 3, p. 102, ll. 3239.

The fact of the insertion of four lines of Ch. XI, first in their proper place and the whole chapter being rewritten after Ch. XXIV, furnish an important argument in favour of the Iranian text being in proper order. The scribe himself, in this instance, seems to have first adjudged the correct position of the chapter and then to have shifted it in a wrong position, owing, perhaps, to the disintegrated condition of his original copy.

I have shown above[51] how new headings have been composed by the erudite scribe MihirAwan KaiKhusru or his predecessor, presumably Rustam MihirAwan, to make consistent chapters of the dislocated integers or fractions of chapters. I have also indicated two typical cases of the text being corrupted, owing to the difficulties of deciphering a wornout original.[52]From all these defects in K20 I have come to the conclusion that when Rustam MihirAwan and [i28]MihirAwan KaiKhusru came to India from Persia for the express purpose of instructing their then backward brethren, the Parsi priests of India, they both or one of them must have brought an incomplete, disarranged copy of this interesting text, popularly called the *Bundahishn*, and that the indefatigable MihirAwan, to whom the Zoroastrians owe so much for having preserved in script their sacred writings and for bringing about a renaissance of religious learning, six centuries ago, among the then illiterate Parsi priests of India, restored with emendations and new headings, where necessary, as much of the original text as was possible for him to do.

51. p. XXXI, Col. I, ns. 12. Col. II, n. 1.

52. See p. XXXI, Col. I, n. 1, Col. II, n. 2.

If we go to the Iranian text itself to see if it is a recent extension of the hitherto

received text, we see that the preface of about 21 1/2 lines in the commencement is written with incorrect spelling, in ungrammatical language. If we can one day learn the date of Spenddat Mahvindat
Rustom Shatrihar, during whose
archpriestship the scribe declares having written the work, it is possible to get a clue to the date of this preface. In the rest of the whole text there is little which can be called recent from the standpoint of language. In 1880, Dr. West said in his Introduction to the *Sacred Books of the East*, Vol. V: "So far as appears in the lengthy and valuable extracts with which he[53] has kindly favoured me, no decided difference of style can be detected between the additional matter and the text hitherto known."[54] Ch. XVII of the Iranian text does not seem to me to be misplaced. The "chieftainship of men, animals, and every substance" seems rightly to follow, in logical sequence, the description of the whereabouts of all created beings in nature detailed above.[55]

53. My father Ervad Tahmuras.

54. p. xxviii.

55. See S.B.E., Vol. V, p. xxxviii.

It is possible to settle the exact date when this Iranian recension of the socalled *Bundahishn* was written. The author has given the names of twelve of his ancestors on the mother's side and six on the father's side.[56] He says: "The mother of whom I was born is the daughter of Frehmah,
son of Ahalubakht, son of Mahayibar,
son of Mahbundak,
son of Mahbukht
Pusandakht, son of Martanveh,
son of Afrobag, son of [i29] Vindat; Vindat is well known as son of Vaibukht, son of Bak, son of Vaibukht." "And I am named Frobag, son of Datakih, son of Ashavahisht, son of GoshnJam,
son of Vaharamshat,
son of Zartohsht, which
Zartohsht is son of Adurbad Mahraspandan."[57] If these translations ventured be correct, the compiler of this text is perhaps, a grandnephew
of Manushchihar and
Zadspram, sons of GoshnJam,
nephew of Hemiti
Ashavahishtan, and surely the
sixth in descent from the 'MagupatanMagupat'
Saint Adarbad. It is almost
probable that he flourished in the commencement of the fourth century after Yazdegird, the last Sassanian Emperor.

56. See Facsimile, p. 237, l. 10 sq., p. 237,
l. 15 sq.

57. But see S.B.E. Series, Vol. V, pp. 146,
147.

There is another clue to the age of the book found in the 21st lacuna on fol. 59a, ll. 1315,
where the*Vihichakik* months Spandarmad and Tir are said to have corresponded with the vague months Frawardin and Shahrewar. As the book considers the Vihichakik month Frawardin to be the first month of the year; coinciding with the Vernal Equinox,[58] and as the months Frawardin and Shahrewar were the 4th and 9th from the Vernal Equinox in the time of Yazdegird, Shahrewar, 480 to 600 years must have elapsed after Yazdegird, for Frawardin to have coincided with the Vihichakik Spandarmad so as to precede the Vernal Equinox, and for Shahrewar to have coincided with Tir at the Summer Solstice.

58. See Facsimile p. 158, l. 9 sq.

A third direct hint as to the final compilation of the work is to be found in the last lines of the text, which really seems to be imperfect at the end. In the last chapter 'As regards the yearreckoning

of the Tajiks' the compiler states that "the
'Hunushks' of the Tajiks {Arabs} established themselves up to the Parsik year 447 and now is the Parsik year 527." If the Parsi year is, as it is supposed to be, the one counted from the year of the defeat of Yazdegird, the conjectures advanced above are very near the mark, and it is a real wonder that the significant passage is missing from the Indian recension of the text, which is earlier in point of date than the Iranian.

If these statements as to the authorship and age of the final inditement of the text be not doubted, the question of the Iranian text being a recent extension of the hitherto received Indian text is almost [i30]completely answered. There remains little doubt that the Iranian text gives us almost the original of Farobag, and the "future translator of the Bundahishn will ... have to take the text in TD as the nearest accessible approach to the original work."[59]

59. S.B.E., Vol. V., Int. p. xxxviii.

THE PROPRIETY OF THE NAME BUNDAHISHN

The summary of the Nasks *Damdad* and *Chihradad*as detailed in the *Denkard*, Book VIII, Chapter 5 andChapter 13, compared with the contents of our book, tends to show that it is a misnomer to call our text*Bundahishn*. The author himself named his work 'Zandakasih'
and a study of the summaries of the two Nasks
mentioned above alongside of the contents of our text would clear up the point. It is a symposium of "informations from the commentaries" as regards the 'original creation' and the 'possession held from the Kayans.'

Thus far my labours begun with devotion have ended in peace. In this brief and imperfect sketch of the text which I am placing before the public exactly five years after my father's death, I have utilized many rough notes industriously made by him day after day to prepare himself for the great work, the work of publishing his unique Iranian manuscripts; but, alas! as fate would have it, the turmoils of a busy life and premature death frustrated all his noble aspirations, and he passed away leaving after him vestiges of his noble career in the devoted pupils, like my humble self, to whom he disinterestedly gave out all his knowledge, teaching them from his muchloved
manuscripts, the monitions unheard of by the many, and they
are all grateful to him for the instructions they received at his feet. It is at least a sad consolation that though Tahmuras was not spared to publish the Tahmuras MSS. himself, the Tahmuras MSS. have proved their indispensability to the whole civilized world engaged in Iranian studies, and the usefulness of the career of the possessor of those MSS. who spent all his life in pursuit of Iranian MSS. has begun to be recognized.

Bombay, 19th October, 1908.

B. T. ANKLESARIA.

POSTSCRIPT.

I take the opportunity to correct an error I have made on p. XVIII, of omitting to mention the Vendidad Sada MS. JP1 still existing in the library of the late Dastur Jamshedji Peshotanji of Valsar, written by Faritun Marzapan, in 987 A.Y. See Dr. Karl F. Geldner's *Avesta*, Prolegomena, p. V, Col. II., ll. 20sq. and n. 1.

Greater Bundahishn [text]

Translation by Behramgore Tehmuras Anklesaria

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facilitate searches. Punctuation and spelling has also been normalized to conform with other texts in this
series.

[1]

ZANDAKASIH
OR
TRADITIONAL INFORMATION

[3]

TRADITIONAL INFORMATION
[GENESIS]

PREFACE

[0. Rejoicing unto the Creator Ohrmazd, Who is Radiant, Glorious and Allknowing, Wise,
Capable and the Greatest, with
goodthought,
goodword,
and gooddeed
in meditation,
utterance and action, and
unto all the spiritual Yazads and earthly Yazads.
1. With lucky dispensation and goodomen,
I will write, in the second fortunate constellation,
during, the primacy of Anosharuban
Spendyat
Mahvindat
Rustom Shatriyar, the friend of
God, of entire wisdom, practicer of piety, friend of righteousness, recogniser of God, spiritual
seer, loved by the good, the primate of the good Mazdyasnian Religion, and writer of the *Bundahishn*.
2. Owing to the coming of the Arabs to Iranshahr,
and their promulgation of heterodoxy and illwill,
orthodoxy has vanished and fled from the magnates, and respectability from the upholders
of religion; deep wonderful utterances, and the proper reasoning of things, meditation for action,
and word of true reason, have faded from the memory and knowledge of the populace.
3. On account of evil times, even he of the family of nobles, and the magnates upholding the
religion, have joined the faith and path of those heretics; and for the sake of prestige, they have
defiled, with blemishes, the word, dress, worship and usages of the faithful. 4. He too, who had
the desire to learn this science and secret, could not possibly appropriate them, from place to
place, even with pain, trouble and difficulty.]

[5]

TITLE

0. [The] Information of the Tradition: first, as regards the origination of Ohrmazd and the opposition of
the Evil Spirit; then, as regards the nature [of the earthly] creatures, from the original creation till the end

of the final material life, as is [evident] from the Mazdayasnian Religion; [then, as regards the Possessions held from the Kayans; with
explanation, whereabouts, and detail.]

CHAPTER I

1. It is thus manifest, [in the good Religion]: Ohrmazd was, forever, at the highest, in the Light, [for
infinite time,] owing to omniscience and goodness.
2. The Light is the place and location of Ohrmazd; there is some one who calls it 'Endless Light'; and the
omniscience and goodness are, forever, of Ohrmazd; there is someone who calls them 'Revelation';
Revelation has the interpretation of both these; one, that of the eternal, of Infinite Time; just as were
Ohrmazd, Space, Revelation, and Time of Ohrmazd; ..... .
3. Ahriman was, at the abysmal station, in darkness, owing to after wit and destructive desire.
4. His destructive desire is raw; and that darkness is his location; there is someone who calls it 'Endless
Darkness'.5.
Betwixt them was Void,there
are some who call it 'Ether',
wherein was their joining.
6. They both have finiteness and infinity. 7. For, the utmost height is that which one calls 'Endless
Light,'[
that is, it is 'not limited';]
and the abysmal station is the 'Endless Darkness', [and that is infinity.
8. And owing to boundary, both are finite,] that
is, betwixt them is a Void, and they are not connected
with each other.
[7] 9. And again, both the Spirits are finite in themselves. 10. And again, on account of the omniscience
of Ohrmazd, everything in the creation of Ohrmazd is finite; for, they know the covenant of both the
Spirits. 11. And again, there will be the complete predominance of the creatures of Ohrmazd, at the final
material life, upto eternity and eternal progress; [and that is] infinity. 12. And may the creatures of
Ahriman perish at the time when the final material life shall take place; that, too, is finiteness.
13. Ohrmazd knew, through omniscience: "The Evil Spirit exists, who will defeat and seize, and even
intermingle, with envious desire, the eminent supporters, with several eminent agents, to the end;" He
created, spiritually, those creatures which were requisite as those agents.
14. For three thousand years, the creatures remained in the spiritual state, that is, they were unthinking,
unmoving, and intangible.
15. The Evil Spirit, on account of afterwit,
was unaware of the existence of Ohrmazd; then, arising from
that abyss, he came to [the precinct of] the luminous [stars]. 16. When he saw Ohrmazd, that Light, and

the unseizable Lustre, he made an attack, for destruction, on account of his destructive desire and
malicious nature. 17. He, [then,] saw valour and fortitude, which were greater than his own, returned to
darkness, and miscreated many Devs, destroyers of the creatures, and rose for battle.
18. When Ohrmazd saw the creatures of the Evil Spirit, they appeared to Him formidable, defiled and
bad creatures, [full of wickedness;] they did not delight Him.
19. Then, the Evil Spirit saw the creatures of Ohrmazd; they appeared to him very [acute] creatures,
[ever] worthy of inquiry; the creatures and creation of Ohrmazd delighted him.
20. Then, in whatever manner, Ohrmazd knew the end of the affair, He proffered peace unto the Evil
Spirit, and said: "Evil Spirit! bring thou help, and offer praise, unto My creatures, so that, at that
dispensation, thou mayest[9] become deathless, without decrepitude, hungerless, and thirstless."
[21. Its meaning is this: "If thou wilt not head the contest, thou wilt not render thyself useless, and it will
be profitable to us both."]
22. Thereupon, the Evil Spirit spoke: "I shall not bring help unto Thy creatures, nor shall I offer praise; I
will, [rather,] destroy [Thee] and Thy creatures too, upto eternity and eternal progress; [I will convert] all
Thy creatures to unfriendliness unto Thee and friendship unto me."
23. Its explanation is this: he imagined: "Ohrmazd is helpless owing to him, and therefore He proffers
peace;" he does not accept it, and even leads an attack.
24. Thereupon, Ohrmazd spoke: "Thou art not omnific, O Evil Spirit!" that is, thou canst not destroy Me,
"thou canst not so do unto My creatures too, that they may not return to My relationship."
25. Then, Ohrmazd knew, by means of omniscience: "If I do not fix a period for [his] contest too, he can
do so unto My creatures, [as he will lead the onset and everlasting dispute and confusion; and during the
confusion, he] can seduce [the creatures], and make them over to himself;" just as, even now, there are
many men in the mingled state, who practise impiety more than piety, [that is, they are mostly
performing the will of the Evil Spirit].
26. Thereupon, Ohrmazd spoke to the Evil Spirit: "[I project] the time fixed for the contest in the mingled
state, to nine thousand years;" for, He knew that He would render the Evil Spirit useless, by this fixation
of time.
27. Then, the Evil Spirit agreed to that covenant, on account of inability to foresee the end; just as, two
men, fighting together, fix up a period, saying: "Let [us] fight such and such a day up till [night]."
28. Ohrmazd knew this too, by means of omniscience: Within these nine thousand years, three thousand
years will pass all according to the will of Ohrmazd; three thousand years [will pass] in the mingled state,

according to the [11] will of [both] Ohrmazd and Ahriman; and, in the final contest [He ought to render]
the Evil Spirit useless, and He will withhold adversity from the creatures.
29. Then, Ohrmazd chanted forth the 'Ahunwar', that is, He uttered a 'Yatha ahuvairyo' of twentyone
words; He showed to the Evil Spirit His own final victory, the inability of the Evil Spirit, the perishing of
the Devs, the rising of the dead, the final material life, and the unopposed condition of the creatures, upto
eternity and eternal progress.
30. When the Evil Spirit saw his own inability, and the perishing of all the Devs, he fell back into
darkness, having become stupefied [and unconscious].
31. Just as, one says in the Scripture: "When a onethird of it was uttered, the Evil Spirit died within his
body, through fear; when two parts of it were uttered, the Evil Spirit fell on his knees; and when it was
uttered complete, [the Evil Spirit] became stupefied and disabled [from] rendering the creatures of
Ohrmazd [unfit for work]."
32. [He remained] for three thousand years in stupefaction.
[33. First, I will mention the spiritual creation of the creatures, and then the material.
34. Ohrmazd was the Lord, before the creatures, owing to creativity, and after the creation of the
creatures, He was the Lord, Wisher of benefit, Prescient, Opposed to pain, Publicly governing everything, Beneficent, and Allobservant.
35. He, first, created the essence of the Yazads, Goodprogress,
that Spirit whereby He can make good
His own material body when He may contemplate the creation of the creatures; for, He had Lordship
through the creation of the creatures.
36. He, Ohrmazd, saw, with clear vision: "The Evil Spirit will never turn away from opposition; that
opposition will not be rendered ineffective, except by the creation of the creatures; there will be no
progress of the creatures, except by Time; and that when He will create Time, even the creatures of
Ahriman will progress."
[13] 37. Being helpless, He created forth Time, in order to disable the Antagonist.
38. Its meaning is this: "The Evil Spirit cannot be expelled, except by 'kârichâr'
; the explanation of 'kârichâr'
is this: "One ought to perform an 'action' by 'stratagem' and 'with efficacy.'"
39. Then, out of Infinite Time, He produced forth Time which is the Lord of duration there is someone
who calls it Finite Time out
of Time which is the Lord of duration, Impassability arose, that is, the
substance of Ohrmazd will not pass away; out of Impassability, the Progress of prosperity became
manifest, that
is, the, unhappiness owing to the Devs may not come; out of the Progress of prosperity,

spiritual Intransformability became manifest, the Spirit owing to whom the substance of Ohrmazd will
not alter from that which was produced, at the original creation; out of spiritual Intransformability, the
complete Will of the creatures of material existence became manifest, the righteous creation of the
creatures and conformability.
40. Ahriman's was unconformability, owing to the unrighteous creation of the creatures and ignorance.
41. Its meaning and explanation are these that Ahriman will fight with Ohrmazd the Lord; and the
sagacity, eternity, excellence, and impassability of Ohrmazd, and the inefficiency, perverseness, lack of
excellence and after wit of the Evil Spirit, came into manifestation, when He created the creatures.
42. For, verily, Time, which is the Lord of duration, is the first creature that He created forth; for, before
the mingling, it was infinite, the Eternity, which Ohrmazd created as finite; on account of that is it
infinite that, from the original creation, when He created the creatures, upto the end, when the Evil Spirit
will be inactive, is a cycle of twelve thousand years, that is finite, which will finally mingle with and be
transformed to infinity, so that even the creatures of Ohrmazd will be everlasting, with Ohrmazd, owing
to purity.
43. As one says, in the Scripture: "Time is more [15] powerful than both the creations, the creation of
Ohrmazd and even that of the Evil Spirit; Time is accessible for work and regulation; of accessible
beings, Time is the most accessible; of beings worth inquiry, Time is the most worthy of inquiry," that
is, determination can be made by Time;
"It is by Time that a temporal dwelling is erected; by Time, the
ornamented is dilapidated; and of mortal men, none can escape from it, neither when he flies above, nor
when he digs a well in the depth below and sits within it, nor when he goes down underneath the spring
of cold waters."
44. Out of His own Self, out of the Essence of Light, Ohrmazd created forth the astral body of His own
creatures, in the astral form of luminous and white Fire, whose circumference is conspicuous; and out of
the Essence of those Spirits, which remove the opponent that is in both the creations: that which is Power
and that which is Time.
45. He created forth the astral body of the good Wind, as the Wind was necessary; there is someone
who calls it the Wind which is the Lord of duration.
46. He created forth the creatures, with the help of the Wind which is the Lord of duration; for,

when He
created even the creatures, the Wind, verily, was an agent which wasnecessary
in His work.
47. The Evil Spirit miscreated his creatures; out of his own Essence of Darkness, in the astral form of the
blackness of charcoal, of the wicked worthy of darkness, like noxious creatures of very sinful blemish.
48. Out of the Essence of Selfwilledness,
he miscreated the vile 'Varûn' having no astral form, as 'Varûn'
was necessary.
49. He, first, produced the Essence of the 'Devs', Evil progress, that Spirit wherefrom the harmfulness of
the creatures of Ohrmazd arose; for, out of the Essence of Darkness, he produced the Infinite Darkness;
and out of Infinite Darkness, there forthwith arose Untruthful Utterance, which became manifest, owing
to the vileness of him the Evil Spirit; for,
he created such creatures, whereby he would make
himself [17] worse, that is, he might become ineffective; for, he miscreated that astral form, out of Infinite
Darkness, he produced his own creatures in that astral form, and became useless owing to his own
creation of the creatures.
50. Out of the Essence of Light, Ohrmazd produced Truthful Utterance; and the Beneficence of the
Creator, the
creation of the creatures, became
manifest out of Truthful Utterance; for, He created
forth the 'Athro' astral form, out of 'Infinite Light'; He produced all the creatures, too, in the 'Athro' astral
form; the 'Athro' astral form and temporal Time became separated; out of the 'Athro' astral form, arose
'Ahunwar', the Spirit of the 'Yatha ahu vairyo', through whom, the original creation and the end of the
creatures became manifest, that is 'Din': as 'Din' was produced along with the creation of the creatures;
from the 'Ahunwar' arose the spiritual Year, which, in the mingled state, is now half shining and half
dark, of three hundred and sixtyfive
days, which is a part of Time which is the Lord of duration.
51. Owing to it, both the creations progressed, in the contest.
52. As is said: "The creation of Ohrmazd remained in comfort, on account of His sovereignty, leadership,
organisation, and supreme position; the creation of the Evil Spirit remained in discomfort, on account of
his preponderance, violence, sinfulness and the abysmal station."
53. Ohrmazd came to the temporal Beneficent Immortals, when they were produced by Him; note
that
He had to reproduce them here, in material life; He has to remove injury from it, once again, at

the final
material existence;
He preserves the spiritual creation, spiritually; having produced the material
creation spiritually, He produced it again in material life; He, first, produced the seven fundamental
Beneficent Immortals, then the others; the seventh, Ohrmazd Himself; of the material creations, created
in the spirit, the first are six; He Himself was the seventh; for, both, spirit first, and then matter, are of
Ohrmazd; after the Wind which is the Lord of duration, of the Beneficent [19]Immortals], He, first,
created forth Vohuman, through whom arose the progress of the creatures of Ohrmazd; He, first, created
forth Vohuman, out of GoodProgress,
the Essence of Light, with whom there was the good
Mazdayasnian Religion; He knew this that it will reach the creatures, [up to] the renovation; and then,
[He created] Ardwahisht, then Sahrewar, then Spendarmad, then Hordad and Amurdad; [the seventh,
Ohrmazd himself; eighth, TruthfulUtterance;
ninth, Srosh pertaining to holiness; tenth, Manthra Spenta;
eleventh, Neryosang; twelfth, the eminent Rad 'Rathwo Berezato'; thirteenth, the just Rashnu; fourteenth,
Mihr of wide pasture lands; fifteenth, the good Ashiswang; sixteenth, Parend; seventeenth, Sleep;
eighteenth, Vat; nineteenth, Lawfulness; twentieth, Beneficence of Peacefulness in dispute, accusation,
and defence.]
54. Of the material creations: first, the Sky, second, the Water, third, the Earth, fourth, the Tree, fifth,
Beneficent Animal, sixth, the Man, [and seventh, Ohrmazd Himself; were His creations, which He
created forth, with the help of the Wind which is the Lord of duration; for, when He had created forth the
Wind which is the Lord of duration, it, too, became an agent that was requisite, for the creation of the
creatures.]
55. [For opposition to these,] the Evil Spirit [miscreated] Akoman, [first of the arch Devs, then] Indra,
then Sauru, then Naonhaithya,
then Taromat, then Tairich and Zairich, [and then the other Divs; seventh,
the Evil Spirit himself.
56. The Evil Spirit never contemplates, never utters, and never does any righteous thing; the happiness of
the creatures of Ohrmazd was not requisite for him; the creatures of Ohrmazd did not need the happiness
of the creatures of Ahriman.
57. Ohrmazd does not contemplate that thing which He cannot execute; and the Evil Spirit contemplates
what he cannot perform, and also leads for quarrel.

58. The creation of Ohrmazd was so nourished, in the [21] spiritual state, that it was moisture, unthinking,
unseizable, and immovent, resembling the sperm; then, out of moisture; there was intermixture, resembling sperm and blood; then, out of intermixture there was collision, resembling a knot; then, out of
collision there was the breakage, into life, hands, and feet; then, out of breakage there was recession of
the eyes, ears, and mouth; then, out of recession there was propulsion, when the creation was in motion;
even now, in material life, the parts are collected in the womb of the mothers, in that manner, and they
beget and nourish the newborn.
59. By means of the creation of the creatures, Ohrmazd has the motherhood and fatherhood of the
creation; for, when He nourished the creatures, in the spiritual state, that was His motherhood; when He
produced them in material life, that was His fatherhood.

CHAPTER I, a

0. As regards the material creation of the creatures.
1. When the Evil Spirit was inactive owing to stupor, as I have written above, he lay in stupor, for three
thousand years.
2. During that inactivity of the Evil Spirit, Ohrmazd created the creation in material life; for, He created
forth Fire out of Endless Light, Ether out of Fire, Water out of Ether, and Earth and all corporeality of
Matter out of Water.
3. As one says, in the Scripture: "First, the entire creation was a drop of Water;" that is, everything was
from Water, except the seeds of men and animals; for, those seeds are of the essence of Fire.
4. He, first, produced the Sky, in order to withhold the Evil Spirit; there is some one who says: 'the
foremost';
secondly, He produced the Water, in order to smite the 'druj' [23] Thirst; thirdly He produced the Earth, all corporeality; fourthly, He produced the Tree, for the help of the goodcreated BeneficentAnimal;
fifthly, the Beneficent Animal, for the help of the Holy Man; sixthly He produced the Holy Man,
for the destruction and inactivity of the Evil Spirit and all the Devs; then He produced the Fire, the
Khvarag; He attached to it the ray from Endless Light, so good is its astral body as is the Fire's desire;
then He created the Ether, in the astral form of a young man of fifteen years, which bears and preserves
everything: this Water, Tree, Beneficent Animal, and Holy Man.
5. I will mention their whereabouts.
6. First, He produced the shining and visible Sky, which is very distant, and of steel, of shining steel,
whose substance is the male diamond; its top is connected with the Endless Light; He produced all the

creations, within the Sky, the fortification, resembling a bag within which is laid every implement which
was requisite for the contest, or resembling a dwelling wherein everything remains; the prop of the base
of the Sky, whose width is as much as its length, its length as much as its height, and its height as much
as its capacity, is entirely like the desert, the chasm, and the forest; the Spirit of the Sky is meditative,
speaking, active, knowing, beneficent, and discriminating; he accepted the work of lasting fortification
against the Evil Spirit, that is, he did not let him go back, like the valiant warrior, who has put on armour,
so that he may be saved fearlessly from the battle, the Spirit of the Sky so preserves the sky; He produced
Delight, for the help of: the Sky; for, with Delight, He created it forth, wherein, even now, in the mingled
state, the creation lives in Delight.
7. Secondly, He created the Water out of the substance of the Sky; so much as a man, who lays his two
hands on earth, and walks with hands and feet, and the water stands up to his stomach; up to that height,
did the water flow; He produced, for its help, the Wind and the Rain, that is: the cloud, snow, and
lightning.
8. Thirdly, out of Water, He produced the round Earth, [25] having distant roads, without descent and
without ascent, whose entire length is equal to the width, and the width to the magnitude, arranged in the
middle of this Sky.
9. As one says: "He, first, created forth a onethird
of this Earth, as hard as the eagle's crest; secondly He
created forth a onethird
of this earth, stuffed with dust; thirdly, He created forth a onethird
of this Earth,
felt topped."
10. He produced, within the earth, the substance of the Mountains, which, thereafter, increased and grew
out of the Earth; for the help of the Earth, He produced iron, brass, brimstone, borax, limestone, and also
all the principles of the hard earth, distinct from those of Istakhr, for, they are of a separate origin; so
hard did He create the Earth, in the semblance of a man, when he had donned dress over dress, on all the
sides, close over the body; and Water remained, everywhere, underneath this Earth.
11. Fourthly, He produced the Tree; first, it grew up in the middle of this Earth, several feet high, without
branches, without bark, without thorn, fresh and sweet; it had, in its germ, all kind of force of the trees;
He produced the Water and the Fire, for the help of the Tree; for every bark of the trees has a drop of

Water at the top, and Fire before it at a distance of four fingers; it grew forever with their strength.
12. Fifthly He created the solecreated
Gav in Eranvej, in the middle of the earth, on the shore of the river
VehDaitya.
that is, the middle of the earth; she was white and shining like the Moon, and her height was three reeds of average length; He produced the Water and the Tree, for her help; for she had strength and
growth, from these, in the mingled state.
13. Sixthly, He created Gayomard shining as the Sun; his height was four reeds of average length; his
width was symmetrical as the height; he was on the shore of the river Daitya, that is, the middle of the
earth; Gayomard was on the left side the Gav on the right side; their distance from each other, their
distance, too, from the water Daitya, was as [27] much as their own height; he was possessed of eyes, ears,
tongue and mark; Gayomard's possession of the mark was this that mankind were born of his seed, in his
semblance; He produced, for his help, repose giving Sleep; for Ohrmazd created forth the Sleep, in the
astral form of a tall man, fifteen years of age and radiant; He created Gayomard, with the 'Gav' out of the
Earth; He created forth the sperms of men and animals, out of the Light and verdure of the Sky; as these
two sperms are of the principle of Fire, not of the principle of Water; He produced them in the material
body of the 'Gav' and Gayomard, so that the complete propagation of men and animals arose there from.
14. He produced these six creations, in the six periods of the Gahambars, computed in a year,.of three
hundred and sixtyfive
days, of twelve months, each month being of thirty days, and one month of thirty
five days; He named each day after a Beneficent Immortal.
15. I will mention their whereabouts.
16. First, He created the Sky, in forty days: as, from the day of Ohrmazd of the month Frawardin up to
the day of Aban of the month Ardwahisht; He rested for five days: up to the day of DaypaMihr; they
are the five days of the 'Gahambar': its name is Maidyozarem; its explanation is this: the abode of the Sun
and the Moon, and verdure, came into manifestation.
17. Secondly, He produced the Water, in fiftyfive
days: as, from the day of Mihr of the month
Ardwahisht up to the day of Aban of the month of Tir; He rested for five days: up to the day of DaypaMihr;
they are the five days of the 'Gahambar': its name is Maidyoshahem, the explanation of which is
this: He made the Water shining, for, at first it was dark.
18. Thirdly, He produced the Earth, in seventy days: as from the day of Mihr of the month of

Tir, up to
the day of Ard of the month of Shahrewar; He rested for the five days: up to the day of Anagran; they are
the five days of the Gahambar: its name is Paitishahem; its explanation is this: He made the basis and the
progress of the creations manifest on Earth. [29] 19. Fourthly, He produced the Tree, in twentyfive
days:
as from the day of Ohrmazd of the month of Mihr, up to the day of Ard; He rested for five days: up to the
day of Anagran; they are the five days of the 'Gahambar': its name is Ayathrem, the explanation of which
is this: the leaf, fragrance, colour, and verdure became manifest.
20. Fifthly, He produced the Beneficent Animal, in seventyfive
days: as from the day of Ohrmazd of the
month of Aban, up to the day of DaypaMihr
of the month of Day; He rested for five days: up to the day
of Warharan; they are the five days of the 'Gahambar': its name is Maidyarem, the explanation of which
is this: He made the provision of winter manifest, for his own creations.
21. Sixthly, He produced Man, that is, Gayomard, in seventy days: as from the day of Ram of the month
of Day, up to the day of Anagran of the month of Spandarmad; He rested for five days: up to the five
Gathic periods; they are the five days of the 'Gahambar'; there is someone who calls them the five
pilfered days, there is someone who calls them stolen: its name is Hamaspathmaidyem, the explanation
of which is this: the military congress became manifest on Earth; because, the Farohars of men advanced
together in battle array.
22. The names of the five pilfered days, there is someone who Galls them the five Gathic periods, there is
someone who calls them the good pentad, are these in the Scripture: Ahunawad Gah, Ushtawad Gah,
Spentomad Gah, Wohukhshathra Gah, and Wahistoisht Gah.
23. The names of the thirty days, which are placed in a month, are: the day of Ohrmazd, Vohuman,
Ardwahisht, Shahrewar, Spandarmad, Hordad, Amurdad, Day, Adar, Aban, Khwarshed, Mah, Tir,
Goshorun, Day, Mihr, Srosh, Rasnu, Frawardin, Warharan, Ram, Wad, Day, Den, Ard, Ashtad, Asman;
Zam, Mahraspand, and Anagran.
24. The names of the twelve months, from the same Beneficent Immortals, are: the month of Frawardin,
the month of Ardwahisht, the month of Hordad, the month of [31] Tir, the month of Amurdad, the month
of Shahrewar, the month of Mihr, the month of Aban, the month of Adar, the month of Day, the month of
Vohuman, and the month of Spandarmad.

25. I will mention further the whereabouts of each one of them.]

CHAPTER II

0. As regards the procreation of the Luminaries.

1. Ohrmaz created [forth] the Luminaries, between the Sky and the Earth; the stars of the constellations
and also those which were not of the constellations [were stationed], then the Moon, and then the Sun.

2. As, He first created the firmament; the stars of the constellations were fixed thereon, especially these
twelve, whose names are: the Ram, the Cow, the Twins, the Crab, the Lion, the Husk of Corn, the
Balance, the Scorpion, the Centaur, the Goat, the Pot, and the Fishes, which are subdivided into twentyeight
asterisms of reckoning, the names of which [are these]: Padevar, Peshparviz,
Parviz, Paha, Azesar,
Beshn, Rakhvat, Taraha, Azara, Nahn, Maian, Avdem, Mashaha, Spor, Husru, Sroi, Nur, Gelu, Grafsha, Varant, Gao, Goi, Muru, Bunda, Kahtsar,
Vaht, Mayan, Kaht; all the original material creations
made their residence thereon, so that when the Adversary, would arrive, they might fight against their
own enemy and the creatures might be saved from their antagonist; each of these constellations is a
specimen of a soldier and veteran, who is posted for battle; six thousand four hundred eighty (thousand)
small stars are created forth, for help, [those which the astronomers now number, besides those innumerable, as, they are for their mutualhelp.]

3. Over these constellations, He appointed four chieftains, in four directions; He appointed a chieftain
over these chieftains; He appointed many innumerable stars that are [33] recognised by name, in various
directions and various places, as givers of vigour, by cooperation, to these Constellations.

4. As one says: "Sirius [Tishtar] is the chieftain of the East, Sataves the chieftain of the South, Antares
[Vanand] the chieftain of the West, the Seven Bears [Haptoring] the chieftain of the North; the Lord of
the throne, Capicornus, whom they call the Lord of MidHeaven,
[is the chieftain of chieftains; Parand,
Mazdtat,
and others of this list are also chiefs of the directions

5. And astronomers call these stars of the directions and sides as leaders; and they mention the first
magnitude, the third magnitude, …… as to the big, small, and middling stars.

6. He ordained this firmament in the semblance of a year: the twelve constellations like twelve month
every constellation having thirty degrees, just as every month has thirty days.

7. He appointed the Seven Bears [Haptoring] in the Northern direction, thither where Dozakh [=hell JHP]
was, when the Adversary came in; a band from every region, out of the seven regions, is attached to
it, for the organisation of the regions, in the mingled state: for that reason, it is called the' Seven

Thrones.'
8. He ordained the sphere, nature and class of these constellations, so that they might remain in motion,
in the mingled state.
9. Again, He arrayed, above them, the unmixable stars, so that, when the Adversary would arrive, they
might repel him in the combat, and would not let him mingle with the higher sphere; He appointed the
Glory of the good Mazdayasnian Religion, as chieftain over them; the place is called the brunt of the
battle, the manifestation of purity in the mingled state; for this reason, they are called unmixable stars,
because, when the Adversary came, they did not mingle with him; astronomers name a firmament which
is above the firmament, where through there is no ebb and descent, for they cannot judge the mixable
stars, and the substance of the purebodies.
10. Above that, He created the Moon having the seed of the Beneficent Animal. 11. Above that, He
created the shining swifthorsed
Sun. 12. He appointed the Moon and [35] the Sun, as chieftains of those
mixable stars; that is, they are all bound to the Sun and the Moon.
13. Above the Sun. He created the Throne of the Beneficent Immortals, which is attached to the Endless
Light, the Throne of Ohrmazd. 14. These, too, are the six stations of the six creations, just as the creations of material life are six.
15. And in the midst of the half of the firmament, He appointed the Wind, the Cloud and the Fire
Vazisht, so that, when the Adversary would arrive, they might seize the water of Sirius and produce rain;
with the Spirit of the Water; He formed their connection, too, also with the Sun; the Moon, and the Stars;
His valiant Sirius, who is the Chieftain of the East, is coworker
and associate of the Fire Vazisht, the
Wind and the Cloud.
16. Of these stars, the big ones are as large as an eagle which is of the magnitude of a house, the middling
are as large as a foursided
granary, and the small ones are as large as the head of a domestic ox; the
Moon is as large as a racecourse
of two hathras; as, each hathra on earth is like an average frasang; the
Sun is as large as Eranvej.
17. Until the coming of the Adversary, the Moon, the Sun and the stars were standing still, they did not
move, and were passing their time with purity, and it was always midday;
after the coming of the
Adversary, they were in motion and would not desist from that motion, until the end.
18. The motion of the Sun is like that of a very large threefeathered
arrow, when a very big man darts it
from a very large bow; the motion of the Moon is just like that of an average threefeathered

arrow, when
an average man darts it, from an average bow; the motion of the stars is like that of a small threefeathered
arrow, when a short man darts it from a small bow.
19. Of these constellations; Tishtar, Besn, Taraha, Azara, Pateywar, and Peshparviz are of very swift
motion.
20. The mean duration of the Sun, from the time when it leaves a constellation, until it attains to the next,
is as much as is requisite for a man who takes up a stone and throws it.
[37]

CHAPTER III

0. As regards the reason of creation of the creatures, for contest.
1. Ohrmazd fixed the names of the thirty Beneficent Immortals on the thirty days in this manner: first
Ohrmazd, then the six Beneficent Immortals, which become seven; and the eighth Day that is, ‘the
Creator’ ,
and then the six Beneficent Immortals, which becomes seven, and the eighth Day that is,
‘the Creator’ ,
and then the seven Beneficent Immortals, which become eight; and the ninth Day that is, ‘the Creator’ and
then the seven Beneficent Immortals, which become eight; as, He has provided
His own name, in four places in the month, Ohrmazd and the three Days, as: one is His Name, one is His
Space, one is His Revelation, and one is His Time, which were forever.
2. When the Evil Spirit came for opposition, Ohrmazd created forth Time which is the Lord of duration,
in the astral body of a shining, whiteeyed,
tall and courageous man of fifteen years, whose
courageousness is due to skilfulness, and not owing to theft and violence.
3. He Himself had put on white raiment and had the lustre of the priesthood; for all knowledge is with the
priests, who are the demonstrators to persons, and teachers therefrom to every person; the proper work of
Ohrmazd, too, was the creation of the creatures; He must produce the creatures with knowledge; therefore, He had put on the raiment of the sages, that is the priesthood.
4. The good Wind had put on golden and silvery garment, studded with gems and much coloured with
every colour, the raiment of warfare; as, he is the pursuer of the enemies, in order to strike the antagonist
and to protect the creation.
5. As one says: "The proper work of the Wind is to remove the antagonism betwixt both the creations;
for, the Beneficent Spirit and even he who is the Evil Spirit produced him, for this that he might end the
contest, he might ever increase the creation of Ohrmazd and destroy that of the Evil Spirit." [39]
6. Out of
Time, He created the Firmament which is the materialbody

of Time the Lord of duration, Divine
Destiny; it had put on claycoloured
clothes, and had the raiment of husbandry; as its proper work was
the happy destiny of the world, He produced it in readiness, just like the husbandmen to till the world.
7. As Ohrmazd prepared His own creation amongst all the six Beneficent Immortals, He produced the
spiritual and material creations, too, in the samemanner;
just like the spiritual Ohrmazd and the six
BeneficentImmortals:
Vohuman, Ardwahisht, Shahrewar, Spandarmad, Hordad, and Amurdad, so, too,
are the sky and the six stations: of which the first is the Cloud station, the second the Sphere of the
constellations, the third the unmixable Stars, the fourth the ' BestExistence,'
the Moon is on that station,
the fifth the Garothman, which is called Endless Light the
Sun is on that station ,
the sixth the Throne
of the BeneficentImmortals,
the seventh the Endless Light, the Throne of Ohrmazd; thus, too, the
material creations created He six: first the Sky, second the Water, third the Earth, fourth the Tree, fifth
the Beneficent Animal, sixth the man, and seventh, the Fire, whose radiance is from the Endless Light,
the Throne of Ohrmazd.
8. He created forth the Fire, so permeated, in the entire creation, like a master of the house, who when he
entered the house, carefully laid by the garments which were in the house. 9. He ordered the Fire to
perform the service of man, to prepare food and to smite disease, during the antagonism of Ahriman; and
when they blow it out of anything, it should come out, and when they put fuel over it, it should hold it
forth.
10. He so appointed and stationed all the Beneficent Immortals, for cooperation in the contest of the
creations that, when the Adversary camel each one took hold of his own opponent for fight, so that a
fresh mandate was not necessary.
11. I will mention their whereabouts further.
12. The first of the Spirits Ohrmazd; He took to Himself Man, the basis of material beings; His cooperators [41] are the three 'Days': one Space, one Revelation, and one Time, ‘the Lords of all' that are
the spirits of the entire creation.
13. He produced forth Man in five parts: body, life, soul, prototype, and farohar; as, body is that of
matter; life is that which is connected with the wind and has the production and bringing of the complexion; the soul is that which listens, sees, speaks, and knows, with the consciousness, within the
body; the prototype is that which stays on the Sun station; the farohar is that which is before

Ohrmazd the
Lord; for that reason, He so created that when men die, during the antagonism of Ahriman, the body may
unite with the earth, the life with the wind, the prototype with the Sun; and the soul with the farohar, so
that they cannot destroy the soul.
14. The second of the Spirits is Vohuman; of material creations, he accepted the varieties of the BeneficentAnimal
for himself; for his help and cooperation, He produced the Moon, the goodcreated
Animal, Ram, the lordly Firmament, Infinite Time, and Time the Lord of duration; He created forth the
.Beneficent Animal in five parts: body, life, soul, prototype, and spirit; so that, during the antagonism of
Ahriman, the Animal soul may accept the seeds of the beneficent. animals from the Moon station, maypropagate
them, in the world, with the help of the good Ram, and when they die, the body may unite with the earth, the life with the Animal soul, the soul with Ram, the prototype with the Moon, and the spirit
with Vohuman, so that they cannot destroy it.
15. The third of the Spirits is Ardwahisht; of material creations, he accepted the Fire for himself; for his
help and cooperation, He produced Adar, Srosh, Warharan, and Neryosang; for this reason that, during
the antagonism of Ahriman, the Warharan Fire, established and organised in the abode, may give
support, and Srosh may yield protection; when it extinguishes, it may unite, through Warharan with
Srosh, through Srosh with Adar, and through Adar with Ardwahisht again, so that the devs cannot
destroy it.
16. The fourth of the Spirits is Shahrewar; of material creations, he took the Metal to himself; for his help
and cooperation, [43] He produced the Sun, Mihr, the Sky, the Endless Lights, the good Suk, Aredvisur,
Hom Yazad, Burz Yazad, and Dahm Afrit: for, the firmness of the Metal is owing to the Sky, the original
substance of the Sky is metallic, its organisation is due to the Endless Lights; the Endless Lights are of
the Endless, Shining, golden abode, bedecked with gems, which is connected on high to the Throne of
the Beneficent Immortals; so that, owing to this cooperation, the devs cannot make the Metal invisible,
during the antagonism of Ahriman.
17. The fifth of the Spirits is Spandarmad; of material creations, she accepted the Earth for herself; for
her help and cooperation, He produced Aban, Den, Khrad, Mahraspand, Ashishwangh, Aredvisur,
and
Anahit, who, as is known, is the Spirit who is the purifier of the Earth possessing the seed of the waters;

before her are arrayed Mahraspand the Beneficent Manthra, the Word of Ohrmazd, Wisdom, Revelation,
the preponderant Glory of the abode there
is someone who calls her Ashishwang, the Glory of the
heavenly Ashish, Aredvisur
and Anahit, father and mother of the Waters, for this cooperation, during
the antagonism of Ahriman; and these cooperating Spirits keep watch over the Glory.
18. The sixth of the Spirits is Hordad; of material creations, she accepted the Water for herself; for her
help and cooperation, He produced Tir, Wad, and Frawardin; as Tir is Sirius who, during the antagonism
of Ahriman seizes the Water, with the help of Frawardin, that is, the Farohars of the holy, and consigns it
spiritually to the Wind, the Wind conducts and passes the Water swiftly to the regions, and with the
cooperators they rain it by means of the Cloud.
19. The seventh of the Spirits is Amurdad; of material creations, she accepted the Tree for herself; for her
help and cooperation, He produced Rashnu, Ashtad, Zamyad, and the three Glories, which adjudge the
souls of men, for good and evil deeds, there at the Chinwad bridge, during the antagonism of Ahriman.
20. Other innumerable Spirits of the creations are arrayed, for cooperation with them, as is written
about [45] those that are in the Firmament of the Constellations.
21. He divided each one of the days, too, within the month, in five periods, and appointed a Spirit over
each period: just as, morning is the period of the day to which the Spirit Hawan is related, midday is the
period to which the Spirit Rapithwin, evening is the period to which the Spirit Uzerin, ablution time is
the period to which the Spirit Aiwisruthrem, and dawn is the period to which the Spirit Ushahin is
related. 22. They, too, were destined by Him for cooperation; for, He arrayed Hawan for cooperation
with Mithra, Rapithwin with Ardwahisht, Uzerin with Burz Yazad, Aiwisruthrem with the Farohars of
the holy and Warharan, and Ushahin with Srosh and Rashnu; for He knew that when the Adversary
would arrive the day would be divided into these five periods,] whilst before the advent of the Adversary,
there was eternal midday, that is, the Rapithwin.
23. Ohrmazd performed the spiritual Yazishn ceremony with the Beneficent Immortals in the Rapithwin
Gah. He produced [all the creations] during [the performance of] the Yazishn, deliberated with the
Consciousness and Farohars of men, and having brought tl~ Wisdom of all knowledge onto men He
asked: "What appears more advantageous to you when I may create you into material life: will you

contend with the Druj in the embodied. existence, and destroy the Druj, shall I restore you perfect and
deathless in the end, and reproduce you in material life, so that you become deathless, undecaying and
without enemy forever; or, is it necessary to protect you forever from the Adversary?"
24. [They] the Farohars of men saw, by means of the Wisdom of all knowledge, the evil that would
arrive in the material world on account of the wicked Ahriman, and the final inoffensiveness of the
Adversary; and they agreed to go to the material world, in order to become perfect and deathless again, in
the final material life, up to eternity and eternal progress.
[47]

CHAPTER IV

0. As regards the Adversary's approach to the Creation.
1. One says in the Scripture: "When the Evil Spirit saw the inefficiency of himself; and all the devs,
owing to the holy Man, he was stupefied, and remained in stupefaction for three thousand years."
2. During that stupefaction, the heads of the devs severally exclaimed: "Arise, Oh our father! for we shall
wage that war in the material world, whereby Ohrmazd and the Beneficent Immortals will have anguish
and unhappiness." 3. [They] severally recounted their own misdeeds.
4. The wicked Evil Spirit was not cheered therewith, [and did not rise from that stupor,] owing to fear. of
the holy Man, until the wicked Jahi came, on the completion of three thousand years; she exclaimed:
"Arise, Oh our father! for, in the war, I will let loose so much affliction on the holy Man and the
labouring Animal that, life will not be beseeming owing to my deed; I will ravage their glory; I will
afflict the Water, [I will afflict the Earth,] I will afflict the Tree, I will afflict the Fire, I will afflict all the
creations produced by Ohrmazd."
5. She so recounted those misdeeds that the Evil Spirit was cheered, sprang from that stupor, and kissed
the head of the Jahi; this impurity which they call menstruation became manifest through Jahi.
6. The Evil Spirit exclaimed to Jahi : "[Ask] whatever [may be] thy wish, so that I may give it thee."
7. [Then, Ohrmazd knew by the Wisdom of all knowledge: the Evil Spirit has power to give at the time,
whatever Jahi desires; for the great advantage, He] saw [the] astral body and position of the Evil Spirit;
and He showed to Jahi that astral body, resembling a young man of fifteen years, and affixed the thought
of Jahi on to him.
8. Thereupon, Jahi exclaimed to the Evil Spirit : "Give to me the desire for man ", [that is, "I may sit in
the abode under his chieftainship."
[49] 9. Thereupon, the Evil Spirit exclaimed: "I do not tell thee what thing to ask; is it fit to ask

what thou
knowest to be without benefit and vile at the time?" for, when she had asked, he had no power to give.]
10. Then, the Evil Spirit, with all the dev [agents, rose] against the Luminaries; he saw [the] Sky, [which
he showed to them spiritually, as it was not produced material;] with malicious intent he made an on
rush, [drew the Sky, which was at the Star station, down towards the void which, as I have written at the
commencement, was under the base of the Luminaries and the Planets, so that] he stood [above the Star
station,] from within the Sky, [up to] a one third; like a serpent, , he [forthwith wished] to drag. the Sky
underneath the Earth [and to break it] ; he entered, in the month of Frawardin, and the day of Ohrmazd, at
noon; the Sky was as afraid of him as a sheep of a wolf; he, then, came to the Water, [which I have said,]
was arranged underneath this Earth; he, then, pierced and entered the middle of this Earth; then, he came
to the Tree;. then, [to] the Gav and Gayomard; then, he came [up] to the Fire; so that, like a fly, he went
to all the creations.
11. He made the world so much invisible, at noon, that [the Sky held the darkness, below and above the
Earth,] just like a dark night.
[12. Thereupon, the Spirit of the Sky spoke to the Evil Spirit: "I shall have to offer protection up to the
farthest time," that
is, "I will not let thee go out."
13. He brought change of taste over the Water.
14. Thereupon the Spirit of the Water spoke: "Whither shall Vohuman, Ardwahisht, and Shahrewar
give?" "
where shall they so convey to me?" that is, "now that the Adversary has come, where is that reward?"]
15. He let loose noxious creatures over the Earth; biting and venomous [noxious creatures,] such as [the
dragon,] serpent, scorpion, [venomous lizard, tortoise,] and frog, [so crawled and thereby polluted the
Earth] that he did not leave [any part of the Earth] even as much as the point of a needle free from
noxious creatures. [51] [16. Thereupon, the Earth spoke: " May revenge come to these revengers, in this
dispensation in which they are produced."]
17. He [so] brought poison over the Tree that it withered immediately.
[18. Thereupon, the Spirit of the Tree spoke: "Owing to her devotion, Ohrmazd will cause the Tree to
grow."]
19. He let loose Greed, Needfulness, [Pestilence,] Disease, Hunger, Illness, Vice and Lethargy on the

body of , Gav' and Gayomard.
20. Before his coming to the 'Gav', Ohrmazd gave the healing Cannabis, which is what one calls 'banj', to
the' Gav' to eat, and rubbed it before her eyes, so that her discomfort, owing to smiting, [sin] and injury,
might decrease; she immediately became feeble and ill, her milk dried up, and she passed away.
21. Thereupon, the 'Gav' spoke: " Thou shalt enjoin the nurture of the beneficent animals, their best deed
and work."
22. Before his coming to Gayomard, Ohrmazd brought on Sleep over Gayomard, for as much duration as
one might utter words of a stanza; for, Ohrmazd created the Sleep in the astral form of a radiant and tall
young man of fifteen years.
23. And when Gayomard awoke from Sleep, he saw the world dark as night, the Earth [was] not [left]
free even as much as the point of a needle, [owing to the intrusion of the noxious creatures,] the .Firmament was in revolution, the Sun and the Moon were in motion [towards] the world having [a
bottom], owing to the roaring. of the Mazendaran Devs and their fight with the Constellations.
24. Thereupon, the Evil Spirit imagined: "The creations of Ohrmazd all, except Gayomard, [are] made
inactive [by me]"; he let loose Astwihad, with a thousand death producing devs, on Gayomard ; they did
not find any means to kill him, [as] the destined time had not come.
25. As one says: "[At the original creation,] when the Evil Spirit came up [for] opposition, the period of
Gayomard’s life and rule was destined for thirty years"; he lived thirty [53] years, after the coming of the
Adversary.
26. Thereupon, Gayomard spoke: "[Now] that the Adversary has come, all mankind will be of my seed,
and this one thing is good, as they will perform works and meritorious deeds."
27. Then, he came to the Fire; he mingled smoke and darkness within it; the [seven] Planets, with many
[associate] devs, mingled in the Firmament, for contest with the Constellations; [he] so disfigured the
whole creation as when smoke arises [out of] fire over the entire space; [they fought, for intermingling,
also with the Space of the Sublime workers ;] for ninety days, the Spiritual Yazads were combating, in
the material world, with the Evil Spirit and all the devs, [till they] were thrown into Dozakh [=hell JHP]
defeated, in order to prepare the rampart of the Sky, so that the Adversary cannot mingle with it.
28. Dozakh is in the middle of the Earth, there where through the Evil Spirit entered, having pierced the
Earth; as, over all the elements of the material world, a transformation to duality, opposition, combat, and
mingling of high and low became manifest.

CHAPTER IV, A

1. This, too, one says: When the sole created 'Gav' passed away, she fell to the right hand, and when
Gayomard passed away [there]
after, he fell to the left hand.
2. 'Goshorun', as is the soul of the solecreated
'Gav', came out of the body of the 'Gav', stood before the
'Gav', and cried to Ohrmazd, as much as a thousand men, when they vociferate at a time: " To whom hast
Thou left the chieftaincy of the creatures, when the Earth has lain in ruin, the Tree is dried, and the Water
afflicted? Where is the man of whom Thou saidst: 'I will produce', so that he may proclaim preservation?"
[55] 3. Thereupon Ohrmazd spoke: "Thou art ill, Oh Goshorun 1 thou hast borne the illness from the Evil
Spirit [and the malice of the Devs]; this oppression of the Evil Spirit would not have been, if it was
proper to produce that man in this Earth at this time."
4. Forth went Goshorun up to the Star station, and cried in the same manner, forth up to the Moon
station, and cried in the same manner, and forth up to the Sun station, and [cried in the same manner.]
5. He, then, showed her the Farohar of Zartosht, saying: " Him I will produce for the world, so that he
may proclaim preservation."
6. Goshorun became satisfied and assented, saying : "I will nourish the creatures," that is, she agreed to
be recreated in material life as the beneficent animal.

CHAPTER V

[0. As regards the antagonism of the two Spirits, that is, in what manner, the heads of the Devs came spiritually, for antagonism, against the Spiritual Yazads.
1. Just as: Ahriman against Ohrmazd, Akoman against Vohuman, Indra against Ardwahisht, Sauru
against Shahrewar, Naonhaithya, he whom they call Taromat also, against Spandarmad, Taurvich
against Hordad, and Zairich
against Amurdad, Eshm [Aeshma] against Srosh, Falsehood and Untruth
against Truthfulness, the Spell of sorcery against the holy Manthra., Excess and Defectiveness against
Temperance which is the good Religion, Wicked Thought, Wicked Utterance, and Wicked Deed against
Good Thought, Good Word, and Good Deed, Astwihad which is called 'the Wicked Wind' against Ram
which is 'the Good Wind', the pathless Varun against Innate Wisdom, Casting the evil eye which is
Malignant Glance against Spiritual Sight, Idleness against Diligence, Lethargy against Sleep, Revenge
against [57]Peacefulness, Pain against Delight, Stink against Fragrance, Darkness against Light, Poison
against Antidote, Bitterness against Sweetness, Parsimony against Charity, Avarice against Discriminate

giving, Winter against Summer, Cold against Warmth, Dryness 'against Humidity, Hellishness against
Heavenliness, Wickedness against Holiness, Apostasy against Piety, Decrepitude against Youth, Night
against Day, Unforgiveness against Mercifulness, 'Ganayih', that is, Smiting against Beneficence,
Defilement against Purity, Contamination against Religious purification, Discontent against Contentment; 2. Other Divik
growths against Yazadik
growths, such as the Mazendaran Devs and
Drujs against the Yazads, the Allotters of Destiny, the Beneficent. Immortals.
3. Even in the material existence: Darkness came against the Sky, Thirst against Water, Dry impurity,
Noxious creatures and Lizard against the Earth, Hunger against the Tree, Hunger and Thirst against
Beneficent Animals, Death and. Pestilence against Healing, Diseases of various kinds against Mankind,
the Extinction and Blowing against Fires, that is, when one makes them burn man and animal for dryness
of the corporeal state, Lion and Thieves of the wolf species against Dogs and Animals, Lizard against
Fishes, 'Bo' with other winged Noxious creatures against Birds, Wicked Apostates against Holy Men,
'Jahi' against Women, Unrighteous Armament against Righteous Armament, the Destroying Druj against
Life promoting Lineage, and other material Drujs against the terrestrial Yazads.
4. Even in the Firmament: the dark Mihr came against the Sun, and the dark Moon against the Moon
having the seed of the Beneficent Animal ; they have bound the dark ones to their own ray by covenant ;
other winged Sorcerers with thirty fold destructive Planets] came [against the Constellations;] the seven
Planet Chieftains against the seven Chieftains of the Constellations, such as the Planet Mercury [Tir]
against Sirius [Tishtar], the Planetary Jupiter against the ‘Seven Bears' [Haptoring], the Planetary Mars
against Antares [Vanand], [59] the Planetary Venus against Sataves, Saturn [who is the Chieftain of] the
Planetary [Chieftains] against the Lord of MidHeaven,
even the tailed Dragon and Mush Parik against
the Sun, Moon, and Stars.
5. The Sun has bound Mush Parik to his own ray by covenant, so that she could commit little harm;
[when she will get loose, she will allot much injury until recapture.
6. Also in the Cloud station, Spenjagra came against the Fire Vazisht, Apaus Dev against Sirius and the
associates of Sirius.
7. Other Devs also of innumerable names came against the Wind and the Yazads producing rain.
8. Their
details are long; their motion and contest in retrogression and slowness are manifest in

astrology also.

CHAPTER V, A

0. As regards the horoscope of the World, that is, how it was disposed.

1. One says in the Scripture: “The Adversary entered the earth, in the month of Frawardin, day of
Ohrmazd, at noon, when day and night were equal.

2. The house of Life was at the nineteenth degree of Cancer, the asterism Azara too was disposed in the
star Sirius ; of the Planets, Jupiter was in it; Leo was the house of the Purse; Virgo was the house of the
Brothers; Libra was the house of the Foundation, Saturn was disposed in it; Scorpio was the house of
Progeny; Sagittarius was the house of Servants, the thief Dragon's Tail was disposed in it; Capricornus
was the house of Partnership, Mars was disposed in it; Aquarius was the house of Death; Pisces was the
house of Activity, Venus and Mercury were disposed in it; Aries was the MidHeaven,
the Sun was
disposed in it, in the asterism Patiywar; Taurus was the house of Auspiciousness, the Moon was disposed
in it; Gemini was the house of Misfortune, the Dragon's Head was disposed in it. [61]

3. As these Planets entered the Firmament in this manner, they were engaged in contest with the Constellations: the dark Mihr and Moon with the Sun and Moon, Kings of the Luminaries, Jupiter with
the Seven Bears, Chieftain of the North, Venus with Sataves, Chieftain of the South, Mars with Antares,
Chieftain of the West, Mercury with Sirius, Chieftain of the East, and Saturn with the Lord of MidHeaven,
the Chieftain of Chieftains.

4. In the same manner, of the Planets: Mercury Chieftain of the East, Mars Chieftain of the West, Venus
Chieftain of the South, Jupiter Chieftain of the North, Saturn Chieftain of Chieftains, and the dark Mihr
and Moon, Kings of the dark bodies, were disposed in the terrestrial Sky.

5. Gochihr stood in the middle of the sky, like a dragon, its Head in Gemini and Tail in Sagittarius, as
there are always six constellations betwixt its Head and Tail; its motion is backward; every ten years, its
tail returns there where is its head and its head returns there where is its tail.

[63] 6. The tailed Mush Parik was arrayed with wings; the Sun fettered her to his own ray, so that she
could not perpetrate harm; when she will become free, she will do much injury to the world. till she is
recaptured, having come eye to eye with the Sun.

7. And of these Planets, the dark Mihr and Mush Parik are bound by covenant, in the intermingled state,
to the ray of the Sun, underneath the Sun, and the dark Moon to the ray of the Moon.

8. The remaining others are bound also to the ray of the Sun owing to slowness, and decrease of motion;
they cannot keep more than that distance; for, Saturn, Jupiter, and Mars, each one is bound, at a

distance
of one hundred and eighty degrees from the Sun, Mercury at a distance of one thousand, eight hundred,
and sixty minutes, and Venus at a distance of two thousand, eight hundred, and thirtyone minutes from
the Sun.
9. Each one of these Planets has found in the Firmament, in the twelve abodes of the Constellations, its
enemy's abode, its exaltation and fall, a conjunction giving profit, joy, and affliction. And many other
kinds of habitation of its own; as all the operations of Time have connection with the Constellations, as is
visible to the eyesight, they destroy, lower the high and increase what is diminished; their motion too is
not like that of the constellations; for there is a time when they are swift, there is another when they are
slow, there is a time when they are retrograde, there is another when they are stationary; their being
named 'apaakhtar'
is owing to this that they are 'not akhtar;' this light of theirs, visible from them, is also
the Ohrmazdean Light, similar to the wicked who put on the dress of the soldier. There are benefits
therefrom just as from the light in the eyes of the noxious creatures: one is this that they can do little
harm, on account of putting on the light; and one is, this that men may see them and not be afraid of
them; the illustration of these Planets is like darkness; for they are devs, producing decrepitude and
injury. When they run in the Firmament, the Light becomes visible, twinkling in the Firmament.
[65]10.
One says in the Scripture: "If a person were to see that deception his eyesight would vanish."]

CHAPTER V, B

1. Mount Alburz is around the world; Mount Tera is in the middle of the Earth; the Sun, revolving like a
crown around the world, reverts, in purity, above Mount Alburz, around Tera.
2. As one says: "The Tera of Alburz, from behind which revert my Sun, Moon, and Stars."
3. For, in Alburz, there are a hundred and eighty lights in the East, and a hundred and eighty in the West;
the Sun enters through a light and departs from a light, every day; the Moon, the Constellations also, and
the Planets, all have connection with, and motion towards, it. It is warming three regions and a half,
every day.
4. As is visible to the eyesight, day and night are equal twice every year. 5. For, at the commencement of
the conflict, when the Sun went forth from the first degree of Aries, day and night were equal, it was the
season of spring; when it arrives at the first degree of Cancer, the days are the longest, it is the beginning
of summer; when it arrives at the first degree of Libra, day and night are equal, it is the

beginning of
autumn; when it arrives at the first degree of Capricorn, the nights are the longest, it is the beginning of
winter; again], when it arrives at Aries, night and day again become equal. 6. As it is in three hundred
and sixty days that it goes forth from Aries and returns to Aries, and in those five Gatha days it comes
and departs from the same light; the light is not mentioned; for, if it had been mentioned, the devs would
have known the secret and would have inflicted calamity.
7. From there where the Sun had risen on the longest day up to where it rises on the shortest day is the
East, the Arezahi [67] region. 8. From there where it had risen on the shortest day up to where it sets on the
shortest day is the direction of the South, the Fradadhafshu and Widadhafshu regions. 9. From there
where it sets on the shortest day up to where it sets on the longest day is the direction of the West, the
Sawahi region. 10. From there where it had risen on the longest day up to where it sets on the longest day
is [the direction of] the North, the Wourubareshti
and Wourujareshti regions.
11. When the Sun rises, it warms the Arezahi, the Fradadhafshu, and Widadhafshu regions and a half of
Xwaniratha. When it sets on the other side of Tera, it warms the Sawahi, the Wourubareshti, and
Wourujareshti regions and a half of Xwaniratha. When it is day here, it is night there; [for, the night is
manifested on account of Mount Tera.
12. In the beginning, when the Adversary entered, it so happened that the dark Sun and Moon could not
perpetrate any harm, on account of the contact with the radiance of the Sun and the Moon; and the Seven
Bears [Haptoring] and Sataves happened to be of greater vigour than Jupiter and Venus; they disabled
Jupiter and Venus from doing harm. For this reason the astrologers call them beneficent. Mars happened
to be more vigorous than Antares, and Saturn than the Lord of the Throne; their harmfulness is evident.
Therefore, astrologers reckon them as maleficent; and Mercury, who is Apaosh dev, came against Sirius
[Tishtar]; both happened to be of equal strength and of equal vigour. Therefore, astrologers say "Mercury
is beneficent with the beneficent ones, and maleficent with the maleficent ones. There are some who say
so: "Apaosh is not Mercury."
13. For this reason, they say: “Jupiter is the star of life, and Saturn the star of death;" for, Jupiter, on
account of inability during opposition, allots that which is the opponent's wish and gives life, eminence,

and wealth. Saturn, on account of superiority which is due to the opponent, does that which is death, evil,
and poverty to this adversary. For this reason is he the adversary.
14. One says that Venus is of watery nature, as her [69] opponent, Sataves, is of watery nature; and one
calls Mercury airy, as his opponents are Sirius and the Wind, producers of rain.
15. Again, there is this that till the advent of the Adversary, six thousand years of time had elapsed: three
thousand years in spirituality, and three thousand years of materiality in purity; and those six thousand
years were from Aries up to Virgo, and each constellation ruled a thousand years.
16. As the rule of the millennium came to Libra, which is the house of fall, the fall of the Sun, the
Adversary entered from underneath.
17. Saturn was disposed in Libra; on account of having been in his own exaltation, which is in Libra,
Saturn accepted the rule of the millennium; as Aries is above Libra, Saturn the ruler of darkness, the Sun
the ruler of light, adverse to darkness: so, too, is Libra the exaltation of Saturn and the fall of the Sun, and
Aries the exaltation of the Sun and the fall of Saturn.
18. On account of the preponderance, too, of Saturn and even of Libra, men became taller and bigger in
that millennium.
19. The Sun, too, was the ruler of light and above all the constellations, and Saturn was the ruler of
darkness and above all the planets.
20. Then, the point from where the Sun had advanced up to the same point where it returned is reckoned
as a year of three hundred and sixtyfive
days, five hours and a fraction, each day of which is of twentyfour
hours , one half dark and one half light, that is, night and day; and five periods of the night and day
became manifested.
21. Just as the contest of each creation is with its own opponent, so too is that of day with night; for the
six months when there is an increase from night to day are against the six months when there is an
increase from day to night.
22. And other rules of astronomy are manifest; but the more lucid are those which are manifest from the
good [71] Mazdyasnian Religion: this target over the sky, which they call the 'Path of Kayus' (= Milky
Way), and the Path of the Dragon Gochihr as in the firmament, and mentioned in detail above.]

CHAPTER VI, A

0. As regards the creations of matter [waging] war against the Evil Spirit.
1. One says in the Scripture: "The Evil Spirit wished to go back as he entered and saw the creation with
design of the creatures, the preponderance of God, .and his own feebleness."
2. The Spirit of the Sky, having arrayed himself against the Evil Spirit, leads the attack like the

[agile]
warrior who [wears a metallic] armour, that is the sky itself, till Ohrmazd had prepared around the sky, a
fortification stronger than the sky.
3. He [stationed,] around the fortification, the Farohars of the holy, that are the warriors, valiant cavaliers
with spears in hand, just [like] the semblance of the hair on the head, analogous to those who guard the
fortification; [and they name 'khvaena ayanha' (= "shining steel") the fortification whereon those holy
beings are.]
4. The Evil Spirit did not find the way of retreat therefrom; he [saw] the destruction of the devs and his
own inability [as clearly] as Ohrmazd saw His own final victory and the preparation for the renovation of
[the creation] up to eternity and eternal progress.
[5. This was the first conflict which the Spirit of the Sky waged with the Evil Spirit.]
[73]

CHAPTER VI, B

0. The second conflict which the Water waged.
1. Since the star Sirius was in the Ascendant in the watery Cancer, in the asterism which they call 'Azara',
it reappeared at the evening in the direction of the West, on the same day when the Adversary had
entered.
2. For, each month belongs to a constellation, the month of Tir is the fourth month from the new year,
and Cancer is the fourth constellation from Aries: as the relative of Cancer, which is its Sirius, posited in
it, showed prognostications for the production of rain, it caused the water to move [towards] the cloud on
high, with the strength of the Wind.
3. The Associates with Sirius were: Vohuman and Hom Yazad for guidance, Burz Yazad [for cooperation], and the contending Farohars in orderly array.
4. Sirius was transformed into three astral bodies: the astral body of man, the astral body of horse, and
the astral body of bull; it flew in the light for thirty days and nights, and it produced rain in each astral
body for ten nights and days; as astrologers, too, say: "Each constellation has three astral bodies.” 5.
Every drop of that rain became as big as a large basin [of water of the Awaniyan festival], there was
water up to a man's height over the whole earth. 6. The noxious creatures, that were on earth, were all
killed by that rain, [save those outside of the path who were winged, who] went into the burrows of the
earth.
7. Then as life stirs within the body, the atmospheric Wind was stirred up by the Spirit of the Wind, as [it,
too, blows] and is not mixed; it swept the entire water, brought it towards the ends of the earth,

and the
ocean Frakhvkart became therefrom.
8. The dead noxious creatures remained within the earth; their venom and stench mingled over the earth;
and in order to remove the venom from the earth, Sirius descended into the ocean in the astral body of a
white horse with a long tail; the div Apaosh hastened to encounter him in the [75] likeness of a black horse
with a spotted tail; he drove away Sirius up to a 'frasang' with defeat.
9. Sirius asked for [strength] from Ohrmazd, and Ohrmazd conveyed strength to him.
10. As one says: "Immediately, the strength of ten stallion horses, ten stallion camels, ten stallion bulls,
ten mountains and ten rivers came to Sirius."
11. He caused the dev Apaosh to run up to a 'frasang' with defeat.
12. Therefore, for that reason, they speak of " the arrow with the vigour [like that of] Sirius."
13. Then, having seized the water with the cloud for a pot, they mention thus a measuring implement of
the work, he caused it to rain very severely, in drops like bull's heads and man's heads, in [spanfuls and]
handfuls, big and small.
14. During that production of rain, Spenjagra, and Apaosh fought, and the Fire Vazisht turned up its
mace [and caused the water to run in the clouds]; owing to the blow of that mace, Spenjagra. roared and
shouted, as even now, roaring and lightning are manifest in that conflict during the production of rain.
15. He produced rain in that manner for ten nights and days; the venom of the noxious creatures, which
was within the earth, mingle d entirely in the water and made the water salt; for some of the germs which
the noxious creatures were disseminating, remained within the earth.
16. Then the Wind resettled the Walter in the same manner, on the completion of three days, in the
various directions of the Earth, and three great seas and twenty small seas arose therefrom; two fountains
of the sea came into manifestation therefrom: one the Chechast, and one the Sobar, Whose original
sources are connected with the fountain of the sea.
17. He caused two rivers to flow from the direction of the North, which went, one to the East and one to
the West, which are the Arang river and the Veh river. [77] 18. As one says: "By those fingerfuls of
Ohrmazd two water flows drew their [source]."
19. Both the rivers turn over both the ends of the Earth and mingle again with the ocean Frakhvkart.
20. And when those two rivers [had] flown, eighteen navigable rivers [then] flowed from the same
original source as theirs, and other waters, then, flowed out from those navigable rivers; they all, too,
pour back to the Arang and the Veh, wherefrom [arose] the munificence of the world [and long

life of the
creatures.
21. This was the first conflict which the Water waged with the Evil Spirit.

CHAPTER VI, C

0. The third] conflict which the Earth waged.
1. As the Evil Spirit entered and the Earth trembled, the substance of the mountains was produced in the
Earth; [on account of the shaking of the Earth, the mountains were immediately in motion:] first, Alburz
of Divine destiny, then the other mountains within the Earth; for as Alburz grew up, all the mountains
were in motion; for, they have all grown up from the roots of Alburz; at that time, they proceeded from
the Earth, like trees, which cause the tendrils to run above and the roots underneath. their roots were so
arranged by connection, passing into one another. 2. And thereafter, [it was not possible] for the earth to
shake from its place. 3. [As] one, says [in the Scripture]: "The mountain is a great joint of lands."
4. And the passage of the waters is made within the mountains below and above the roots of the mountains wherethrough they flow in: just as the roots of trees pass into the earth, resembling the blood
in the veins of men, which gives strength to the whole body.
5. In this manner, all the mountains except Alburz, [79] came up from the Earth in eighteen years, owing to
whom are the exaltation and benefit of men.
6. [As one says: “They are produced forth for entertainment, for the priests, warriors, and husbandmen."
7 .This was the first conflict which the Earth waged with the Evil Spirit.

CHAPTER VI, D

0. The fourth] conflict which the Plant waged was that when it had become dry.
1. As the Plant is her own, the Beneficent Immortal Amurdad, pounding it small, mixed the Plant with
the Water which Sirius had seized; and Sirius rained the Water over the whole Earth. 2. Plants grew over
the whole Earth [just] like hair upon the beads of men. 3. Ten thousand [of them] grew up from that one
principal species, in order to withstand the ten thousand diseases which the Evil Spirit designed forthwith
for the creatures. 4. Out of these ten thousand, one hundred and thirty thousand species [within species]
of plants grew up.
5. The Tree of many seeds, having been produced from all those seeds of plants, grew up in the ocean
Frakhvkart, wherefrom the seeds of all the species of plants are growing [on that tree].
6. Near to that tree, the Gokaren tree was produced, in order to keep away illshaped decrepitude; and the
complete exaltation of the world arose therefrom.
[7. This was the first conflict which the Plant waged with the Evil Spirit.
[81]

CHAPTER VI, E

0. The fifth] conflict which the sole created 'Gav' waged.
1. As she passed away, on account of her vegetable nature, fifty five species of corn and twelve species
of medicinal herbs grew from the limbs of the 'Gav', out of the earth. 2. They entrusted to the Moon the
light and the vis which were in the seed of the 'Gav'. 3. They adorned the seed, filtered by the light of the
Moon, with all colours and instilled life within it.
4. Thence, a pair of animals, one male and one female, and then, [two] of each species, [as] two hundred
and eighty two species, forthwith appeared on earth [resembling two 'fragangs' which one says eighteen
'hasars' in the Scripture.]
5. [The abode of the beneficent animals is on land,] the birds [swam] in the atmosphere and the fish in
the water [wherefrom was the abundant nourishment of the creatures.
6. This was the first conflict which the 'Gav' waged with the Evil Spirit.

CHAPTER VI, F

0. The sixth conflict which Gayomard waged.
1. Since it was manifest on the Firmament about Gayomard that he lived for thirty years during the
antagonism of Ahriman, by the contest of the constellations and the planets.
2. As is said: " It was Time that, before the Adversary, destined the life and rule of the valiant Gayomard
for thirty winters."
3. On the advent of the Adversary, the planet Jupiter was posited in the watery Cancer in the house of
life, in [83] his own exaltation, who, owing to his predominance over the enemy, allotted to Gayomard the
existence of life.
4. And the planet Saturn was posited in Libra in his own exaltation, even in a backward position,
wherefrom was the Cardinal house, the Underworld, who, on account of his superiority over the opponent, allotted death.
5. On account of Jupiter being in his own exaltation, in the Cardinal house of Life, and his preponderance
over Saturn, he averted the death from Gayomard up to thirty years.
6. When Saturn again returned to Libra where is his own exaltation, Jupiter was posited at that time in
Capricorn where is his own fall; and on account of the preponderance of Saturn over Jupiter, death came
up to Gayomard and he fell on the left hand side.
7. On his passing away, his seed went into the Earth, just as even now all men emit the seed on passing
away.
8. As the body of Gayomard was made of metal, seven kinds of metal appeared out of the body of
Gayomard.
9. Out of the seed which went into the Earth, Mashye and Mashyane grew up in forty years,

through
whom arose the perfect progress of the world, the destruction of the devs and the inability of the Evil
Spirit.
10. This was the first conflict which Gayomard waged with the Evil Spirit.

CHAPTER VI, G

0. The seventh conflict which the Fires waged.
1. The Fire Vazist too opposed Spenjagra for the production of rain, the Fires Farnbag, Gushnasp, and
Burzin Mihr for the protection of the world and the preservation of the creatures, and the other Fires,
such as those within [85] the plants, men, and beneficent animals for the up keep and growth of life; the
organisation of the creatures of the world arose therefrom.
2. This also was the first conflict which the Fires waged with the Evil Spirit.

CHAPTER VI, H

0. The eighth conflict which the Fixed stars waged against the deceitful Planets.
1. Each one engaged in contest with his own opponent, they are arrayed against their rivals till the
renovation, just as I have written the horoscope of the world.
2. This was the first conflict which the Fixed stars waged with the Evil Spirit.

CHAPTER VI, I

0. The ninth conflict which the spiritual Yazads waged with the Evil Spirit, when they cast him, smitten and defeated, to Duzakhv.
1. As one says, “The spiritual Yazads were sleepless and thirstless for ninety days and nights, during the
waging of the conflict."

CHAPTER VI, J

0. The tenth conflict which the unmingling stars waged, when they did not allow darkness and sinfulness to mingle with the Supreme worker.
1. As one says, "The Light of the good Mazdayasnian [87] Revelation is kept over that station round the
sky, like the 'aiwyaonhan', that is, like the sacred thread girdle [kusti], that is bedecked with stars and
shaped by the spirits, of three rounds and with four knots."
2. These stars are engaged in fighting with the Evil Spirit up to the end, as is written.
3. Thither is the momentous issue of the final battle which is called "purity in the mingled state."

CHAPTER VII

0. As regards the archetypes of these creations.
1. One says in the Scripture, "When the Evil Spirit entered, he came not in the year, month, and day, for
he came swiftly in a moment. First he came to one third of this Earth, secondly to twothirds of this
Earth, and thirdly to this Earth entire, then to the Plants that are of Ohrmazd; having seized their astral
bodies, Ohrmazd carried them up to the Star station and entrusted them to the stars. It is their light which
the stars now reflect towards the material world."

2. As one says: "Fixed stars are of watery nature, of earthy nature, and of herbal nature."
3. Those of watery nature are Tishtar, Taraha, Azara, Pateywar, Peshparviz,
and the five stars which
they call Parviz; they are of the species of the water.
Those of earthy nature are the Seven Bears [Haptoring] and the Cardinal sign of the Midheaven; they are
of the species of the earth.
And others besides these are of herbal nature.
4. Then the Evil spirit came to the 'Gav.' The 'Gav' fell towards the Southern side, on the right hand: she
first folded her right leg.
5. Having seized the astral body of the 'Gav' and the archetype of the 'Gav', Ohrmazd entrusted them to
the Moon; as this is the illuminer which the Moon reflects towards the material world.
[89] 6. As one says, "The Moon having the seed of the beneficent animal;" that is, the archetype of the
'gavs' and the beneficent animals is on the Moon station.
7. Then, when the Evil Spirit came to Gayomard, Gayomard fell towards the Southern direction, on the
left side; he too first folded his left leg.
8. Taking hold of his astral body, Ohrmazd entrusted it to the Sun station; as this is the light wherewith
the Sun shines over the material world.
9. For the 'Gav' was just like the Moon, and Gayomard was just like the sun. Ohrmazd destined them for
material life and carried them high above when the Adversary came, so that they might reflect light
towards their own basic origin and the Light might not come into the possession of the devs, whereby
they might become powerful. If it had not been ordained thus, that light would not have reflected towards
the material world, in the manner of Fire, to which a blaze from the "Endless Light" is attached. When
they kindle it, it reflects the light, giving it above, to its own basic origin from where it has come.
10. One says this too, "When death came up to Gayomard, the Evil Spirit first came up to the right leg, to
the little finger, then he let loose hunger over the heart. Ohrmazd and the Evil Spirit were there;
Ohrmazd, so that He might feed Gayomard with flesh and butter, so that the devs may not tear him
asunder by his abstaining from food;" for
that reason, life was very obdurate in the bosom, within the
body of Gayomard; "
then he came over the shoulder, and then he went up to the top of the head." 11.
And light so faded from the body of Gayomard as when they beat red hot iron over the anvil and it turns
black.
12. Even now, men die in the material world in this manner; so that first the legs stiffen and then the
other limbs up to the bosom, and then life remains very obdurate in the bosom and the dying

one eats
food so much so that men are misled thereby thinking that the person is getting well, and then he soon
dies, and when he dies his complexion changes.] [91]

CHAPTER VIII

0. As regards the whereabouts of the lands.
1. One says in the Scripture, "[There are] thirtythree
kinds of land." 2. [As] that which I [have written
above in the matter of the land]: when Sirius produced [the] rain wherefrom the seas arose, [the land,]
having seized the damp everywhere, [broke] into seven pieces, [
the lower premises] became [the upper
premises, the crown became the bottom;] one
piece, as much as one half, is in the middle, and six
pieces are around it; and these six pieces are as much as Xhwaniratha; the name' keshwar' was applied to
them, that is, they had circumference.
3. As [they call] one piece towards the eastern direction the Arezahi region, [one piece towards] the
western [direction] the Sawahi region, two pieces towards the southern direction the Fradadhafshu and
Widadhafshu regions, and two pieces towards the northern direction the Wourubareshti and Wourujareshti regions, [and they call] Xhwaniratha [that which] is in the middle [of those and as big as
those.
4. It is not possible to go from region to region, save by the guidance and radiance of the Yazads.
5. As they say, "Betwixt Arezahi and Sawahi] and Xwaniratha they have a sea;" for a portion of the
ocean Frakhvkart is held around it; ["and Fradadhafshu has a forest in the middle; betwixt] Wourubareshti and Wourujareshti a lofty mountain has grown up;" so that [there may be a connection] of
region with region, [so that] it may not be possible to go [from one to the other].
6. And all the happiness of these six regions was produced the most in Xwaniratha, and the Evil Spirit
[fought] the most even with Xwaniratha [and] produced [the utmost unhappiness for Xwaniratha], on
account of the smiting which he saw therefrom; for the magnates and heroes are produced in Xwaniratha;
and the good Mazdayasnian religion also is produced in Xwaniratha, and then they carry it to the other
regions; Soshyant too will be born in Xwaniratha, who [93] will destroy the Evil Spirit and will perform
the resurrection and final material life.
[7. As they say, "Most men will be in Xwaniratha, and Xwaniratha will be the most powerful, and the
druj also will be the worst in the Xwaniratha region, and even those other regions are finally to carry the
druj from it.]

CHAPTER IX

0. As regards the whereabouts of mountains.
1. One says in the Scripture, "The first mountain that grew up was [Alburz of divine destiny and thereafter all the mountains grew up] in eighteen years."
2. Alburz grew ever till the completion of eight hundred years: for two hundred years up to the Star
station, two hundred years [up] to the Moon station, two hundred years [up] to the Sun station, and two
hundred years [up] to the utmost height of the Sky.
3. As the other mountains have grown [up] out of Alburz, in. number two thousand, two hundred and
fortyfour
mountains, that are the lofty Hugar , the Tera of Alburz, the Daitih peak, the neck of Arezur, the Usindom mountain, Mount Haporsen which [is] what one calls Aparsan, Mount Zeredhaz, which is
Mount Manus, Mount Airich, Mount Kaf [which is the] mountain Usihdatar, Mount Arezurbum, Mount
Royishnomand, Mount Patashkhvar, the mountain which they also call the mountain 'Greatest in glory,'
Mount Revand, Mount Darspet,
the Baker mountain, Mount Vasshigopt,
Mount Gihaomand, Mount
Vapromand, Mount Spenddat,
the Kadrvasp mountain, the Asnavand [mountain], the Koiras mountain,
the thirteen mountains which are in Kangdez, of which they say, "These small mountains of good [light]
are full of comfort."
4. I will mention their details.
[95] 5. Alburz is around this earth, attached to the sky.
6. The Tera of Alburz is that through which the Stars,. Moon and Sun revolve and through which they
come back.
7. The lofty Hugar is that from which the water of Aredvisur descends from the height of a thousand
men.
8. The Usindom mountain, which is of shining steel that is the substance of the sky, is in the middle of
the ocean Frakhvkart, through which the water pours down from Hugar.
9. The Daitih peak is that which is in the middle of the world, of the height of a hundred men, whereon is
the Chinwad bridge; they judge the soul at that place.
10. The neck of Arezur is a summit at the gate of 'Duzakhv, [hell] where [to]
is the continual congress of
the devs, [that is,] they practise [all deceitfulness] thither.
[11. As one asks, "Which place on Earth is very distressful?" One would reply, "The neck of Arezur at
the gate of Duzakhv, whereon the congress of the devs takes place.
12. They say this too, "Besides Alburz, the Haporsen mountain is great;" that is, they call Haporsen the
mountain of the entire Pars; its base is in Sigistan and its end in Khuzistan, [even in Khvarasan is its

bottom.
13. Next] Mount Manush is great, the mountain on which Manuschihar was born.
14. [A computation of] other mountains most [of which] have grown [up] from these: as they say,
"Districts [of low water and] districts with water at the top have arisen mostly around these three
mountains."
15. Mount Airich has grown from Mount Haporsen in May and Hamatan up to Khvarazm.
16. Mount Manush is connected also with Haporsen in the east on the frontier of Turkastan.
17. Mount Kaf has grown from the same Mount Haporsen.
[97] 18. Mount Ushihdattar is in Sigistan.
19. The Arezur mountain is that which is in the direction of Arum.
20. The Patashkhvargar mountain is that which is in Tabristan and Gilan and that direction.
21. The Revand mountain is in the east, whereon sits the Adar Burzin [Mihr]; its being 'revand' is this
that it is "full of radiance."
22. The Vatges mountain is that which is full of timber and full of trees on the Vatgesian frontiers and
that direction.
23. The Baker mountain is that which the Turanian Frasyaw had used as a stronghold; he had built [that]
abode within it; His Majesty the happy Piroz [has] to day founded thereon a myriad citadels.
24: Mount Vasshigopt,
that which is in Pars, is from the same Mount Haporsen.
25. Mount Gihaomand
and Mount Vapromand are those out of which Kabul and its borderlands have
grown up [to] the direction of Chin.
26. The Spenddat
mountain is on the circuit of the Revand [mountain].
27. The Kadrvasp mountain, on the summit of which is Lake Sobar, is in the district of Tus.
28. The Koiras mountain is in Eranvej.
29. The Asnavand mountain is in Atarpatakan.
30. The Royishnomand mountain is that whereon plants have grown.
31. The table mountains those which are everywhere [in] various lands and various districts, whereon
they perform cultivation and fertility, have grown, many in name and many in number, from these same
mountains [that are enumerated; as those whose names are manifest in. books and districts]: Mount
Vanavt, Mount Asproch, Mount Pahargar, Mount Damavand, Mount Rawa, Mount Zargun, Mount
Gesbakht, Mount Davat, Mount Michan, Mount Mara, which have all grown from Haporsen, Manush. [99] and other mountains that are enumerated.
33. For the Davat mountain, which is connected with Khuzistan, is also from the Haporsen mountain.
34. The Damavand mountain, that on which Bevarasp is fettered, is from the same Patashkhvargar.
35. Even Mount [Komesh was connected with Georgia; as] they call Mount Komesh the mountain which
"Had come to Help," that by which Vishtasp had defeated Arjasp, the mountain which was

broken there
from that mountain in the midst of the battlefield.
36. They say, "In the war of Religion, when defeat was with the Iranians, it fell down in the midst of the
battlefield out of these mountains from which it broke, and the Iranians were saved thereby. They named
it ‘Come to help.’”
37. The Vanavt mountain is on the same "Ridge of Vishtasp," [thither,] towards [Revand, whither] is the
abode of the Adar Burzin Mihr, nine 'frasangs' to the west.
38. Rorawa Bagan is in Zrawat; there are some who name this place Zrawat, there are some who name it
[Rawa] Bagan, and there are some who name it Kala; on two sides there is a mountain, a road in the
middle, and a fortress below; for this reason, [the fortress,] which is built there, is what they call the Kala
fortress; this place is in the land of Sirach.
39. Mount Asproch is above Chinistan.
40. Gesbakht
is in Pars.
41. Pahargar is in Khvarasan.
42. Mount Mara is in Laran.
43. Mount Zargun
is in Turkastan.
44. Mount Bagastun is in Spahan [and Kermansaan].
45. Others besides this enumeration, which are in motion, are considered table mountains in the
Mazdayasnian Religion, small hills, those which have grown as diverse fragments in diverse places. [101]

CHAPTER X

0. As regards the whereabouts of the seas.
1. One says in the Scripture, "The Frakhvkart Ocean occupies one third of this earth, in the direction of
the south, on the border of Alburz."
2. It is so wide formed that a thousand lakes are located in it; there is someone who calls them the springs
of Aredvisur, and there is some one who calls them the fountains of the lakes. 3. Every lake has a
fountain of water [through] which water [comes out and pours into the lake. 4. Every single water
fountain of each lake has so much width and length that] when a [good horse] man gallops the horse, he
may turn round it in forty days [and nights], that is one thousand eight hundred large frasangs.
5. Since, the purity of [that] water, through heat and moisture1 is more than that of other waters, which
are flowing, every day, from the springs of Aredvisur towards the south and the Mount Alburz, a hundred
thousand golden charmels are formed there; that water goes on to the lofty Hugar through [those]
channels, through heat and transparency; and there is a lake on the top of that mountain; it pours into that

lake, becomes pure, and returns through a separate golden channel; a wide golden branch springs forth
from that channel over Mount Usindom at the height of a thousand men amid the Frakhvkart ocean; from
thence one portion pours forth into the ocean for the purification of the ocean, and one portion reaches
over the whole of this earth through moisture and drizzle, and all the creations obtain [freshness] and
health there from, and it dispels the dryness of the atmosphere.
[6. As they say, “The lofty Hugar, all the holes of which are golden, through which the undefiled
Aredvisur springs forth from the height of a thousand men."]
7. Of the salt seas three are principal, and twentythree
are small. Of the three which [are] principal, one
is the Putik, one the Kamrut, and one the Siyavbun.
[103] 8. Of all three the Putik is the largest, owing to which the tide and the ebb take place, and being in the
same direction as the ocean Frakhvkart, it is attached to the Frakhvkart.
9. Between this ocean Frakhvkart and a side of the Putik, there is a sea which they call the Lake Sataves.
[All] hardness, brackishness, and impurity, that are inclined to go from the Sea Putik to the Ocean
Frakhvkart, are repelled by a mighty high wind blowing from that Lake Sataves, and whatever is pure
and clean goes into the Frakhvkart and the spring of Aredvisur, and the rest pours back into the Putik.
10. The connection of this sea is attached to the Moon and the Wind; through waxing and waning, rising
and setting, as her revolution is [towards the south.]
11. The connection too of the Lake Sataves is attached to the star Sataves, under whose shelter are the
seas and the southern direction, just as the rivers and the northern direction are under the shelter of the
Seven Bears [Haptoring].
12. As regards the tide and the ebb, they say, "At every period of day, from before the Moon, two winds
are blowing, whose abode is in the Lake Sataves: they call one the downdraught,
and one the updraught.
Tide takes place when the updraught
blows, and ebb when the downdraught
blows."
13. In the other seas there is no tide nor ebb, since the revolution of the Moon is not towards them.
14. The sea Kamrut is that which passes to the north, to Tabristan.
15. The Siyavbun
is in Arum.
16. Of the small seas the twentieth is the sea Kyansah, as is in Sigistan; at first, there were no noxious
creatures, snakes, and frogs in it, and the water was sweet.
17. Even other [small seas have sweet water.]

18. It was not proper to go near [these] salt seas [too] up to a hathra, owing to the stench in the vicinity;
so much [105] of that stench and saltiness [are mitigated] by the beating of the hot wind that when the
renovation of the universe takes place, they will become sweet again.

CHAPTER XI

0. As regards the whereabouts of the rivers.
1. One says in the Scripture, “Ohrmazd caused these two rivers to flow forth from the northern direction,
from Alburz. One, which they call Arang, proceeded to the west, and one, which [they call] Veh, [proceeded] to the east."
2. Eighteen rivers flowed forth after them from the same source [and descended into the earth from the
same Alburz and came into manifestation in Xwaniratha], just as other waters have flowed forth from
them in large number.
3. As one says, "They flowed, each one [after the] other as swiftly as a man who recites an 'Ashem vohu'
from beginning to end.”
4. These [waters] all mingle again with these [two] rivers which are the river Arang and the river Veh.
5. Both of them are going round the ends of the earth and pass into the seas, and all the regions drink out
of the living water, and then both meet in the ocean Frakhvkart and return to the source from which they
had flowed.
6. As one says in the Scripture, "Just as light comes in from Alburz and goes out from Alburz, water too
comes in, from Alburz and goes out from Alburz."
7. This too one says, “The spirit of the Arang begged of Ohrmazd: 'First, give all the joy wherefrom the
river Veh may have happiness, and then give me immortality; the spirit of the river Veh, too, similarly
begged of Ohrmazd for the river Arang; on account of love and friendship towards each other, they
flowed forth with [107] united strength; as before the coming of the Adversary they were without flow and
when they will smite the Druj they will again be without flow.
8. I will mention the most important of the eighteen principal rivers besides the Arang and the Veh and
the other rivers which flowed from them: the river Arang, the river Veh, the river Tigris which they call
the Dajtar also, the river Euphrates, the river Daitya, the river Dargam, the river Zend, the river Hari, the
river Marv, the river Helmand, the river Akhoshir, the river Vataeni, the river Zeshmund, the river
Khvajand, the rivet Balkh, the river Mitran [which] they also call the river Indus, the river Spet, the river
Tort which they also call the Kor, the river Khvarey which they also call the Mesrakan, the river Araz,

the river Termez, the river Vand(as)ish, the river Darejya, the river Kasa, the river Set, [the river] Petamehan
that is the Chitromehan,
water, the river of Mokrastan.
9. I will mention their details.

CHAPTER XI, A

[0. As regards the particular rivers]
1. The river Arang is said to be that which comes out of Alburz and passes on to the land of Syria, which
they also call Sham, and to the land of Egypt which they also call Mesr; there they call it [the swift] river
['Spitois'].
2. The river Veh passes on in the east, goes to the land of Sind and pours into the sea in India. There they
call it the river Mitran [and also call it the river Indus].
3. The source of the river Euphrates is from the frontier of Arum; it passes on to Assyria and pours into
the Tigris. Its productivity is this that they make irrigation on land. 4. It is manifest that Manushchihar
excavated the source and reserved the entire water in one place.
5. As one says, "I worship the Euphrates, full of fish, [109] which Manushchihr excavated for the sake of
his own soul, took the water and irrigated the land."
6. The river Tigris comes out of Delaman and pours into the sea in Khuzistan.
7. The river Daitya comes out of Eranvej and proceeds to Dutistan. Of all the rivers, the noxious creatures abound the most in it. 8. As one says, “The river Daitya full of noxious creatures."
9. The river Dargam is in Sogdiana.
10. The river Zend passes through the mountain of Panjistan and pours back into the Harirud.
11. The Harirud
flows from the Hapursen range.
12. The river Helmand is in Sigistan. Its source rises from the Hapursen range. This is distinct from that
which Frasiyav diverted.
13. The river Akhoshir is in Komish.
14. The river Zeshmund, on the side of Sogdiana, pours back into the river Khvajand.
15. The river Khvajand goes through the middle of Samarkand and Ferghana. They call it the river
Jaxartes.
16. The Marvrud,
the river 'Full of.glory,' in Khvarasan, flows from the Hapursen range.
17. The river Balkh enters the mountain Bamian [from] the Hapursen and pours into the river Veh.
18. The river Spet is in Atarpatakan {Azerbaijan}. 19. They say, “Dahak {Zohak} thither begged a boon
of Ahriman and the Devs.”
20. The river Tort, which they also call the Kor, comes out of the sea of Siraw, and pours into the sea of
Georgia.
21. The Ziyawayi is the river which comes out of Atarpatakan and pours into the sea in Pars.
22. The source of the river Khvarey is from Ispahan; it [passes] on to Khuzistan and pours forth

into the
river Tigris. In Ispahan they call it the river Mesrakan.
23. The river Araz is in Tabaristan. Its source is from Mount Damawand. [111]24. The river Termez also
pours back into the river Beh.
25. The river Vandasis, which they also call Sakan, is that of Pars.
26. The river Kasa comes also to the country of Egypt; there they also call it the river Kasya; and this
same is the river Veh, and there they call it the Kasa. Even in Sind they call it the Kasa.
[27. The river Vataeni, in Sigistan, had its source from Kyansah.]
28. The river Petamehan
is the Chitromehan
water that is in Kangdez.
29. The river Darejya is in Eranvej, on the bank of which was the residence of Porushasp, the father of
Zartosht.
30. There are other innumerable waters and rivers of springs and channels, which [are fed] from those
[living waters].
31. The source of [those rivers is one and they call them in various countries and various localities by
various names.
32. As regards Frasiyav they say, “He diverted a thousand springs of [waters] in the sea Kyansah, which
were as big as horse, as big as camel, as big as ox and as big as ass, large as well as small. He diverted, in
this sea [a] golden spring which is called the river Helmand. Having diverted the source of the river
Vataeni and six navigable waters in this sea, he made men settle there.”

CHAPTER XI, B

1. They mention seventeen species of liquid in the Scripture: as, one is [the wetness which] settles on the
plants; second, that which is flowing from the mountains, that is, of the rivers; third, the rain water;
fourth, that of [the well, that which is] still, and others without particular [113] names; fifth, the semen of
beneficent animals and men; sixth, the urine of beneficent animals and men; seventh, the saliva of
beneficent animals and men; eighth; the liquid which is in the skin of beneficent animals and men; ninth,
the tears of beneficent animals and men; tenth, the blood of beneficent animals and men; eleventh, the oil
in beneficent animals and men, [that] which is the wishedfor
object in both the worlds; twelfth, [the
liquid which is in the gestation of beneficent female animals and women; thirteenth,] the perspiration of
beneficent animals and men; [fourteenth, that which is within the wombs of beneficent female animals
and women] with which they nourish the embryo; fifteenth, that which is underneath the bark of plants;

as is said, “Every bark has a drop of water at the bottom, and fire before it at a distance of four fingers;"
sixteenth, [that which is mingled in the plants, which they call the juice of the sumac plant; seventeenth,]
the milk of beneficent female animals and women. 2. All these mingle again with these rivers, either by
evanescence or in the embodied state. For liquid is both in the embodied state as well as in evanescence.

CHAPTER XI, C

1. This, too, one says, “The spirits of these three rivers, that are the river Arang, the river Marv, and the
river Helmand were so dissatisfied that they would not flow into the world, owing to [the harm],
defilement, and stagnancy which they saw that they had during the antagonism of Ahriman, until
Ohrmazd showed Zartosht to them, saying, “I will produce him, who will pour ' hom' and holy water
onto your water. Cleanse it again and proclaim preservation."
2. This, too, one says, “The water [onto] which less impure matter and more holy water have come,
returns to its source within three years; that to which impure matter [115] and holy water have both come in
equal proportion, returns within six years. That to which more impure matter and less holy water have
come returns within nine years. 3. Thus too the plants growing give vigour to the roots in this proportion.
4. So also do the benedictions which the holy men offer, revert to themselves in this proportion."
5. As regards the river Kataeni one says that the Turanian Frasyaw excavated it with the mace; it will
flow again as big as a horse, when Ushitar will arrive. So also will the springs of the sea Kyansah; its
being Kyansah is this that the seed of the Kays is deposited there.

CHAPTER XII

0. As regards the whereabouts of the lakes.
1. One says in the Scripture, “These several springs of waters which are called lakes have come into
appearance, similar to the eyes of men they are the eye lets of waters; such as Lake Chechast, Lake
Sobar, Lake Khvairizem, Lake Frazdan, Lake Zaromand, Lake Asvast, Lake Husrub, Lake Sataves,
Lake Urvis.
2. I will mention their details:
3. Lake Chechast in Atarpatakan is of warm water, opposed to life, that is, there is nothing animate
within it. Its source is connected with the Ocean Frakhvkart.
4. Lake Sobar is in the land of Awarshatr
on the summit of Mount Tus. As they call it "the shore of
profit" and the benefic eye, goodness, increase and liberality are produced from it.

5. As regards Lake Khvairizem one says, “Wealth, riches, good fortune, beseemingness, and good
delightfulness of Ashishwangh are produced from it."
6. Lake Frazdan is in Sigistan. 7. They say, “It will accept anything a freeborn holy man may throw
into [117] it. It will throw it out again if one be not holy." 8. Its original spring is connected with
Frakhvkart.
9. Lake Zaromand is in Hamadan.
10. As regards Lake Asvast, it is manifest that it has undefiled water which is always flowing into the
seas. 11. It is so shining and glorious as one would say, “Did the sun's light come or did [I] see Lake
Asvast?" 12. The water is requisite in order to restore the dead at the renovation of the universe.
13. Lake Husrub is at a distance of four frasangs from Lake Chechast.
14. Lake Sataves is that of which I have written, between the ocean Frakhvkart and the Putik.
15. They say, “In Kamindan there is an abyss from which [smoke] always comes out; it does not
accept whatsoever they throw into it except an animate object. When one throws an animate object
into it, it drags it down." 16. Men say, “There is a spring of duzakhv {hell} in it.”
17. Lake Urvis is on the lofty Hukar.

CHAPTER XIII

0. As regards the whereabouts of animals of five kinds.
1. One says in the Scripture, “When the solecreated ‘Gav' passed away, fiftyfive species of corn and
twelve species of medicinal herbs grew up from there where her pith dropped."
2. As one says, “Out of the pith did grain sesame grow,” even the pea itself is a pith on account of
its pithy nature; “ out of the horns grew vetch; out of the nose the leek; out of the blood the gourd of
the grape," from which they prepare wine; therefore is wine [very powerful] for increasing the
blood; “ out of the lungs the rue herbs; out of the middle of the liver [the tendrils of] wild
marjoram," in order to keep away the stench of [Akoman and to oppose [119] the 'bes' poison; "
and] each one of the rest so grew up."
3. As [one says] in the Avesta, ["One species of corn that was produced at the original creation, being
produced in the astral body of the horse, became three divisions there, and then it was brought on to
the river Arang." There is someone who has called it rice, there is some one who has called it wheat

consuming water.]
4. Having carried the seed of the 'Gav' up to the Moon station, they purified it there and created forth,
out of it, the beneficent animals of many species; first, two gavs, one male and one female, and then a
pair of every species appeared on Eranvej within the Earth over eight hathras which are equal to three
frasangs.
5. As one says, “On account of the valuableness of the 'Gav,' [I] produced her twice, at one time as
'Gav' and an other time along with the beneficent animals of many species.”
6. For thirty days and nights they remained without food. They first drank water and then ate
vegetable.
7. He then created forth the beneficent animals [in] three divisions.
8. As one says, “First, the goat and the sheep, then the camel and the boar, and then the horse and the
ass."
9. For He first produced those fit for grazing, those that are kept in the meadow. Secondly He
produced those passing over the mountain, that are moving widely, and those flying on wings; they
are not tamable by the hand. Thirdly He produced those dwelling in the water and those dwelling in
the burrows.
10. As, [in these three divisions, there are five genera: the first genus is that of the cloven hoofs, of
those that are fit for grazing, of which the camel is the largest and the goat dressed for haggis is the
smallest when newborn. The second genus is the asshoofed,
of which the fleet horse is the largest and
the [Georgian] ass the smallest. The third genus is that of the fivefingered
paws, of which the dog is
the largest and the squirrel the smallest. The fourth genus is that of those flying on wings, of which
the threefingered
'saena' is the largest and [121] the pheasant the smallest. The fifth genus is that of
those dwelling in water, of which the Kar fish is of the greatest [rank] and the smallest is 'namatu.'
11. These five genera are divided into two hundred and eightytwo
species.
12. First, five species of goat: the large goat, the small goat, the mountain goat, the ram, and the goat.
13. Second, five species of sheep: that with tail, that without tail, the 'dogsheep,'
the horned sheep,
the ‘Koresha' sheep, whose horn is large, resembling the horse, has three humps, and they use it as
steed.

14. As one says: “[Our grandfather] Manushchihr had a 'Koresha' as steed."
15. Third, two species of camel, the mountain one and that fit for grazing. For one is fit to keep on the
mountain, and the other on the plain, which are one humped and two humped.
16. Fourth, fifteen species of ox: the white, claycoloured,
red, yellow, black and piebald, the
mountain ox, the buffalo, the giraffe, the bull fish, the porpoise, the 'san,’ the 'Frash' ox reared for
slaughter, the sea cow, and other species of ox.
17. Fifth, eight species of horse: the Taji {Arabian}, the Parsi, the mule, the ass, the onager, the
hippopotamus, and other species of horse.
18. Sixth, ten species of dog: the 'pasushhorv'
[which is the shepherd's] the ‘vishhorv'
which is the
house protector's, the 'vohunazg' [which is the herdsman's,] the 'taruna,' the beaver of the water which
they call the castor, the fox, [the ichneumon which they call] the weasel, the porcupine which they call
'thorny back,' the otter, and the squirrel; two species [of] which have the instinct to live in burrows,
such as the fox and the ichneumon, and two have the instinct to live in the forest, such as the otter
which has spines on its back, and the porcupine.
19. Seventh, five species of hedgehog, that is, the hare: two species swift in running, [one] species ...,
one is a dweller in the burrow, and one is a dweller in the forest. [123] 20. Eighth, eight species of
weasel: the marten, the sable, the [garden] squirrel, the creeper, the ermine, the white ermine, and
other species of weasel.
21. Ninth, eight species of musk animals: one is that which is known for the musk, one the musk
animal having a bag, even that which is with two legs: the Jerboa, the Beshmushak
which eats the
beshpoisonous
herb, the black mongoose which, [as] it is the opponent of the venomous serpent, is numerous on the sea [side],
and other species of musk animals.
22. Tenth, one hundred and ten species of birds: its thirteen species: such as the 'Saena' bird, the
Karshipt, the eagle, the vulture which they call the black eagle, the crow, [the owl,] the cock [which
they call the parodarsh {cf. Vd18.15}, and] the crane.
23. And eleventh, the bat; of these there are two which have milk in their breasts and suckle their
young ones: the Saena bird and the bat, which fly at night. 24. As one says, “The bat is classed in

three species, in the genera of the dog, the bird, and the muskrat;" for they fly like the bird, they [both]
have teeth like the dog; and are dwelling in the holes like the muskrat.
25. He distributed these one hundred and ten species of birds into eight classes; He so dispersed them
as when a man scatters seeds, and drops the seeds in his fingers onto the ground, large, middling, and
small.
26. Twelfth, He produced ten species of fish: first, the fish Araz, the Arzuka, the Marzuka, and others
having Avestan names.
27. Then, within each species, species within species are evolved till the completion of two hundred
and eightytwo
species.
28. As regards the dog, one says, “He was produced from the Star station, that is, from that side of the
constellation Seven Bears {Haptoring}, at the distance of a yujyast from men, for the protection of the
beneficent animals, as an intermixture of beneficent animals and men. He is called 'sak' for this,
because he is one third of man. He produced [125] him agile, having his own boots and his own dres,
sleepless, diligent, wakeful, having fourteen teeth, having sharp teeth, and leader of the flock; for that
flock of sheep remains very boldly with which the dog is. [He protects] against the greater fear [when
the tiger arrives, and against the smaller fear when the jackal arrives.]
29. He Ohrmazd spoke, when He produced the falcon bird, that is, the sparrow hawk, “I have
produced thee, O Varigak bird! I have greater affliction than delight from thee; for thou dost the will
of the Evil Spirit more than that of mine. Like the wicked man who is not sated with wealth thou too
art not satiated with the slaughter of birds. But, if I had not produced thee, O bird Varigak! he, the
Evil Spirit, would have produced the winged wolf who, in thy astral body, would not have allowed the
creatures to live."
30. He produced the beneficent animals in all these species for this purpose that when the Evil Spirit
would destroy one, another might remain, [and owing: to its not being possible to destroy, he might
make less endeavour to destroy.
31. This too one says, “He first created forth the beneficent animals in the month of summer, that is,
the month of Frawardin, day of Ohrmazd, in the beginning of summer, and they became with young in

the Frawardin month, next year.”
32. Amongst them, the camel and the horse were those who first thought of desiring offspring, and it
was the pig who last thought of it.
33. Within nine years, these beneficent animals came to the seven regions of the Earth, within three
years to the six regions, and within six years to Xwaniratha.
34. As one says, “First the Kar fish, that is, the Araz, descended to Sawahi through the waters of the
Arang, the beneficent animals proceeded to Wourubareshti and Wourujareshti, the Saena bird to the
ocean Frakhtkart, and the powerful horse to Fradataps and Vidataps."
35. They went there six months before the flying [127] birds. Within a year's duration there arrived the
mountaineers, besides the Saena bird. Within two years, there came the aquatic and those living in
burrows, besides the Kar fish. Within three years, there came the grazing animals, besides the horse.
36. There was amongst the oxen that one, such as the ox Sriso, whom they call 'Hadhaya;' amongst the
asses the ass with three strides; amongst the birds, too, the Chamrush; and amongst the fishes the
'Vasi
panchasatvaran.'
37. l will narrate their deeds in their own chapter.]

CHAPTER XIV

0. As regards the whereabouts of mankind.
1. One says in the Scripture: ["I created forth ten species of mankind": first, the shining and whiteeyed,
that is Gayomard, up to ten species: as the ninth from Gayomard was again one Gayomard, the
tenth was the monkey, which one says is the lowest of mankind.
2. When illness came to Gayomard, he fell on the left hand side. 3. There came into manifestation lead
out of his head, tin out of his blood, silver out of his marrow, iron out of his feet, copper out of his
bones, glass out of fat, steel out of his arms, and gold out of life's departure, which owing to its
valuableness men now give along with life.
4. From the left side, deathfulness entered into the body of Gayomard; and thereupon deathfulness
came to all the creatures up to the renovation of the universe {Frashegird}.
5. When] Gayomard emitted the seed whilst passing away, they filtered the seed by means of the light
of the Sun; Neryosang guarded two parts of it, and Spandarmad accepted one part; and [it remained
within the earth] for forty years.
6. [On the completion of forty years,] Mashye and Mashyane grew up from the earth in the

astral body
of a 'rivas' plant having one stem of fifteen leaves, [129] in such wise that their hands rested behind over
their shoulders, and they were joined to each other, of the same height, and of the same product.
7. Betwixt them both light came up; and they were of such uniform height that it [was] not evident
which was the male and which the female, and [with] which [of them] was the light [given by]
Ohrmazd, [that is, the light onto which the seed of the mortal being was affixed.]
8. As one says, “Which was produced first: the light or the material body?' Thereupon Ohrmazd
replied, 'Light was produced first and then the material body';" He has given within the body that
which He has produced; that is, He destined one's own allotted work and affixed the body onto the
allotted work. 9. Its explanation is this: the soul is produced first, then the body; [the soul conducts the
allotted work within the body.
10. Then] both of them changed from the astral body of a plant in to the astral body of a man, and that
light, which is the soul, entered spiritually into them, that is, verily, they had grown up in the semblance of a tree, whose fruit was the ten races of mankind.
11. He Ohrmazd spoke to Mashye and Mashyane, “You are the seed of man, you are the parents of the
world, you have been given by Me the best perfect devotion; perform work and lawfulness with
perfect devotion; think good thoughts, speak good words, do good deeds, and do not worship the
devs."
12. They both first thought this, when they thought of each other, “He or she is the seed of man." 13.
They first did this deed when they proceeded, they made water. 14. They first uttered these words,
“Ohrmazd gave the Water, the Earth, the Tree, the Beneficent animal, the Stars, the Moon, the Sun,
and all good whose manifestation is from the immutable law," [one says] cause and effect.
15. Then the Adversary attacked their thoughts and vitiated their minds. They exclaimed, “The Evil
Spirit gave the Water, the Earth, the Tree, and other things," [131] as aforesaid. 16. This is [the first]
false utterance, [which they are constrained] to utter by the compulsion of the devs; the Evil Spirit
appropriated from them this first satisfaction that owing to that false utterance they both became
wicked, and their souls will be in the wicked existence until the final material life.
17. For thirty days they were in search of food and put on garments of grass. 18. After thirty days they

came up to a whitehaired
goat in the desert, and they sucked the milk from the udder with their
mouths. 19. When they had drunk the milk, Mashye [spoke] to Mashyane, “My tranquility was owing
to this that I had not drunk the live milk; I have greater tranquility [than that] now that I have drunk it,
there is satiety to my body.” 20. Even owing to that second false utterance strength came up to the
devs. Their taste of food was taken away, so much that out of a hundred parts one part remained. 21.
Then, after [other] thirty days, they came to a young sheep having white jaws, whom they slaughtered; they kindled fire from the wood of the lote and the box trees, by the guidance of the
spiritual Yazads, as both these woods are much productive of fire; they kindled the fire [even] by their
mouths; they first burned as fuel the pronged oxyacanth, the mastic and the fibres of the palm tree.
They made a roast of the sheep. They dropped three handfuls of the meat into the fire and said, “This
is the share of the Fire," and they tossed a portion of the rest to the sky, and said, “This is the share of
the Yazads." 22. The bird vulture, having glided by, carried it away from them, as first the dogs ate
the meat.
23. They first put on skin garments; then they wove [cotton cloth] in the desert, and having prepared
garments of the woven cloth, they put them on.
24. They dug a well in the earth. They melted iron. They beat [the iron] with stone. They prepared a
sharp edge from it, and having cut wood therewith, prepared the wooden utensils. [133]
25. The devs became very violent, owing to the gracelessness which they practised. 26. They bore
sinful malice amongst themselves, advanced against and smote each other, and tore each other's hair
and face.
27. Then the devs shouted out of darkness, “You are human, worship the devs, so that your malice
may subside." 28. Mashyane sprang forward, and having milked a cow's milk, sprinkled it towards the
northern quarter. 29. Owing to that [dev worship], the devs became very powerful; they made them
both so dry backed that they had no desire for intercourse for fifty years, and even when they would
have intercourse, they had no begetting of children; and on the completion of fifty years, [they]
forthwith thought of the desire for progeny, first Mashye, and then Mashyane; for he, Mashye spoke
to Mashyane, "When I see thy stomach, my organ of generation is much excited;" then

Mashyane
spoke, “Brother Mashye! when I see thy organ of generation excited my stomach trembles.” 30. Then
they fulfilled their desire together and during the satisfaction of desire which they accomplished, they
reflected thus, “Even our duty for these fifty years [ought] to have been this." 31. From them was born
in nine months a pair of female and male; owing to the sweetness of the children, the mother devoured
one, and the father one. Then Ohrmazd [removed] the sweetness of the children [from the thoughts of
the begetters, and left to them as much as requisite for the bringing up of the children]. 32. From them
there were six twins of male and female, all brothers and sisters [made] wives; they were [all the first
six pairs with Mashye and Mashyane]. 33. There was issue from each one of them in the fiftieth year,
and they themselves died in the hundredth year. 34. One of those six pairs was the man named
Siyamak and woman Vashak. From them was born a pair, who were the man Fravak and woman
Fravaken by name. 35. From them fifteen pairs were born, every pair of whom became a race, and
from them there was the full progress of the world. 36. Out of which fifteen races of theirs, nine races,
having [135] emigrated to the other six regions on the back of the 'Gav Srisok', through the ocean
Frakhvkart, made their settlement there, and six races remained in Xwaniratha; and of those six races,
one pair was the man Taz and the woman Tazak by name; [they] remained [in] the 'Dasti Taziyan.’
[And they call the 'Dasti
Taziyan' thus after his name;] and one pair was the man Hooshang and
woman Guzak by name, and the Iranians arose from them; and from one pair the Mazendarans arose.
37. In this enumeration are those that are in the Iranian countries, those that are in the non Iranian
countries, those that are in the country of Tur, those that are in the country of Salm that is Arum, those
that are in the country of Sen that is Chinistan, those that are in the country of Dahi, those that are in
the country of Sind, and even those that are in the other six regions, all from the lineage of Fravak son
of Siyamak son of Mashye. 38. As the ten races of mankind [that were mentioned in the beginning],
and fifteen races which sprang from Fravak, in all twentyfive
races, arose from the seed of
Gayomard; such as that of those living on land, that of those living in water, the 'var'eared,

the 'var'eyed,
the one legged, those, too, who have wings like the bat, those of the jungle having tail who have
hair on the body [like animals whom they call the bear, the monkey, the sea elephant whose height is
seven times as much as the medium heights, the ‘vatisti' whose height is one seventh of the medium
heights, the Arumans, the Turks, the Chinese, the Dahis, the Arabs, the Sindis, the Hindus, the
Iranians, and those, too, who, they say, are in those six regions; and from each of these races many
races arose later. 39. Again, there was intermixture because of the Adversary; such as the 'Zangi' who
sprang from the race of water and the race of land, the 'gelawi'
who lives both in water and on land,
and others who are of these kinds.
[137]

CHAPTER XIV, A

0. As regards the whereabouts of womankind.
1. He Ohrmazd spoke when He created the woman, “Even My creation art thou, thou whose antagonist is the race of vicious persons; By Me hast thou been given an orifice nearest the anus with
which thou so feelest sexual pleasure as the taste of delicious eatables by means of the mouth. Thou
helpest My seed; for man is born of thee therefrom; thou surpassest Me too, who am Ohrmazd. But if
I had secured a garment wherefrom I could make man, I would never have created thee, whose
antagonist is the race of vicious persons. But I searched in the Water, the Earth, the Tree and the
Beneficent animal, on the summits of the mountains and even in the deep ravines; I did not find any
garment wherefrom the holy man would be made, except woman whose antagonist is the race of
vicious persons."

CHAPTER XIV, B

1. This, too,] one says, “Jam, when [his] light had departed from him, took a shedev to wife, and gave
his sister Jami to a dev to wife, owing to the fear [of] the devs; the ape, the bear, [the resident of the
forest,] the tailed being, and other noxious races arose from them; [his lineage did not progress
therefrom."
2. As regards the negro one says, "Azi Dahak {Zohak}, during his reign, let loose a dev on a young
woman, and let loose a young man on a parik. They performed coition with [the sight] of the apparition; the negro came into being through that [novel] kind of coition.” 3. When Freton came,

they went away from Eranshahr, and formed a settlement on the seacoast. Now, [on] the coming of
the Arabs, they have again mingled in Eranshahr.
[139]

CHAPTER XV

0. As regards the nature of births [from every species.]

1. One says in the Scripture, “Woman readily conceives up to ten nights after she cleans herself from
the menses, if men go near unto her;" [so, too, do the mare, the she ass, and the female onager
conceive in seven nights, the bitch and the sow in five nights, the ewe and the shegoat in one night,
and so too does the ram, so too do those living in the burrows and in the water in one night.
2. And the
menstruation of woman, and the menstruation of animals is a state of prolificness; for the animals pass
blood when they become prolific. 3. Woman does always conceive when she is free from
menstruation, but she readily conceives during those ten nights] when she has cleaned herself from the
menses, when the time of conception has come. 4. Whenever the seed of the man is the more powerful
a son [comes into being], and when that of the woman is the more powerful a daughter, and when
both the seeds have equal potency, twins and triplets are the issue thereof.

5. If the male seed is emitted first, [it becomes fat,] strengthens the female, and she becomes stout. If
the female seed is emitted first, it becomes blood, and the female is enfeebled thereby. 6. The female
seed is cold and humid, is a flowing from the loins, and the colour is red and yellow; and the male
seed is hot and dry, is flowing from the pith of the head, and the colour is white and clayish. 7. The
female seed is always emitted first, and goes [up] in the fallopian tubes, and the male seed settles
above it, and fills the fallopian tubes; whatever is freed therefrom reverts to the blood, and enters into
the veins of the female. At the time of giving birth, [it returns to the breasts] as milk, [wherewith] the
female nourishes [the offspring after birth], as milk is always formed from the male seed. 8. [Then,
the male seed and] the female's blood [bind a knot resembling milk and bruised wheat, and mix in the
fallopian tubes in the orifice.

[141] 9. The seed of the ass remains in the seed state for forty days, that of man, of the horse species, of
ox, and of others of this kind for thirty days, that of small animals for fifteen days, that of the dog for
ten days, that of the fox for seven days, that of the weasel for five days, and that of the rat

for six days.
And then it remains in the mixed state for three days. Then the semen becomes blood. It grows within,
just like a lump, and the eyes, the ears, the nose, and the mouth grow therefrom. 10. And the hands,
the feet, and other limbs, and the entire skeleton and hair are from the father's seed, the blood and the
flesh from the mother's. 11. Then the organic parts of the camel become manifest to the mother in six
months, those of man, of the horse species, and of the ox in five months, those of the weasel in one
month, and those of the rat in fifteen days. And their development, too, is owing to whatever food the
mother eats. 12. Then, the camel is born in twelve months, the man, the horse species and the ox in
ten months, the small animals in five months, the dog in five months, the fox and the pig in three
months, the weasel in two months, and the rat in one month.
13. As regards birds such as the eagle, the black eagle, the Saena bird and others bigger than the flying
birds, one says that they are forty days in the seed state, thirty days in the mixed state, fifteen days in
the egg formation, and. ten days up to the growth of the feathers; the others are seven nights in the
seed state, seven nights in the mixed state, seven nights in the egg formation till maturing, and seven
nights up to the growth of the feathers.
14. And this too: the young one of the bird is developed from the yolk which is analogous to the milk;
its white is like the flesh of animals. For the egg has as nutrition the yolk and the white. So long as it
is in the white, it is living therewith, like the babes who live on milk when they are born. When it has
partaken, the white just like milk, it becomes a young one, then it comes out. There is a species which
picks its own grain like the fowl, and there is one which, owing to having no wings, is fed by the
mother.
[143] 15 The hen, which one calls the bird 'parodarsh' and also “foresighted," rears the egg every day.
And there is a time when it lays the egg clandestinely, and there is a time when it does so openly in
the midst of men; among the birds the hen alone is of this kind.
16. The starling of the mountain, whom they also call the small 'hera' of the mountain, goes to the
summer habitation in summer, and to the winter habitation in winter; it brings forth young ones thrice
in a year; the first time, its young one lives in winter, once it lives in cold and warmth, and

once in
summer. Its young one devours the worms.]

CHAPTER XV, A

1. These four things, too, one says, are male [and four] are female: the sky, the metal, the wind, and
the fire are male, and are never otherwise. The water, the earth, the plant, and the fish are female, and
are never otherwise. The remaining creation may verily be male and female.
2. Just as, about the fish, one says that, at the time of the desire for offspring, [they go down] in the
running water, and [they descend] into the water in pairs of two, up to the length of a hathra, which is
one fourth of [a] frasang, and [in the same manner] they come back [one hathra on the surface of the
water], and during that coming and going they rub forth their bodies together. Their sweat and plasma
drop betwixt them, [so that] they both become pregnant. [3. In the ocean Frakhvkart, the sea Kamruti,
and other sea waters, whereto there is no tide nor ebb nor movement of the water, they fall in, when
possible, and propel the water, and in that movement of the water, they behave in the same manner. It
seems to them just like the running water. 4. These fish make the desire for offspring in shallow
water, and bring forth in deep water. [145] 5. One says of 'Vasi panchasartvaram': of her young ones
five hundred mature, of the Kar fish two hundred thousand, this
is the number which they rear, of
Arzuka, nine thousand, of Marzuka eight thousand, of Varzuga, seven thousand, of ‘Taka veryo' six
thousand, of 'Sapicha atwa' five thousand, of each one of the 'Pashmawa' four thousand, and of
'Sumachit' five thousand young ones mature within a year, 6. These are the names of fish in the
Avesta.
7. As the fish, also, have eggs, each pair is in the water, and there is a pair in the egg; it matures the
eggs, just like animal by incubation, each one according to its own capacity. When thus reared the fish
lays the eggs through that orifice in the stomach on to which the entrance of the egg is connected; she
rears the egg in the water and it matures, and the small fish issues therefrom, and becomes as big as
that which is its own proportion. 8. When the fish moves into the deep water and lays egg, she does
eat the egg. She scatters those which she has no access to and rears them.
9. Even thus do the water, the earth, and the plant mature their produce from their own essence, that

is, they have no male.
10. The fish conceive in the month of Shahrewar, that is the religious month of Tir, that is Maidyoshahem; they give birth in the month of Frawardin, that is the religious month of Spandarmad,
that is Hamaspathmaidyem.
11. The peacock is the only one of the male birds which rears and lays eggs; for there is even a time
when he lays the egg in the sight of men.]

CHAPTER XVI

0. As regards the whereabouts of the plants.
1. One says in the Scripture, "Before the advent of the Adversary, there was no thorn nor bark over the
plant; then [147] during the aggression, it became full of bark and thorny. For the Adversary mingled
with everything [but mingled the most with the plant."] 2. Owing to that reason, there is even a plant
which is the most affected such as the 'besh bratun', that is poisonous, and men [and animals] who eat
[therefrom] die.
3. Along with the fiftyfive
species of grain and twelve species of medicinal plants, which have come
into being from the sole created 'Gav', ten thousand species [of plants] out of that [one] principal
plant, and one hundred and thirty thousand species within [species] of plants have grown [in the
earth].
4. The tree of many seeds has grown in the ocean Frakhvkart from all these seeds, whereon are the
seeds of all these plants, along with those which have come into being from the sole created 'Gav'; and
every year, the 'sen' bird parches that tree, and mingles those seeds in the water, and Sirius seizes them
with the rain water and rains them on to all the regions. 5. And the white, healing, undefiled Hom has
grown next to that tree, in the stream of Ardvisur; whoever shall eat it will become immortal; they call
it the Gokaren tree; as one says, “The deathdispelling
Hom"; they prepare immortality therefrom at
the renovation of the universe; it is the chief of plants.
6. The plants, verily, are of these several kinds: the wood, the tree, the fruit tree, the grain plant, the
flower plant, the evergreen shrub, the garden herb, the spicy herb, the grass, the young plant, the
medicinal herb, the gum tree, the fuel wood, the fragrant herb, the oil tree, the dye wood and the
cotton plant. 7. I will mention their details.
8. The produce of whatever is not entertainable for the food of men, and is perennial, such as the

cypress, the plane, the white poplar, the box, [the grass, the tamarisk,] and others of this genus they
call the wood and the tree.
9. The produce of whatever is entertainable for the food of men, and is perennial, such, as the date, the
myrtle, the lote fruit, the vine, the quince, the apple, the orange, the [149] pomegranate, the peach, [the
pear,] the fig, the walnut, the almond, and others of this genus they call the fruit tree.
10. [The produce] of whatever [is suitable, of that which is not] suitable for [the food of men,] and is
perennial they call the tree.
11. Whatever is suitable for [the provisions of] life, whose trunk withers when they remove the crop,
such as the wheat, the barley, the rice, the pea, the pulse, the 'gavina', [the purslane, the millet,] the
vetches, and others of this kind they call the grain plant.
12. [What] ever has fragrant leaves, is cultivated by the hand labour of men, and is perennial they call
the evergreen.
13. Whatever has odoriferous blossoms, and grows in various seasons by the hand labour of men, or
has perennial root, and blooms in its season with new shoots and sweet scented blossoms, such as the
rose, the narcissus, the jasmine, the 'nastarun', the tulip, the colocynth, the pandanus, the 'champa', the
'heri', .the saffron, the swallowwort,
the violet, the palmtree
flower, and others of this kind they call
the flower plant.
14. Whatever has neither fragrant fruit nor fragrant blossom, and grows in its season by the hand
labour of men they call the young plant.
15. Whatever is entertainable for the food of cattle and animals they call grass.
16. Whatever enters into cakes they call the spicy herbs.
17. Whatever is entertainable for eating with bread [and food], such as rue, parsley, coriander,
'kakicha', leek, and others of this genus they call garden herbs.
18. Whatever is like bamboo, the reed, the cotton, and others of this kind they call the cotton plant.
19. The pith of whatever is greasy, such as the sesame, the 'gushdana', the hemp, the olive, and others
of this kind they call the oiltree.
20. Whatever one can colour clothing with, such as the saffron, the Brazilwood, the turmeric, the
'vaha', [the 'rangin', the indigo,] and others of this kind they call the dyewood.
[151] 21. Whatever has
odoriferous fibre or rind or wood, such as the mastic, the 'rast', the [comely] colocynth, the sandalwood, [the sweet basil,] the marjoram, the camphor, the mountain balm, and others of

this kind
they call the fragrant [shrubs].
22. Whatever exudes from the crust of the tree, they call the gum.
23. The wood of these trees, when felled, either dry or wet, they call the fuel wood. 24. And all these
trees together they call medicinal plants.
25. [They mention all the trees to be of two kinds, of two classes and of one class.]
26. The principal fruits are of thirty species; ten species of them are fit to be eaten inside and outside,
such as the fig, the apple, the quince, the cucumber, the grape, the mulberry, [the cluster of dates,] the
pears and others of this species; [and other] ten are fit to be eaten outside, and are not fit to be eaten
inside, such as the date, the peach, the small apricot of white [breast, the lote fruit, the myrobalan, the
'sar' and others of this species]; those [ten] which are fit to be eaten inside, and are not fit to be eaten
outside, are [such as] the walnut, the almond, the pomegranate, the cocoanut, the hazel nuts the
chestnut, the tree of Georgia [which they also name the pistachio nut, and] those, too, which [are]
more than these, but [these] several [are] the principal ones; [those which they plant with two splits
and two stems, such as the 'veh khurmar', the myrobalan, the 'awam', and others of this species they
call the grafts.]

CHAPTER XVI, A

1. This, too, one says that every flower belongs to an Amesaspend. 2. [So I say:] the myrtle and the
jasmine are Ohrmazd's own, the white 'saman' is of Vohuman, the white rose is of Ardwahisht, the
basil royal is of Shahrewar, the [153] sweet basil is of Spandarmad, the lily is of Hordad, the 'champa' is
of Amurdad, the mountain balm is of DaypaAdar,
the marigold is of Adar, the lotus is of Aban, the
white 'marv' is of Khwar {Khwarshed}, the narcissus is of Mah, the violet is of Tir, the 'mizvars' is of
Gosh, the palm tree flower is of DaypaMihr,
the evergreens are of Mihr, the red 'heri' is of Srosh, the
'nastarun' is of Rashnu, the amaranth is of Frawardin, the hyacinth is of Warharan, the yellow 'hart' is
of Ram, the fragrant mountain balm is of Vat, the fenugreek is of DaypaDen,
the rose of a hundred
petals is of Den, the ox eye is of Ashishvangh, the tulip is of Ashtad, [the white hom is of Asman, the
lady basil is of Zam Yazad, the saffron is of Mahraspand, the 'marvi
Artakhshiran' is of Anagran, the
hom of three kinds is Hom Yazad's [own].

3. As regards the saliva of the trees [one says]: Each salivation is a drop of water, and at the base is
fire, at a distance of four fingers; and of all the plants squeezed, one says, the lote tree is the [most
salivating and the most flower bearing].

CHAPTER XVII

0. As regards the chieftainship of men and animals, of everything.
1. One says in the Scripture: “[I] first created the man, Gayomard, brilliant and of white eyes." 2. He
was great, but he was not the chief. For Zartosht was the chief; all chieftainship, too, was from
Zartosht.
3. The large white goat, which holds down its head, is the chief of goats; [of] their species [it] was the
first produced [forthwith].
4. The young whitejawed
sheep is the chief of sheep; of their species it was the first produced.
5. The camel having white haired knees with two humps is the chief of camels. [155] 6. First the black
haired ox having yellow knees was produced. He is the chief of oxen.
7. First the dawncoloured
horse, having yellow ears, of shining hair and of white eyes was forthwith
created. He is the chief of horses.
8. The white ass having cat's paws is the chief of asses.
9. First of dogs the dawncoloured
dog, having yellow hair, was created. He is the chief of dogs.
10. [First] the brown hare was forthwith created. He is the chief of the wide travellers, of those beasts
which are not tamable, as they are moving on the mountains.
11. First of birds the Sen of three fingers was produced. It is not the chief; for the Karshipt is the chief,
the bird [which] carried the revelation to the enclosure which Jam prepared.
12. First of weasels the white ermine was created; it is the chief of the weasels. 13. As one says: "The
white ermine, which came to the conclave of the Ameshaspends."
14. The Kar fish, that is the Araz, is the chief of the water creatures.
15. The Daitya river is the chief of flowing [waters].
16. The Darejya is the chief of the river banks; for, the residence of the father of Zartosht was on its
bank; Zartosht was born there.
17. The White forest is the chief of forests.
18. The lofty Hukar, wherefrom the water of Ardvisur springs, is the chief of the summits.
19. Thither where the star Sataves is revolving is the chief of the high level plains.
20. The squeezed hom is the chief of pounded plants.
21. The ‘grama' of the desert is the chief of unpounded plants.
22. The large grained wheat is the chief of corns.
23. The summer purslane, which they also call 'gavars,' is the chief of smallgrained
corns.

24. The sacred threadgirdle
{kusti}, of the width of an arm, is the chief of clothes.
25. The Frakhvkar is the chief of the seas.
[157] 26. When two men come up together, he who is the wiser and more truthful is chief.

CHAPTER XVII, A

1. And one says this, too, in the Scripture: "I have [not] assigned any distinction to all the material
existences," that is, all are equal; wherefore, the light of industry is of immense [use] to persons; the
worth of him who practises and does that which is good is [great]. For distinction is assigned to the
water, for the undefiled water of Ardvisur is worth the entire water which is betwixt the sky and the
earth, except the Arang river, created by Ohrmazd. Of trees, the date and the palm tree, which one
calls the trees of sublime career, are worth all the trees betwixt [the sky and the earth], except the
Gokaren tree with which they resurrect the dead. Of mountains, Mount Haparsen, the base of which
is[in] Sigistan and summit in Khuzistan, which one calls the mountain of the whole of Pars, [is worth]
all the mountains [betwixt the sky and the earth], except Alburz. And of birds the Chamrus bird is
worth all the birds betwixt [the sky and the earth], except the 'Sen' of three fingers.
2. The conclusion is this. Whoever performs a great work, his worth is great.

CHAPTER XVIII

0. As regards the whereabouts of the fire.
1. One says in the Scripture: "Five kinds of fire are created, such as [the fire Berezisavang, the fire
Vohufryan, the fire Urvazisht, the fire Vazisht, and the fire Spenisht."]
2. The fire Berezisavang
is the fire which glitters before Ohrmazd the Lord. 3. The fire Vohufryan,
[which [159] is translated as "the good propagator,"] is that which is in the bodies of men and animals.
4. The fire Urvazisht is that which is in the plants. 5. The fire Vazisht is that which is in the cloud,
which encounters Spenjagra in the combat. 6. And the fire Spenisht, which, [is translated as "the
Beneficent,"] is that which is kept in use in the material world and also the fire of Warharan.
7. Of these five fires, one consumes both water and food, as that which [is produced] in the bodies of
men [up to the testes. Its allotted work is to digest food and water.] One consumes water and does not
consume food, as that which is in the plants, which lives and grows by means of the water. One
consumes food and does not consume water, as that which they have in use in the world and also the
fire of Warharan. One consumes neither water nor food, as the fire Vazisht, the

Berezisavang,
and
that which is within the earth, the mountains and other things.
8. Ohrmazd [forthwith created] them, [these three fires, which are the fires Farnbag, Gusnasp, and
Burzin Mihr], since the original creation, like three lights, for the watching of the world. They ever
glittered, [with gloriousness, in that astral body, in the world.] 9. And in the reign of Takhmurup,
when men were passing, on the back of the 'Gav Srisok', from Xwaniratha to the other regions, one
night, the middle of the sea was agitated by the wind, [and at the rear of the sea] the fire altar, wherein
was the fire, as it was set in one place, on the back of the 'Gav,' fell into the sea with the fire. And all
these three fires were glittering, like three lights, on the seat of the fire altar, on the back of the 'Gav,'
so that there was light and those men again passed over the sea. 10. And Jam [used] to do all his
works, during his reign, very well with the help of all those three fires. He had established the fire
Farnbag in its proper place on the Khvarehmand mountain in Khvairizem. When they slew Jam, the
fire Farnbag saved the glory of Jam from the hands of Dahak {Zohak}. 11. In the reign of king
Vishtasp, by revelation from the Scripture, [161] they established it; out of Khvairizem, on Mount
Roshan in the country of Kavulistan, as it remains there even now.
12. The fire Gushnasp used to protect the world, in that manner, until the reign of Kay Khosraw.
When Kay Khosraw was razing the idol temples of Lake Chechast, it settled upon the mane of his
horse, dispelled the darkness and gloom, and produced light, till he razed the idol temples. He
forthwith established fire altars, in the same locality, on the Asnavand mountain. [For that reason they
name it ‘Gushnasp,' because it had settled on "the mane of the horse".]
13. The fire Burzin Mihr was moving in the world and was protecting it, in the same manner, until the
reign of king Vishtasp. 14. When Zartosht of immortal soul brought the revelation, [it demonstrated
many things visibly,] in order to propagate the revelation, and make men without doubt, [so that]
Vishtasp and his children might stand by the revelation of God. Vishtasp established it in its proper
place on Mount Revand, which one calls the "Support of Vishtasp."
15. This material fire is the body of all these three fires and of all the Warharan fires. This glory of

theirs resides in it. Resembling the body of man when it becomes in the womb of the mother, a soul
from the spirit world sits over it, which verily governs the body while living. When that body dies, the
body mingles with the earth, and the soul reverts to the spirit world. [16. It is also when they unite
with it one thousand material fires, give the 'zaothra' to it, and establish it in its proper place with the
ritual which is known, a spirit sits over it from the glory of the fires like those three, too, when they
were residing in the material fire. The body of even the other Warharan fires is the material fire, their
soul is that glory, which comes from the supernal realm, to be established on it. Even now they are
performing, in the same manner, the destruction of the 'druj' and the protection of men. When people
will extinguish them, the glory will return to the spirit world. 17. For this reason they call it the fire of
Warharan, as all the fires that [163] are in the world have support from Warharan, and protection from
Srosh, and they ascribe their unanimous cooperation to that cooperation with Warharan and the fire
Farnbag which is the 'athravan' {priest} of the fires, the fire Gushnasp which is the warrior, and the
fire Burzin Mihr which is the husbandman. They are the protectors of the world until the renovation of
the universe {Frashegird}, as is visibly seen when they move and smite the devs and the drujs, when
men say, "A fire has passed off."
18. There are many Warharan fires; a sovereign has established each one of them. Their detail is
lengthy. 19. As Faridoon has established the fire Vartastar, which is in Bakhlan, in the Pisha district.
20. The fire Katakan, which Uzob son of Tuhmasp had established in the country, for that reward that
he would be invoked. 21. Frasiyav had established the fire Karkoy as one fire in Sigistan when he
wielded the sovereignty of Iranshahr.
22. The other fires are of many names, of large number, and of immense propitiations, from the reign
of Vishtasp, when revelation came, up to the end of the Sasanians, all of which were counted as
Warharan fires, many of which were extinguished in the reign of the Tajis {Arabs}, many of which
still exist, each one being known as established by a sovereign.
23. As regards the fire Paramkar, it is manifest that it is burning without fuel. Smoke during the day
and fire at night are visible. It accepts a clean thing when they throw it over it, and it darts

back when
they throw that which is defiled. It is not possible to go near it owing to its heat, and none of the
sinning sorcerers dares to go to it. They say that it is by the side of the abode of the Vizakan.
24. One says that there is a fire of the same kind in Komish which they name "fire without nutriment."
It is not possible to cover it with ashes. It consumes fuel when they place it over it, and it glows
likewise when they do not place fuel. There are some who thus say, "That is the fire Paramkar."
[165]

CHAPTER XIX

0. As regards the nature of sleep.
1. One says in the Scripture, "First, at the original creation, sleep was produced with the astral body of
a man of fifteen years having white eyes." And the devs contaminated it too, like the water, the tree,
the beneficent animal, the forest, the mountain, the stone, the flower, and even whatever else is, which
is all defiled, whose substance also is mingled.
2. That sleep, which is in the astral body of a stallion horse, four or five years of age, who goes after
his females, it , too, approaches men from behind, from the topmost part of the head up to the knees,
and lasts for as much period as one can recite three or four 'Yatha ahu vairyo' from beginning to end.
It was not produced along with the body, for it was produced separately from the body at the same
time. For when the body was produced, sleep was behind it.
3. It is unlawful if men sleep more than a duration of four 'vichasts.' Sleep comes to all men; when one
sleeps, it waits before the other. If all men would not sleep, and work with diligence, it would wait.
For there is a being such as sleep in everyone's own person.

CHAPTER XIX, A

1. This too, one says, “It is not owing to industry that the land, the waters, and the plants yield fruit,
and it is not owing to sleepiness and impotence that they do not yield fruit." For industry, sleepiness,
and impotence exist in roan and the animal species.
[167]

CHAPTER XX. As regards the sounds.

A
1. This too one says: "The Chashara tone is that when they employ the pious man lamenting." For this
reason he is lamenting, because when a pious man has to lament for the misery which has come up to
him from the Evil Spirit with the words, "I want a certain thing" or "I have a certain misfortune,"

everything that is in the world is to be done in order to set down that misfortune.
B
2. The 'vin' tone is that with which pious men chant and recite the Avesta. The harp, the lyre, the lute,
and all the music which they sing, they call 'vin.'
C
3. The stone sound is that wherewith they grind corn for pious men, such as that of the mill. They
speak of pious men for this reason, because all happiness is produced for pious men, and the wicked,
likewise, have participation therefrom. Then everything that they do for pious men and undergo toil,
and the clamour which proceeds therefrom is called the righteous sound. It is unlawful when they do
for the wicked, and is not to be considered as sound.
D
4. The water sound is that when water flows forth by flowing, or is lowered from the cloud, or rises
towards the cloud, or men and animals pass across it.
E
5. The plant sound is that when the plant falls on to the earth after it has attained full growth.
[169]
F
6. The land sound is that when they strike something down on it, or they demolish a house thereon, or
dig stone from the mountain.
G
7. One says this too, "When they fell a tree, the tree mingles with the tree which is near that tree."
8. As regards the back and the face of the earth one says, "This is its face whereon the trees grow.
That is its back which is behind it, that is, nothing grows underneath it."

CHAPTER XXI, A

0. As regards the whereabouts of the wind, the cloud, and the rain.
1. One says in the Scripture, "The good wind was forthwith created from this earth in the astral body
of a resplendent man of fifteen years having white eyes, who has a proper coat, dress and boots, a
completely warm outfit, such that when it came up to men, they felt it as pleasant as a body which is
with life. And it comes up from the earth like a wine cup. When it blew, a half turning up to the right
side of the Sun, and a half turning towards the direction of the Moon, it became manifest at the
original source of the river Arang, which is its path on high. Owing to the fear of the devs, it observed
everything separately, and blew on strongly with energy. It rent asunder that poison which the Evil

Spirit had mingled in the earth and the plant; as, sweeping the poison with the strength of the water, it
formed seas therefrom. 2. Then the devs went up for fight from behind the wind. They even contaminated the wind and stunned it. 3. Thereafter, the wind could not come in its own [171] essence,
with that valour, over all the regions, and became divided into parts. 4. As one says: "The Evil Spirit
spoke to the devs: 'Destroy this wind which is overpowering and valiant, created by Ohrmazd. For if
you will destroy this wind, all the creatures will be destroyed by you' ". 5. And in that combat, as
Vayu, the lord of long duration, did not come immediately for help, the wind, having been stunned,
blew from the inhalation and exhalation of the breath, and the concourse of men and animals. 6. The
wind first turned with agility from this region of Xwaniratha to Arezahi and Sawahi, and from thence
turned with agility to Fradadhafshu and Widadhafshu, and from thence returned with agility to the
region of Xwaniratha. 7. As, to whichever region it comes, from whichever direction it blows, in what
ever manner it blows, it unifies everything, cold and warm, and wet and dry. For it brings stench when
it passes through stink, good odour when it passes through fragrance, cold when it passes through
cold, warmth when it passes through heat, and the substance of anything through which it passes. 8.
The wind holds the lower possessions and higher possessions, the possessions of men and of level
lands, the possessions of the sea, and the possessions of life, of this earth. 9. The organisation of men
and of animals, of everything of time, is by means of the wind. Owing to stupefaction, it blows in
excess or defectiveness. When it blows excessively, they call it the vivifying wind. It runs from
various directions on account of being divided into parts, and they call it by various names. When it
blows profitably, one calls it the good wind; when it blows harmfully, even the vivifying wind is
defiled and stunned.

CHAPTER XXI, B

1. As regards the cloud one says, “It is a spiritual agent, which it is not possible to see and to comprehend with material eyes.”
[173] 2. When Sirius {Tishtar} arranges the water in the atmosphere with the strength of the wind, the
cloud reaches every place spiritually, and Sirius rains the water, drop by drop, through that agent. If it
were not so, the water could not have remained in the atmosphere and been conducted in

various
directions. It would not have come drop by drop, but in one lump. This, which is visible in the
atmosphere, which men call the cloud, is the foam of water. Similar to the foam which accumulates
over the top out of a cauldron, and pours down in drops when it has much accumulated. It is proper
even if they call it the cloud. For that cloud remains spiritually with any water which goes to the
atmosphere, and receives it. 3. As one says, "The cloud is that spirit which bears the material water,"
which there is one who calls the cloud, there is one who calls the water pourer.
4. At the original creation, it appeared from the direction of the west. For the wind hastened the water
thither. One says the original abode of the cloud is there. Even now the wind is driving the water, in
the same manner, to the West, and having prepared the cloud, brings it from the West to various
directions, and rains the good water. 5. Wherefore Ohrmazd says, "I have forthwith created perfect
warmth out of water." That is, men would feel as joyful as a body with life, when the cloud would
turn to them.

CHAPTER XXI, C

1. And at the original creation, the cloud came up from the right side of the Sun, just like a wine cup.
When it came up for thirty nights and days it produced that rain which undid the poison of the noxious
creatures, and the ocean Frakhvkart arose therefrom. 2. After the down pour of that rain, the rain also
was defiled owing to the contest of the devs, that is, it was divided into pieces.
3. As that which is written, "The dev Apaush fought [175] with Sirius {Tishtar}, and Spenjagra with the
fire Vazisht, during the production of rain, and thunder and lightning were made to appear, and they
produced that rain wherefrom salt seas arose."
4. Even now that battle takes place thrice every year, when Sirius seizes and rains the water. The devs
and the sorcerers arrive there for combat, and they hurl those three rains: one, that wherewith they
sow the seeds; one, that wherewith the seeds attain to the husks; one, that wherewith the grain ripens
and comes out. 5. When it rains in stray showers, owing to the defilement of the devs, and the
calamity, injury, and defilement due to excess or defectiveness, Sirius {Tishtar} seizes the water from
all the seas, but seizes the most from the ocean Frakhvkart.
6. As one says, "The ass with three strides, which moves forth in the ocean Frakhvkart,

causes the
entire water of the ocean to trickle by dropping, and casts the water towards the sides of the ocean."
7. Sirius {Tishtar} alights with the help of the Fravashis of the holy beings and even of other spiritual
Yazads, has in his hand a large cup of rain which they call "a cloud for a pot for measurement." First
he lays it over the water, secondly he turns it round, and thirdly he fills it, shakes it, and lifts it up, and
ascends towards the atmosphere. Then that water advances with alacrity towards the wind, just as
when a whirlwind raises a dust storm towards the atmosphere. 8. And the wind too draws and settles
the water in that manner, in the atmosphere, by cooperation with Sirius, and conducts it to the various
regions. 9. The celestial cloud stands before and rains, as is evident to the eyesight that a whirlwind in
the sea carries the water to the atmosphere.
10. Men say, "Sirius {Tishtar} seizes the water with the cloud as the implement, and comes in when
the wind seizes the water, so that when Sirius seizes the water from the salt seas, it leaves the saltiness
and stench in the seas, and carries up that which is wholesome, and carries and settles everything like
a pair of scales, in the atmosphere, until it takes [177] what is completely dense in the atmosphere, and
rains drop by drop." 11. When the devs approach for opposition they let loose the cold thereon,
congeal the water, and make the water so dry that it cannot rain. Either the drops congeal and snow
falls, or they drag the rain from the place where it ought to rain, and pour it over an unprofitable place;
as is seen that it either rains excessively on barren earth, or in the sea itself, or on cultivable land, and
it does not rain over the place where it ought to rain.
12. When it happens in that manner, the fire Vazisht, as it is fixed in the cloud in order to oppose the
dev Spenjagra, melts the water, and strikes the mace on the head of the dev Spenjagra. On account of
that mace kindling the fire and melting the water, there takes place an illumination in the cloud, which
they call lightning. 13. And when it strikes the mace, Spenjagra makes a dreadful cry which they call
thunder. 14. The body of the fire Vazisht, too, is the same material fire which is with the water in the
cloud. Its Fravashi is that light which has come to it from the Infinite Light. 15. Even Sirius {Tishtar}
and the other celestial Yazads, which are its cooperators, fight likewise with the dev Apaush

and its
cooperators. 16. When the devs shine, they pour down the rain in parts, for the harm of the creatures,
or disable it from benefiting the creatures. When the Yazads shine they produce the rain beneficially
and in due measure. 17. As one says, "It rains half, on a day, as befits the Yazads, and the sorcrerers
also, the Kiks too, and the devs, produce a half of the rain on the day."
18. Since those agents for the production of rain, the wind and even the very Yazads producing rain,
are in a mingled state, they bring together the water towards the cloud, with the same means, that is,
with the strength of the wind, and produce rain. 19. As one says, "The Kiks let loose what the
sorcerers have let loose. They let loose that for the affliction of men." 20. And they as well carry that
aloft in the water, as they carry it down in the earth, that is, they produce the rain half the day, and [179]
that water too returns to the same source of the waters wherefrom they seize them up.

CHAPTER XXI, D

1. One says this too, "At the original creation, when the Evil Spirit came in, on the same day the rain
poured over the whole earth, the wind blew over the whole earth, and the Sun shone over the whole
earth."

CHAPTER XXI, E

1. One says this too, "When Sirius {Tishtar} carries the water to the atmosphere with the strength of
the wind, as whatever is mixed in the water, such as the stone, the fish, the frog, and others of this
kind, manifest therefrom, goes with the water into the atmosphere. Since these same things pour back
with the rain, as is evident to the eyesight, so that what men call the cloud rains either fish or frog or
stone." 2. It is these stones, which it rains back with water, which have become warm in that manner,
by the heating of the fire of the atmosphere. 3. This fire which falls, which men also call lightning, is
as well of the wells as of the seas, which ascends with the water to the atmosphere. 4. When it falls by
the hands of the devs, the antagonists of Sirius {Tishtar}, they seize, heat, and vitiate it with sorcery,
defile it with excessive warmth and humidity or with cold and dryness, and bring it back to the world
for the harm of mankind.
5. This arch which appears in the sky, which men call 'thanvare' (= "the bow"), the shields of which
are yellow, green, red, claycoloured

and of benignant radiance; and the devs, who rain the yellow and
the red, in opposition to the green of Sirius {Tishtar} would contend with the clouds, in order that the
rainbow [181] may not appear. And they are those whom they also call the dreadful devs. And whichever has the white light, and is pertaining to the Yazads, is that which would contend with the
devs for assisting Sirius {Tishtar.}
6. The whirlwinds too, likewise, are also dreadful devs. Just as when Sirius {Tishtar} raises the water
to the atmosphere with the strength of the wind, they raise the dust and the dirt, and carry them for
opposing the clouds, and would contend with the clouds in that manner.
7. As regards earthquake it is manifest that even the same dreadful devs obstruct with sorcery the
passage of that wind of life, which is the preserver, whilst moving through the fissures of the mountains, so that it may have no movement therethrough. So much earth, the stability of which is
owing to that wind, is in tremor, and tears asunder. The wind reaches the base of its passage, and it
may either cleave the mountain, or wander over the earth and the seas, or turn the houses and
dwellings upside down. 8. And the place where there is no mountain, the earthquake neither approaches nor comes to sight. For it is a passage within the earth, which it is not proper to obstruct.
When anything obstructs it, the earth soon splits, and if there is a passage, the earthquake does not
appear. 9. For the sinful wind in the world is just as in the body of men. When the sinful wind tarries
in their veins for destruction and decrease, and if the wind cannot obtain space for coming and going,
the body reckons it a disease, and life seeks an outlet. When it becomes oppressive, the wind of life
becomes dormant, and the body dies. And the more the evil admixture, the more oppressive is the
sinful wind. So too is it manifest that men become the more sinful, 10. The sinful winds within the,
earth, which they also call dreadful, are very oppressive and perpetrate much harm. Their connection
too is with these planets, and they derive greater strength from them.
[183]

CHAPTER XXII

0. As regarding the nature of the noxious creatures.
1. One says in the Scripture, "When the Evil Spirit entered, he intermingled the poison of the noxious
creatures, the outgrowth of sin, such as that of the serpent, the scorpion, the large venomous lizard, the
ant, the fly, the locust, and an immense number of others of this kind, with the waters, the earth, and

the plants." 2. At the time when their growth came into being, they evolved out of these four begetters, and noxious creatures were on earth knee high. 3. And afterwards during the great deluge,
when as is said they perished, the infected water which remained in the sea, and that which remained
within the earth, passed back into the land, and all evolved anew, in that stage of evolution and astral
body, out of these four begetters, that are the water, the earth, the wind, and the fire, and they will all
evolve from one another, in the same manner, also by birth. 4. As their essence, lustre of the eyes, and
the wind of life are Ohrmazdean, and as their growth of sinfulness and evil desire in the world are
Ahrimanean, this, too, is a great advantage that whenever men see them, they slay them or abstain
from them. 5. From this, too, it is manifest that they are not the production of Ohrmazd. For their
indigenous astral body and complexion are not similar to those of the beneficent animals and beasts.
6. The manifestation of their coming and perpetration of injury at night are due to their being of the
same substance as darkness, and they do not refrain from injuring the creatures by experiencing fear,
injury, and smiting. 7. Their bodies enter into the composition of remedies with a mixture of drugs,
and the benefit of the creatures arises therefrom. For their being is from the four Ohrmazdean
elements and begetters. 8. All the noxious creatures are of three kinds: watery, earthy, and winged;
they speak of the watery noxious creatures, the earthy noxious creatures, and the winged noxious
creatures.
[185] 9. Of the watery noxious creatures the frog, of the earthy the many headed dragon, and of the
winged the serpent with wings, are the worst.
10. The serpent, the dragon, the twoheaded
and the sevenheaded
'azdahak', the pointedlipped,
that
which removes the slough and scum from the feet, such as the black tailed venomous lizard, the
pointed crab, the desert and the land bat, the snakeeared,
and that, too, which they call snake like,
such as sits over the head of a large serpent, thin and white, of a finger's length, and others of many
kinds are all of the serpent species.
11. And the scorpion, the parasite, the sea tortoise, the tortoise, that of the air, that of the abode, and

others of this kind are all of the scorpion species.
12. The venomous lizard, the petal snake, and the snakes, too, of the rood and of the desert, and others
of this kind are all of the venomous lizard species.
13. Even the round frog, that of the hunting place, the agile, the sphinx having the bezoar stone, that
dropping corn, and that urinating sand, and all of this kind are of the frog species.
14. The silk worm, that, too, which is in the fire, as exists on the borders of Khorasan, out of which
they dye the red colour, and that too which is in ice, each of which is as big as a band, and others
which generate in various things, are all of one species.
15. The corncarrying
ant, that, too, which is biting, that, too, which they name nocturna and friend of
clay, the clayey, and all others of this kind are of the ant species.
16. The bee eater and the black fly, the honey bee of three kinds, the spider, too, of several kinds, that,
too, which prepares the nest house of clay, all of this kind are of the fly species.
17. There are other locust species, that which kills man, the gnat species, also the raven species, the
species of the winged beings, and the frog species, whose details are long.
18. As these noxious creatures are either earthy or [187] even watery. One says that the noxious
creatures are all sorcerers and the serpent is the most sorcerous, and does not die unless they kill it.
19. And of serpents there is that too which has venom in its eyes, and kills man by the glance as if it
has stung him. There is that too which, from a distant place, drags on to itself and devours ox, sheep,
horse, and man.
20. And of dragons there is that too, through whom there is so much evil knowledge that it perpetrates
injury just like sinners.
21. The smaller noxious creature of the mud, on account of sorcerous destruction, approaches an
eatable thing which they place at a distance from it, it being certain that it has access to it, not through
smell or sight, but through sorcery.
22. The ant species too seize grains of food, to which they hasten with sorcerous destruction and
therewith seize those of their own kind or the scorpion.
23. The spider variety, too, which digs the nest of clay, lays the worm in that nest, and digs the clay,
will either be evolved as a bee eating fly or as the same spider, at the time it digs the clay.
24. Of the beeeating
fly one says that when it evacuates on meat, the worm is evolved therefrom, the
mosquito when it evacuates on earth, the gnat when it evacuates in the atmosphere, the cocoon of the

black worm when it evacuates on the perch of the pigeon, and the leech when it evacuates in water.
25. Of the ant it is manifest that if they do not destroy its nest for three hundred years, it is re evolved
as a winged serpent. 26. This statement was heard from the Dasturs.
27. The winged serpent kills a person when it throws a millstone over him. 28. The Creator has
destined the white falcon in order to kill that serpent; so that, when that serpent becomes winged, it
goes underneath the heat of the Sun to fell the mill stone over men having life, that they may die; the
white falcon goes to fight with the serpent, [189] and kills him; it may be that there is victory for the
falcon, and it kills the serpent, or it may be that the serpent overpowers and kills the falcon. If both are
of equal strength, both are coiled around each other, and fall dead on the ground, as many a person has
seen.
29. Ohrmazd mostly diverts, with omniscience, these noxious creatures to the benefit of the creatures.
Just as the bee which prepares honey, the worm from which there is silk and raw silk, the insect of the
air which kills the scorpion, the petal snake which kills the snake, and others of this kind, which come
like the arrows of the enemies, and do not become inactive, and they dart them back at the very
enemies. The creatures too of Ohrmazd arose in the same manner. Just as the fish which kills and
devours the fish, the bird which kills and devours the bird, and the beast which kills and devours the
beast. And this too is the portent of the battle and the intermixture wherein no purity advances.

CHAPTER XXIII

0. As regards the nature of the wolf species.
1. One says in the Scripture, “The Evil Spirit produced the dark and thievish wolf, the most worthy of
darkness, noxious, of the darkest race, of black astral body, biting, with out hair, sterile, and with that
disintegrated astral body, for this reason that when it tears the sheep, first its hair may fall off from its
body." 2. He forthwith produced it in fifteen species: first, the black dismal wolf, rough and very
intrepid, that is, it enters everything it dares to, and then the other wolf species such as even the tiger,
the lion, the panther which they also call the 'kaput', the hunting panther, the hyena, the fox which
they also call the jackal, the cave digger, the crab, the cat, that which is winged such as the owl, that

which is watery such as the water drinker, and even the noxious creature of the jar which they name
the wolf of the [191] water, the darkbodied,
and other aquatic species of species which are in the water
species, just like other beasts, up to the production of the fourfooted
wolf which goes in flock when it
is small.
3. He, the Evil Spirit, spoke when he produced the crab, "By me art thou created, thou who art the
crab, of the wolves the most productive of pest, that I have even this happiness owing to thee that
what thou strikest the teeth in, thou piercest and makest impure, and whoever eats that, without doubt
the pain owing to that does not decrease. When thou bitest man, cancer is produced in the body." 4. Of
these wolf species the crab is the worst. 5 As one says, "The good deed of him who kills four lion
wolves will be as much as he would kill one darktailed
crab."
6. The Dasturs say this, too, from the Scripture, "The Evil Spirit wished to produce these wolf species
clandestinely, in the semblance of fever, disease and other evils, so that when they approach men, men
may not see them. And Ohrmazd, for the sake of great advantage, formed their models, and showed
them at the time to the Evil Spirit. 7. Thereupon, on account of after wit, the Evil Spirit clattered,
'Ohrmazd himself did that which I chose to do.' 8. Having attached the evils to those models, he made
them corporeal, and the creatures ought to abstain the most from them." 9. From this too it is evident
that the formation of their models is resembling that of the precious dog and analogous to the beasts,
and not in the manner of noxious creatures. There are even some whom men avoid on account of fear,
and there are some who are delighted with desire, such as the elephant and the lion, and their
corporeality is due to the four generators: water, earth, wind, and fire.

CHAPTER XXIV

0. As regards various things, that is, in what manner they are created, and what antagonism came to them]

[193]

A

1. One says in the Scripture, “The white Hom, which they call the Gaokarena tree, which has grown in
the ocean Frakhvkart, in the deep lake, is requisite for the performance of the renovation of the
universe, as they will prepare immortality from it." 2. And the Evil Spirit, in opposition to it,

has
produced a lizard in that deep water, so that it may despoil the Hom. 3. And in order to restrain that
lizard, Ohrmazd has there created two Kar fish, which are always encircling the Hom, so that the head
of one of those fish is always towards [the] lizard. And these fish also have spiritual food, that is, they
do not require food, and they will be contending up to the renovation of the universe. And there is a
place where those fish are written of as the Araz of the water. 4. As one says, "The greatest of the
creatures [of] Ohrmazd are those fish, and the greatest of the [creatures] of the Evil Spirit is that
lizard, in body and vigour. They cleave into two parts whichever of both the creations [are] betwixt
them, except that one fish which is the 'Vasi Panchasatvaram.' " 5. This too one says, "Those fish are
so sensitive that they comprehend a sensation as minute as a sharp needle in the deep water, whereby
the water increases or decreases."
B
6. About the 'Vasi Panchasatvaram' it is manifest that it goes in the ocean Frakhvkart. Its length is so
much that when it hastens with a swift pace, and [proceeds] from dawn till when the day goes down, it
has not gone as much as its own length of that big symmetrical astral body. 7. One says this too,
"Even immense creatures of the water live owing to its chieftainship."
C
8. The seeds of all the trees are on the tree of many seeds which has grown in the middle of the ocean
Frakhvkart; [195] there is one who calls it the good healer, and there is one who calls it the diligent
healer, and there is one who calls it the allhealing.
9.
Within its bark nine [mountains] are created;
those mountains, full of tunnels, have nine thousand nine hundred and ninetynine myriad [streams].
Within those mountains half of the waters is consigned, that is, the water proceeds from thence
through the passage of those streams, to the seven regions of the earth, as the source of the entire
water of the seas of the seven regions of the earth is from thence.
D
10. As regards the ass with three strides one says, "It stands in the middle of the ocean Frakhvkart. It
has three feet, six eyes, nine mouths, two ears, one horn, [ashcoloured
head,] white person, and

spiritual food, and it is holy. 11. Of those six eyes of its, two are in the position of the eyes, two on the
top of the head, and two in the position of the hump. And by means of those six eyes it smites and
destroys [the worst disease and] pest. 12, And of those nine mouths, three are in the head, three in the
hump, and three inside the flanks. And each mouth is as big as a house. It is itself as large as Mount
Khvanvand. 13. And when each one of those three feet is placed, [it covers] as much ground as when
a thousand sheep sit down in a circle by sitting together. A pastern of its foot is such as a thousand
men with horses and a thousand chariots can pass in there through. 14. And those two ears surround
the districts of Mazendaran. 15. And that one horn is as it were golden and hollow. A thousand [other]
horns have grown therefrom, some of which are as big as camel, some are as big as horse, some are as
big as ox, some are as big as ass, great as well as small. By means of that horn it destroys and shatters
all the worst pests of the fighting noxious creatures.
16. When the ass takes a round in the ocean, and bends its ears, it shakes the entire water of the ocean
Frakhvkart by [197] shaking, and the water trickles in the direction of Vanawat. 17. When it brays, all
the Ohrmazdean female water creatures become pregnant, and all the pregnant noxious creatures of
the water cast their young, when they hear that bray. 18. And when it stales in the ocean, all the water
of the seas, which is in the seven regions {karshwars} of the earth, becomes purified. And it is even
owing to that reason that when all the asses see water, they stale in it. 19. As one says, "If the ass with
three strides would not give [purification] unto the water, all the waters which are in the seas would
perish owing to the contamination which the Evil Spirit has brought on to the water, for the death of
the creatures of Ohrmazd."
20. And Sirius {Tishtar} seizes the water from the ocean Frakhvkart mostly on account of the
assistance of the ass with three strides. 21. And ambergris too, it is manifest, is the dung of the ass
with three strides; for [even] if its food is mostly spiritual, still it casts away as urine and dung the
moisture and the nutrition of the water which goes to its body through the pores.
E
22. [As regards] the 'Gav Hadhayas,' which they also call Srisok, one says, "In the beginning of

creation it transported men from region to region, and at the renovation of the universe they will
arrange immortality out of it." 23. And one says [in the Scripture], "It is living by the light of that
superman who has prepared a fortification around it, over one third of this earth, lasting till the
renovation of the universe {Frashegird}, [when] it is requisite."
F
24. As regards the bird Chamrush one says, "Many from the nonIranian
districts assemble, every
three years," on the summit of Mount Alburz, in order to go to the Iranian districts, for bringing
damage and to effect the devastation of the world. Then Burz Yazad comes up from the deep Lake [199]
Arang, arouses the bird Chamrush, on the summit of all that lofty mountain, who plucks all those nonIranian
districts [just] as a bird does the grains of corn."
G
25. [And] as regards [the bird] Karshipt one says, "It knew how to articulate words, and [it] carried
and propagated the Revelation into the enclosure prepared by Jam {Jamshed}; and there they utter the
Avesta in the language of birds."
26. And as regards the sea cow one says, "It exists in all the seas, and when it bellows, all fish become
pregnant, and all the noxious creatures of water cast their young."
27. The Sen bird and the bat will be described in a separate chapter.
H
28. And about the bird "Of holy love" which [they call] the bird 'Zorbara
Vohuman,' as also the holy
bird, one says, "An Avesta is assigned in its tongue; when it speaks the devs flee from it and [do] not
[keep] their abode thither. [It prepares its abode in the desert, and remains in nonIranian districts, for
this reason that the devs cannot] hold [their abode thither]." 29. And the devs and the sorcerers seize
the nail paring when one has not recited the incantation over it, and dart it like an arrow at that bird
and kill it.
30. That bird seizes and devours the nail paring when one has not recited the incantation over it, for
this reason that the devs [and the sorcerers] cannot utilise it. When the incantation is recited it does
not devour it and the devs can [not] commit sin therewith.
I
31. All other beasts and birds also are created in opposition to [the devs and] the noxious creatures.
32. As one says, "Which are the birds and beasts all in opposition to the noxious creatures

and
sorcerers?" [201] 33. This too one says, "Birds all are smart, and the crow is the smartest."
J
34. As regards the white falcon one says, "It kills the serpent with wings."
K
35. The magpie bird [verily] kills the locust; it is created in opposition to it.
L
36. The vulture contemplating decrepitude, which is the black eagle, is created for devouring dead
matter. 37. And so also the crow, the mountain kite, the mountain ox, the mountain goat, the deer, the
onager, and other beasts all devour the dead body, and so also other [noxious creatures].
M
38. The dogs are created in opposition to the wolf species, and for the protection of the beneficent
animals.
N, O, P
39. The fox is created in opposition to the 'khshawa' dev.
40. And the weasel is created in opposition to the crab and other noxious creatures of the burrows.
41. So also, [is] the big mouse [created] in opposition to [the crab.
Q
42. The hedgehog] is created [in opposition to] the ant carrying off grain. As one says, "The hedgehog
kills a thousand ants every time that it voids urine [203] into an ant's nest ". 43. When the grain carrier
goes over the ground, it [therewith] digs a furrow [over it]. When the hedgehog goes over it, the
furrow [again] goes away from [over] it, and it becomes level again.
R
44. The water beaver is created in opposition to the dev which exists in the water. [It makes water,
there where the voice of the partridge goes, and the egg of the partridge passes.]
45. The conclusion is this: of all beasts, birds, and fishes, every one is created in opposition to a
noxious creature.
S
46. As regards the black eagle one says, "It sees even from the highest perch, when [there is] a fistful
of flesh on the ground. The scent of musk is given underneath its wing, so that if whilst devouring
dead matter it smells the stink of the dead matter, it carries back its head underneath the wing, and is
refreshed again."
T
47. Of the Taj {Arabian} horse one says, "He sees if, in a dark night, a single hair lies on the ground."
U

48. The cock is created a coworker with the dog, in opposition to the devs and the sorcerers.
49. As
one says in the Scripture, "Of the material creatures, those that are coworkers
with Srosh for the
destruction of the druj are the cock and the dog."
50. This too one says, "[The house] would not have been furnished if I had not created the shepherd' s
dog, the 'Pasushhaurva,'
and the houseprotecting
dog, [205] the 'Vishhaurva'."
51. For one says in the
Scripture, "The dog, with the status of the men of the world, is as smiting the druj [and disease] as the
pig [with the status of the cattle of the world.]" 52. For one says, "The pig smites all contamination at
a glance. When it grunts, it smites disease. Its flesh and fat are remedies for dispelling pestilence and
disease, too, from mankind."
53. Then Ohrmazd has created nothing whatever without utility. For everything is created for some
use. When you do not understand the reason of it, you ought to ask the Dasturs. For He has created the
paw of the pig, even in this manner, that it may ever smite the druj.

CHAPTER XXV

0. As regards the religious year.
1. One says in the Scripture, "I created the material creatures complete [in] three hundred and sixtyfive
days," that is, the six periods of the Gahambars, which are arranged in a year.
2. One ought always to reckon the day first, then the night. For first the day goes off, and then the
night [follows the day, and] comes[in.]
3. And from the season of Maidyoshahem, that is, the 'vehizaki' month Tir {Tishtar} and day Khvar
{Khwarshed} up to the season of Maidyarem, that is, the 'vehizaki' month ‘Day’ and day Warharan,
the day decreases and the night increases. And from the season of Maidyarem up to the season of
Maidyoshahem, the night decreases and the day increases.
4. The [longest] summer day is as much as two of the shortest winter days. The longest winter night is
as much as two of the shortest summer nights. 5. And the summer day is of twelve hathras, and a
night of six hathras. And the winter night is of twelve hathras, and the day of six [hathras. And] a
hathra of time [and a hathra too] of land are of the same proportion.
[207] 6. In the season of Hamaspathmaidyem, that is, in the pentad at the end of the month Spandarmad,
day and night again become equal.

7. As, from the 'vehizaki' month Frawardin and day Ohrmazd, up to the 'vehizaki' month Mihr and
day Anagran, [which] become seven months, [is] summer. From the 'vehizaki' month Aban and day
Ohrmazd, up to the 'vehizaki' month Spandarmad and the pentad at the end, which become five
months, is winter. 8. The Aerpats make decision in respect of dead bodies and other matters in
summer and winter from this reckoning.
9. In those seven months of summer, the periods of the days and nights are five. For they do invoke
the Rapithwin. As the morning is the period of Hawan, the midday is the period of Rapithwin, the
evening is the period of Uzerin, from the time when the stars have come to appearance up to Midnight
is the period of Aiwisruthrem, and from midnight up to the time when the stars become invisible is the
period of Ushahin. 10. In winter there are four periods; for from the morning up to [the period of]
Uzerin is the whole [period of] Hawan, and the rest as I have said.
11. Its reason is this that the progress of winter is from the direction of the north, where the regions
Wourubareshti and Wourujareshti are. And the original home of summer too is in the south, where the
regions Fradadhafshu and Widadhafshu are. 12. In the 'vehizaki' month Aban and day Ohrmazd,
winter acquires strength and enters into the world. The spirit of Rapithwin goes underneath the earth
from above the earth, that is, the warmth and humidity of the springs of waters goes into the water, so
that the roots of trees may not wither through cold and drought. 13. And in the 'vehizaki' month Day
and day Adar, the winter approaches Eranvej with severe cold. And at the end of the 'vehizaki' month
Spandarmad, it comes over the whole world.
14. Therefore on the day Adar of the month Day, they kindle the fire everywhere, and make a sign
that winter has come.
15. In those five months, the water of the springs is [209] all warm. For Rapithwin preserves warmth
and humidity there, and they do not invoke the period of Rapithwin. 16. As the month Frawardin and
day Ohrmazd turns up, the strength and preponderance of winter decreases, and summer enters from
its original home, and receives strength and preponderance. And Rapithwin comes above [the earth]
from underneath the earth, and ripens the fruit of trees. 17. Therefore the water of springs is cold in

summer; for Rapithwin is not there, and they do invoke the Rapithwin during those seven months, and
summer comes over the whole earth.
18. And still in the direction of Hindustan, that place being nearer [to] the original home of summer, it
is always neither cold nor hot. For at the time when there is the reponderance of summer, the rain
always dispels the immense heat, and it does not become perceptible. In winter it does not rain, and
immense cold does not become perceptible. 19. In the direction of the north, whence is the progress of
winter, it is always cold; for in summer, owing to the utmost severity of winter there, one cannot so
dispel cold as one might make himself warm. 20. And in places of mean latitude, the cold of winter
and heat of summer come on vehemently.
21. Again, the year dependent on the revolution of the moon is not equal to the computed year. 22.
For this reason, because the moon returns at one time in twentynine
days, and at one time in thirty
days, the lunar year has that one period of four hours in excess. 23. As one says, “Those who speak by
the moon confound everything, unless they say that it comes twice in sixty days." 24. He who
arranges the year from the revolution of the moon mingles summer with winter and winter with
summer.
25. Note this: the 'vehizaki’ month Frawardin, the month Ardwahisht, and the month Hordad compose
the season of spring. The month Tir, the month Amurdad, and the month Shahrewar are of summer.
The month Mihr, the month Aban, and the month Adar are of autumn; and the month Day, [211] the
month Vohuman, and the month Spandarmad are of winter.
26. And the sun returns to that point, that degree of Aries from which it had started in the beginning,
in three hundred and sixtyfive
days, and five hours, and a fraction, which are one year. As every three
months it comes to three constellations, more or less. 27. And the moon returns to the point from
whence it had started in the beginning, in a hundred and eighty days.
28. A 'hathra' of land is a 'frasang' of one thousand steps of two feet each. 29. A mean 'frasang' is as
much distance as a man of long sight looks onward, sees a beast of burden, and discriminates black
from white. 30. A mean month [as is manifest] is six spans of time.

CHAPTER XXVI

[0. As regards the great achievements of the spiritual Yazads.

1. Ohrmazd protects His creatures with forgiveness, radiance, and gloriousness. 2. His forgiveness is
the nourishment of the creatures. His radiance is His bounty over the creatures. His gloriousness is
this: the light created by Ohrmazd.
3. As one says, “The benefic light created by Ohrmazd," " The light of the Kays created by Ohrmazd,"
“The light of Iran created by Ohrmazd," as also “The unseizable light {khwarrah} created by
Ohrmazd."
4. The light of the Kays is that which is created with Hooshang, Jam {Jamshed}, Kay Us and other
rulers, and the lineage of the Kays too proceeds from it. 5. The light of Iran is that of the Iranians. 6.
The unseizable light is that of the athravans; for sagacity is always with them. 7. Ohrmazd Himself is
athravan, and one calls it "unseizable light {khwarrah}" for this reason, because Ohrmazd can be
invisible, that is, of [213] unseizable light {khwarrah}, amongst the invisible beings. He can be such for
this purpose, that the invisible beings may not see Him.
8. The six periods of the year divisions He named 'Rathwo Berezato' wherein He created the creations
of material life. The explication of which is this: Ohrmazd the Lord, having fixed the three ‘Days’
{i.e. Daypa
Adar, Daypa
Mihr, and Daypa
Den} within the month, with His own name {i.e. ‘Day’
= ‘The Creator’}, in His own semblance, He Himself sits over the Unapproachable Light, and protects
the spiritual and material creatures, being as near even the material as towards the spiritual. Vohuman,
Ardwahisht, and Shahrewar stand to His right, Spandarmad, Hordad, and Amurdad to His left, and
Srosh in front of Him.
9. And the creatures live by means of the forgiveness of Ohrmazd, they attain to the Best Existence by
means of the bountifulness of Ohrmazd, and they will obtain salvation from the Antagonist and attain
to the communion with Ohrmazd by means of the gloriousness and omniscience of Ohrmazd. 10. His
material symbol is the righteous man. 11. He who will please or distress the righteous man shall have
pleased or distressed Ohrmazd.
12. Vohuman's allotted work is introduction. 13. As one says, “The good courageous Vohuman, giver
of peacefulness." 14. His goodness consists in introduction, that is, Vohuman carries the

righteous to
the Best Existence, and Vohuman makes introduction with Ohrmazd. 15. His courageousness is this
that when the heroes of the Yazads and even those of Iran make peace, they prosper on account of
Vohuman, since he goes in their midst. And when the heroes of the devs and even those of the nonIranians
have unpeacefulness, they repent on account of Vohuman, since he does not go in their midst.
16. His peacefulness is this that he gives peace to all the creatures of Ohrmazd, so that with that
peacefulness of his, one can very well achieve the destruction of Ahriman with the devs, the preparation for resurrection and the final material life, and the perfection of immortality. 17. Innate
wisdom and wisdom listened by the ears first appears on to Vohuman. He who will have [215] both
these will attain to the Best Existence. He who has not both these will attain to the worst existence. He
who has no innate wisdom can not acquire wisdom listened by the ears. He who has innate wisdom
and has no wisdom listened by the ears, does not know how to utilize innate wisdom. 18. Of all the
Yazads Vohuman is nearest the Creator. 19. The beneficent animal and the white dress are his in
material life; he who will please or distress them shall have pleased or distressed Vohuman. 20. His
cooperators are Mah, Goshorun, and Ram.
21. The allotted work of the moon is the distribution of light to the material existence. For fifteen days
it waxes, for fifteen days it wanes. It is like the organ of sex of the males which gives the seed to the
females when it grows. Thus the moon too in that manner grows for fifteen days, and dispenses
happiness to the earthly beings. It decreases for fifteen days, that is, it accepts duty and good deeds
from the earthly beings, and consigns them to the treasure of God.
22. As one says, “The andarmah, the purmah, and the vishaptatha;" for they call it 'andarmah' when it
waxes from the first up to the tenth day. It is called 'parmah' when it waxes from the tenth up to the
fifteenth day. It is called 'vishaptatha' when it wanes from the twentieth up to the twentyfifth day.
During these three pentads it dispenses light, and during the other three pentads it accepts meritorious
acts. 23. Since the connection of the water is with the moon, during those three pentads all the waters
rise up, as manifestly seen by the eyes. 24. Trees too grow up better during those periods, and fruit

ripens the most.
25. As one says, “The Mah Yazad, distributor of light, full of cloud," that is, the cloud comes mostly
on account of it, “fall of warmth," that is, the trees are very warm in the world on account of it, "full
of growth," that is, it increases the flock of beneficent animals, "beneficial,” that is, it keeps things
fresh, "good, full of prosperity," that is, it verily gives all prosperity and weal, "giver of boon," that is,
it immediately gives the boon which they demand justly.
[217] 26. Gosh, that is, Goshorun, is the spiritual soul of the solecreated 'Gav', from whom the
beneficent animals of five species came into being. 27. So too is the Hatayans, that is, 'Hadhayash
gav', from whom they prepare the immortal beverage at the renovation of the universe. Her allotted
work is the nourishment of the creatures.
28. Ram which, one says, is the good Vayu lord of long duration, is Vayu lord of long duration itself,
whose allotted work is chieftainship among the spiritual warriors. 29. And when the soul of the
righteous will pass over the pass of selection, the good Vayu will hold its hand, and carry it to its own
seat. One calls it Ram for this reason, because it is the giver of delight to the entire creation. 30. Even
when the evil wind severs the life from the body, the good Vayu accepts it, and gives it resignation.
31. From the eternal time the celestial sky and time came into being. 32. As one says, “The lordly
celestial sky, the infinite time, and time the lord of long duration". 33. The celestial sky is that which
distributes happiness. Its lordship consists in predominance. Just as the farmers furrow the earth, it too
does the work of allotment.
34. A spirit which is coworker with Mihr they name Suk. All happiness, when destined for the world
by the supernal workers, first comes to Suk, Suk hands over to the moon, the moon hands over to
Aredvisur, Aredvisur hands over to the celestial sky, and the celestial sky distributes to the material
world. Those to whom it gives much name it the celestial sky of happiness, and those to whom it
gives little name it the celestial sky of evil. And this dispensation too reaches in time, which is of
Vayu the lord of long duration, that is 'zrvana,’ which is the weapon of Ohrmazd, that with which He
vanquishes falsehood. That too is the dispensation of time which was infinite up to the creation of the

creatures, and finiteness is destined up to the end when the undoing of the Evil Spirit will happen, and
then it will mingle with this infinity up to eternity and eternal progress. 35. The allotted work of
Ardwahisht is this that it will [219] not allow the devs to inflict unto the souls of the wicked beings in
the worst existence, punishment greater than is due for the sins which are theirs, and it will withhold
them. 36. As one says, “Ardwahisht the excellent, immortal, and beneficent Law immutable". 37. For
all persons will go to the Abode of harmony and will become worthy of happiness owing to their
working the immutable Law.
38. And even in the beginning of creation when Ohrmazd created forth these six beneficent immortals, He Himself being with them the seventh and the best, He asked of them, “By whom are we
created?" Not one of them replied. He asked a second and a third time in the same manner. Then
Ardwahisht said, “We are created by Thee.” They, the others too, spoke in the same manner in coresponse,
and Ardwahisht too repeated it with them. 39. Ardwahisht first assigned the sovereignty to Ohrmazd. Then Ohrmazd recited an Ashem vohu. He forthwith made Ardwahisht the basis of
whatever is spiritual. Just as if Vohuman be great, Ardwahisht is the base. Since, at the end of all the
rites is the Ashem vohu, which is the excellent immutable Law, the greatest of all things. 40. And
Ohrmazd asked thus for that reason, for when they would assign the sovereignty to Ohrmazd, the devs
would have smiting and pain therefrom. 41. Fire is Ardwahisht's own in material existence. 42. He
who will please or distress fire shall have pleased or distressed Ardwahisht. 43. It has the cooperation
of Adar, Srosh, and Warharan.
44. These three spiritual fires are essential in material life: the Farnbag, the Gushnasp, and the Burzin
Mihr. And next to these are the other fires, which sit in sanctuaries, which are enshrined in order to
smite and destroy the druj, and for the protection of the creatures.
45. As regards the fire Farnbag, one says, “When the soul of the righteous passes away, it arrives
thither at the Chinwad bridge, smites darkness, and produces light."
46. Srosh holds the matter from Ohrmazd for protection. 47. Just as Ohrmazd is the chief over spirit
and matter, Srosh is the chief over matter. 48. As one says, “Ohrmazd [221] is the protector of the soul
in the spiritual state, and Srosh is the protector of the body in the material state." 49. Because ever

since they produced the creation, he has not slept well for the sake of protecting the creatures. He comes, along with the major devs, every night to every man, thrice on the same night, so that man may not be dismayed through fear of the devs. And on account of him all the devs involuntarily turn with dismay towards darkness. 50. The souls of the departed reach the pass of selection, under the protection of Srosh. They have therefore to perform all the rite, consecration, and praise offering of Srosh, over the seven regions {karshwars} for seven years. That being of the holy Law sits thither visibly as president. 51. As one says, “I propitiate Srosh of the holy Law, valiant, of august person, of terrific weapon, the lordly." 52. His valour is such that the reverberation of the mace, which he strikes in the East, does not subside till when he has struck it again in the West. 53. His august personality is such that he submits his person to the command of God. 54. His terrificness of weapon is such that the devs are not safe from his blow. 55. His sovereignty is this that. he is the ruler of Arezahi and Sawahi.

56. The Yazad Warharan is the banner holder of the spiritual Yazads. No person is more victorious than he, who always holds the banner for the victory of the Yazads. 57. The allotted work of Shahrewar is the recommendation of the deserving poor to Ohrmazd. The origin of all seniority is from Shahrewar. There is one who calls it 'khshatravar', which is interpreted as "kingship according to will." For this reason, because metal is its own material, one can achieve the entire sovereignty at will, progress, progress of the will, and responsiveness by means of weapons. The instrumentality of weapons of all metals is the spiritual weapon of entire metal, wherewith they vanquish the devs. 58.

As one says, “I adore the mace well sheathed, which is aimed at the heads of the devs. 59. Mihr of wide pasture lands and the sun too have metallic weapons in the apertures of Mount Alburz, in order to smite the [223] druj. 60. Metal is Shahrewar's own material. 61. He who will please or distress metal shall have pleased or distressed Shahrewar. 62. It has the cooperation of Khwar {=Khwarshed}, Mihr, Asman, and Anagran.

63. Khwar {Khwarshed} is the shining, immortal, radiant, swift horsed sun. 64. Its immortality is this that final material life shall take place owing to the coining and going of the shining sun. 65. Its

having a swift horse is this that it holds as steed a good horse over the light of Drvaspa. 66. Its
radiance is this that it has the greatest sheen. 67. And one says this too, "Every night defilement rushes
like the mane of a horse, over the earth, the water, and even other pure creations. And when the sun's
radiance comes up, it smites the devs over the whole world, and makes it purified." 68. One says this
too, "If the sun's radiance would come up one hour later, the devs would destroy all the creations." 69.
The sun's radiance destroys gloom and darkness, the devs of the race of darkness secretly progressing
pestilence, the thieves, the ‘kavigs,' and the oppressors.
70. The allotted work of Mihr is to adjudge the world with truthfulness. 71. As one says, “Mihr of the
wide pasture lands, having a thousand ears and ten thousand eyes." 72. Its having wide pasture lands
is this that if one can come and go fearlessly in the desert, it is due to Mihr. 73. Its having a thousand
ears is this that five hundred spirits are doing its work of hearing. Its having ten thousand eyes is this
that five thousand spirits perform its work of seeing, saying, “O Mihr! listen to this too and listen to
that as well; see this too and see that as well." It is engaged with the sun every day till midday in this
work. Therefore the judge on earth dispenses justice till midday. 74. Of Mihr one says this too, “It is
ruler over all the countries, that is, there will be justice to every person and every object whom it
approaches, whom Ohrmazd created the most glorious of all the spiritual Yazads." 75. And there is a
spirit who is with the Yazad Mihr, whom one calls cooperator of Mihr. Its place is betwixt the moon
and the sun.
[225] 76. Asman is the spiritual sky, which holds this sky just like the heroism which men have in their
person, so that it did not let the Evil Spirit to return. With it are arrayed shining metals for comradeship.
77. Anagran are the spiritual unapproachable lights, the mansions bedecked with jewels, bored with
ruby, and spiritually fashioned.
78. The allotted work of Spandarmad is the nourishment of the creatures, and the perfection of every
substance which is in the creations. 79. The earth is her own material. 80. As one says, “The good,
bountiful Spandarmad of perfect devotion, dulcet eyed, created by Ohrmazd, and holy." 81. Her
goodness is this that she is meek and swallowing insult; it is such that she endures all the

injury which
reaches the earth of Spandarmad. 82. Her perfect devotion is such that she accepts, with resignation,
all the injuries which they inflict on it. 83. Her bountifulness is such that all the creations live owing
to her. 84. This holy spirit is created for the purity of the earth, that is, she purifies it when the devs
bring defilement onto it at night. 85. This too is her allotted work, that every evening a light from each
creation reverts towards Ohrmazd. The light comes at the Ushahin gah to the star station, and the
shining dawn accepts it. And at the time of dawn it comes onto the circuit of Urvas, and the holy spirit
accepts it. And she comes in the chariot, and every time she entrusts her own light to Him. 86. He who
will please or distress the earth shall have pleased or distressed Spandarmad. 87. She has the cooperation of Aban, Den, Ashish {Ashishwangh}, and Mahraspand.
88. The shining dawn {Hoshbam} is that at whose base the sun's radiance comes up. Its lustre is
manifest, its body is not manifest, until the sun' s radiance appears when it is the sheen of the dawn.
89. Its allotted work is the preservation of the intellect of men. Even from this it is manifest, that at
that time their intellect is very acquisitive, it attains well to objects, learns well, and is thereby very
acquisitive. And he too who goes off his intellect, returns to consciousness at that time, if it be not the
advent of death.
[227] 90. All wateriness of Aredvisur is that of Anahit, mother of the waters. And when the male seed is
rarefied from blood, and also when the females beget and become pregnant again, it is Aredvisur's
own work.
91. And the abode of Burz Yazad is there where Aredvisur and the undefiled water are. Its major duty
is this that it distributes the water of the ocean to all the regions. This action too of theirs is such that
they save the creatures from grave calamity whilst voyaging in the ocean, and watch over the entire
glory {khwarrah}. 92. As one says, “Burz, the lord, of the females, of the lineage of the waters, of the
swift horse."
93. Hom Yazad in the 'Gaokerena' is the undefiled, healing Hom, through whom the performance of
the renovation of the universe will take place.
94. The Dahm afrin is that spirit, that light, which approaches when men offer blessing. For, as the
water reverts to the source in that measure as I have said, the blessing too which the good

offer comes
back to man in that measure. The blessing of the good is the preserver of the wealth which they
acquire with industry. It reaches four times every day and night the person of all animate beings, the
roots of all the trees, and the summits of the mountains. When one does good, the good reaches up to
the expanse of the earth, the length of the river, and the altitude of the sun.
95. Den is the sagacity of Ohrmazd and the refuge of Spandarmad, wherefrom are manifest all the
beings that are, that were, and that shall be. And it first became manifest to Vohuman, that is, the good
Revelation of Mazda worship, opposed to the dev, of the regulations of Ohrmazd, which has cast off
bondage, and laid down arms. The interpretation of which is this that she has shown the devs nature as
distinct from the Yazad's nature, wherein there is no wrathfulness, defilement, and evil. For by the
acceptance of the Revelation, the frames of the devs broke, and by the rites of Revelation, the Evil
Spirit will perish with all the devs. By the rites of Revelation, the strength of all the spiritual Yazads
will increase, and the prosperity of Sirius {Tishtar}, the timeliness of the years, the [229] spread of
justice by the sovereigns, and all other goodness will accrue. Also by the rites of Revelation they will
perform resurrection and the final material life, and immortality and happiness will come to the
creatures.
96. Ashi is the spiritual holiness, the best existence, there
is one who calls her the good
Ahrishwang, there is one who calls her Ashishwang, the
increase of light of the house. For whatever
they give unto the worthy persons it shall revert in abundance to that house. She protects the treasure
of the good beings. For the best existence too is like a mansion adorned with precious stones. As one
says, “The abode which is the dwelling of the good beings." Since all the embodied beings are not
following this Revelation of Ohrmazd.
97. The immortal beneficent Airyaman is that spirit which has the cure of all the diseases which are
produced for the creatures. 98. As one says, “If I Ohrmazd had not created Airyaman for healing, the
disease would not be cured by any medicine which the creatures partake to smite disease".
99. So also
do the incantations {nirangs} and spells {awasun} of the Gathas, the holy Gathas, watch the spiritual

ritual and light.
100. Mathra Spenta is the Word of Ohrmazd, that is the Avesta, whose interpretation is "the pure
praise of God."
101. Neryosang is the messenger of God, that is, he sends the message to all. He is arrayed with the
magnates and heroes for giving help in the world. And as regards the race of the Kayanians, one says
that he propagates it. 102. As one says, “He who invokes the race of the Kayanians of the lineage of
the lordly beings is Neryosang for the progress of the world," that is, those magnates and heroes are to
make the progress and government of the world with his help.
103. Hordad is the chieftain of the years, months, and days, as she is the chieftain of all these. Water
is her own material. As the existence, birth, and nourishment of all corporeal life are due to water, and
the fertility of the land too is due to it. If people can live well during the year, it is on account of
Hordad. 104. As one says, “When all happiness comes to the earth from the supernal beings, it comes
on the [231] day Hordad, the new year day." There is one who says, “It comes on all the days, but it
comes the most on that day."
105. It is manifest, that if in that day men would put on good garments over the body, smell pleasant
perfume, take a good omen, remain on a seat far from defiled places and from wicked men, apportion
the waters, and consecrate the periods of the day {gahs}, the days, even the 'ayaranam' and the
'asnyanam,' much good will come to them, in that year, and much evil shall be removed from them.
106. He who will please or distress the water shall have pleased or distressed Hordad. 107. She has
the cooperation of Tir {Tishtar}, Wad, and Frawardin.
108. Tir {Tishtar} is Sirius, who makes the preparation of the rains, and the nourishment of the
creatures.
109. Wad is the spiritual wind who holds this earth, below and above, and he verily disposes the water
which Sirius {Tishtar} seizes.
110. Frawardin are the 'fravahrs', the holy 'fravarts,’ those that are before Ohrmazd the Lord, of those
born and unborn, who are fighting with the druj in bodily growth. 111. As one says, “The Evil Spirit
ever remained silent until he saw the holy man; for only the holy man of most good thought, of most
good word, and of most good deed renders that Evil Spirit useless with all the offshoots of

the devs".
112. And Sirius {Tishtar} too mostly seizes the water with their assistance. And the holy man who is
the victorious Soshyant, will perform resurrection and the final material life.
113. The immortal Amurdad is the chieftain of the innumerable trees. For the tree is her own material,
and she causes the trees to grow and the flocks of animals to increase. For all the creatures eat and live
on account of her, and even at the renovation of the universe {Frashegird} they will prepare the nectar
out of Amurdad. 114. He who will please or distress the trees shall have pleased or distressed
Amurdad. 115. She has the cooperation of Rashnu, Ashtadm and Zam Yazad.
116. Rashnu is the spirit of truth who has arrayed even this same sleeplessness. For it is owing to the
spirit of truth that the sinful devs cannot destroy the material creatures. [233] Rashnu adjudges even the
souls of men as to sins and good deeds. 117. As one says, “Rashnu shall not see thither the rank of the
judge who delivers false judgment. And Srosh of the holy Law complains, 'My world is therefore
narrow, as truthfulness is not entertained thither.' "
118. And Ashtad also is the indicator of the celestial and the terrestrial path.
119. Zam Yazad is the spirit of the earth.
120. As one says, “These three lights stand up on the bridge Chinwad where Rashnu adjudges the
soul, and Ashtad and Zam Yazad cause the soul to pass to the balance."
121. The Parend full of light is of fifty stars, which was created with Ashishwang for the use of the
beneficent immortals. 122. As one says, “Parend of the swift chariot."
123. The propitiation of all the spirits and the affliction of all the devs are due to the consecration of
these spiritual Gathas, as is evident from the Scripture.
124. And as one says in the Scripture, many specific works are incumbent upon these spirits, the
detailed narration of which is long, and this much that is written is a summary.
125. Ohrmazd and the six Ameshaspends, whom one calls all the primary Ameshaspends, that is, they
are without death and beneficent, speak to one another, “One must neither think, nor speak, nor do,
what they do not think, nor speak, nor do."
126. The law of Ohrmazd's Revelation {Den} is good meditation, his weapon is truthfulness, his work
is publicity, and his wish is this, “Do you question, seek, study, and recognise me, for when you do so,
you will follow me the most." {Compare with Dk6.31: "It is the desire of Ahura Mazda from people is
this: 'Know me', for he knows: 'If they know me, everyone will follow me'. The desire of

Angra
Mainyu is this: 'Do not know me', for he knows: 'If they know me no one will follow me'." (tr.
Shaked)}
127. The Ohrmazdean essence is warm and humid, shining and fragrant, wherein ethereality is
forthwith manifest.
[235]

CHAPTER XXVII

[0. As regards the misdeeds of Ahriman and the devs.
1. One says in the Scripture, “We can ascribe to the winter the harm which the Evil Spirit has
produced unto the creation of Ohrmazd. His astral body is that of the frog, the vicious crab. He neither
thinks of, nor speaks, nor works the weal of the creatures of Ohrmazd. His work of unforgiveness and
destruction is this that he will destroy the creatures whom Ohrmazd increases. And his eye lashes will
not refrain from inflicting calamity unto the creatures."
2. As one says, “From the time when I created the creatures, I who am Ohrmazd have not sat at ease
in order to protect my own creatures, nor too has he, the Evil Spirit, for the sake of producing harm
unto the creatures." 3. And with sorcerous smiting he instigates mankind to friendship for himself and
unfriendliness to Ohrmazd, so that they may forsake the Revelation of Ohrmazd, and pursue that of
Ahriman. He instills this into the minds of men that this is not the Revelation of Ohrmazd, and they
ought not to be steadfast to it. 4. He who will give something to the man who has laid down this
aphorism as a tenet, will propitiate the Evil Spirit, that is, he shall have delighted him.
5. The work of Akoman is this, to produce vile thoughts and unpeacefulness into the creatures.
6. The work of the dev Indra is this that he freezes the minds of the creatures from practicing
righteousness just like much frozen snow. He instills this into the minds of men that they ought not to
have the sacred shirt and thread girdle {sudre and kusti}.
7. The work of the dev Saurva, that is the leader of the devs, is this: evil authority, oppression,
unlawfulness, and the production of want.
8. The work of the dev Naonhaithya is this that he produces discontent among the creatures.
9. As one says, “He who will give something to those men whose creed is this that they ought not to
have the sacred shirt and thread girdle {sudre and kusti}, shall have propitiated Indra, [237] Saurva and
Naonhaithya."

10. The dev Taurvi is she who mingles poison into the vegetable creations. 11. As one says, “Taurvi
the smiter, and Zairi the venom maker."
12. All these six one calls archdevs;
the rest are their cooperators and confrêres.
13. One says this too, “'He who] will give [something] to the man who [says, “We ought to put on one
boot,"] [has laid down] walking with one boot as [law, he therefore] shall have propitiated the druj
Taurvi.'"
14. The dev Taromaiti [is she who] produces scornfulness.
15. The dev Mithaokhta is the druj of scepticism.
16. The dev Araska is the druj of revengefulness and of the evil eye.
17. They are the combatants of the dev Aeshma. 18. As one says, “The seven powers which Aeshma
produced wherewith it would destroy the creatures". 19. And the magnates and heroes shall in their
own times destroy six out of those seven powers, and one will remain. And there where falsehood
arrives, jealousy will be the guest. [And there where jealousy is the guest,] anger will fix its establishment. There where anger has its establishment, it will destroy many creatures, and will effect
much ravage. 20. And of all the ills unto the creatures of Ohrmazd, anger produced the most; those
magnates and heroes became the most [insignificant], owing to the misdeeds of anger. 21. As one
says, “Anger of the cruel penalty;" [for of all the penalties] it produces the most.
22. The dev Vizaresh is that which contends with the souls of departed men, during those three nights,
when they are on earth, brings fear and smiting on to them, and sits at the gate of the wicked existence.
23. And the dev Uta is that which delivers a message invisibly, when men sit to answer the call of
nature, or when they eat food, saying, “Do you chatter [and do off” that
is, do you eat chattering,
and] do you answer the call of nature [239] [chattering], and do you make water chattering, so [that] you
may not attain [to the] best existence.
[24. The dev Akatash is the druj of perverseness, which makes the creatures averse from righteous
objects.
25. As one says, “He who gives something to that person who perverts men from righteous objects,
shall have propitiated the dev Akatash. He who gives something to that person whose opinion is this
that one ought not to abide by the rule, shall have propitiated the dev Aeshma. He who gives something to that person whose opinion is such, who says that one ought not to have the weapon for

killing the snake, shall have propitiated Ahriman with all the devs." 26. One says this of him who does
not kill the noxious creatures when he sees them. 27. The weapon for killing the snake is a stick, and a
piece of leather is fitted at its end. It is manifest that everyone of the good religion must certainly have
one, that they may strike and kill noxious creatures and sinners therewith, and be the more righteous.
28. The dev decrepitude is that which prepares the evil fall, which they call old age.
29. Cheshma is that which causes earthquake and makes whirlwind too, and proceeds to the opposition of the cloud.
30. The dev Varun is that which practises unnatural lust. 31. As one says, “The Varun without the
path."
32. The dev Bushasp is that which practises slothfulness, and Sij is the druj which causes destruction,
and the dev Niyaz is that which causes want.
33. The dev greed {Az} is that which swallows things; when, owing to privation, nothing is obtained,
it devours from its person. It is a deception which will not pile up, and will not be sated, when the
entire wealth of the world is given to it. 34. As one says, “The eye of the covetous is an abode which
has no boundaries."
35. Parsimony {Pinih} is that dev which makes a hoard; it neither enjoys nor gives it to any.
36. This too one says, “The strength of the dev greed {Az} is owing to that person who is not content
with [241] his own wife, and abducts even those of others."
37. The dev Nas is that which causes the pollution and contamination which they call ‘nasa.'
38. The deceiver {Freptar} dev is that which distracts mankind.
39. The slanderer {Spazg} dev is that which brings and carries the talk of a thing which is nonexistent
by similitude. It speaks and shows in such wise that men smite and destroy themselves by themselves.
40. The dev Anast is that which utters falsehood.
41. The dev Aghash is that druj of the malignant eye {evil eye} which kills man with the eye.
42. The dev But is that which they worship in India; its light is lodged in such idols as Butasp
worshipped. {Buddha, Buddhism?}
43. Astwihad is the evil wind which snatches life. 44. As one says, “It shall destroy when Bushasp
will rub its hand on man, when ‘tap' will cast its shadow on him, when Aghash will see him with the
eye; they name it death."
45. The dev of the malignant vision is that which will spoil the object which men see, and do not say,
“In the name of God."

46. Many devs and drujs are cooperators with each one of these, the declaration of whose details is
long. One mentions even nameless devs in large number: those devs having the strength of pestilence
and disease, producers of pain and grief, possessing their own weapons, of the seed of darkness, and
bringers of stench, defilement, and vileness, who are many, large in number, and of immense details, a
portion of them all is mingled in the bodies of men, and their tokens are clear to men.
47. The dev Apaush and the dev Spenjaghra are those that are at war with the producers of rain.
48. The law of the Evil Spirit is wickedness, his religion is sorcery, his weapon is deceit, and his work
is concealment of nature. His wish is this, “Do not ask me, do not know me; for if you question and
know me, you will not follow me." 49. This too one says, "The yell of the Evil [243] Spirit resembles
thunder, the cry too of a six year old crane, the cry too of an ass, and the cry too of a righteous man
who vociferates when one smites him against his wish.
50. The dev Kunda is that which is the steed of sorcerers.
51. Various new devs are those who spring on to the creatures, ever and anon, out of the sins which
they commit.
52. Even these planets which move in large number in the celestial sphere are at war. Their chieftains
are these seven planets, the head and the tail of the Dragon, and the tailed Mushparik, which are ten.
They have corrupted with all this vileness these ten material creations, which are the sky, water, earth,
plant, beneficent animal, metal, wind, light, aether {=atash, i.e. fire}, and man. And through them the
light approaches the waters, the plants, and other creations, and through the waters and the plants to
the animate beings. As calamity, pain, disease, death, and other harms and corruptions ever come to
these ten creations, which are material, through those ten deceiving forces, these that I have
enumerated with the help of the strategic Ahrimanean essences, that are cold, dry, hungry, dark, and
stinking, manifest in the zenith.
53. As regards the wicked existence one says, “It is darkness that one can grasp with the hand, and
stench which one can cut with the knife." And if they inflict punishment on a thousand men within a
span, they imagine that they are alone. That one punishment of loneliness is very bad for them. 54. Its
connection is with the seven planets, of which there is one with intense cold such as Saturn, and there

is one with intense heat such as Mars. 55. Their food is stinking, and plenty of offal of the frog, and
other harmful objects.

CHAPTER XXVIII

0. As regards the body of mankind being an illustration of the material world.

1. One says in the Scripture, “The body of mankind [245] is an illustration of the material world." 2. For
the world is made out of a drop of water. As one says, “This entire creation was at first a drop of
water." Men too are coming into being out of a drop of water.

3. Just as the width of the world is equal to its length, man's too is likewise. 4. And every person has
his own length and width, whose skin is like the sky, flesh like the earth, bony skeleton like the
mountain, veins like rivers, blood within the body like the water in the sea, stomach like the ocean,
hair like the plants, there where the hair have grown thick like the forest, essences of the body like the
metals, innate wisdom like humanity, wisdom heard with the ears like the animal kingdom, heat like
aether {fire}, implements of hands and feet like the seven planets and the twelve constellations, belly
which assimilates food like the cloud and the fire Vazisht, inhalation and exhalation of the breath like
the wind, liver like the ocean Frakhvkart, the original home of summer, spleen like the direction of the
north whence is the advent of winter, heart a wave of the undefiled Aredvisur, for illness does not
reach the heart at all unless when death comes to it, crown of the head and brain like the
unapproachable lights, head like the abode of harmony, two eyes like the moon and the sun, teeth like
the stars, of the two ears, which are like two windows of the abode of harmony, it is manifest that it is
thereon that a voice is always coming with delightful singing, wherefrom the soul receives music and
joy, of the two nostrils, which are like the two bellows of the abode of harmony, one says that
therethrough fragrant scents of various kinds always blow within, wherefrom the soul receives good
perfume and delight, mouth the gate which leads to the abode of harmony, wherethrough various
kinds of tastes always enter, wherefrom the soul receives fatness and fullness, fundament like the
wicked existence underneath the earth, the fundament is the lowermost base of the body, soul like
Ohrmazd, and intelligence, intellect, feeling, thinking, knowing, and explication like the six

Beneficent Immortals {Amesha Spentas} that are in the presence of Ohrmazd, and other powers of
growth [247] in the body like the other spiritual Yazads.
5. Just as the seat of Ohrmazd is in the unapproachable lights, his access is to the abode of harmony,
and his energy has reached everywhere, the seat of the soul too is in the pith of the head, its home is in
the heart, and its energy has reached the entire body.
6. Just as the wind comes to the world from various directions, the wind and respiration come to man
too, through one single nostril, from midday till midnight, and they come through the other side from
midnight till midday.
7. Just as the sun is brighter than the moon, men too see better with one of the eyes.
8. Just as when the water of the ocean Frakhvkart goes over to the lofty Hukar, and becomes purified,
a portion pours back into the ocean, and a portion also reaches the whole earth by evaporation, so too
as the abode of man's blood within the body is in the liver, it comes over every morning from the liver
to the pith of the head, and circulates in the brain, a portion pours back into the liver, and a portion is
allowed in the veins, wherefrom the whole body has strength, and the wetness of the eyes, ears, nose,
and mouth arises from the froth which is in the head.
9. Just as the breast of the world is facing the south, its right hand is the west, all the luminaries come
from the east, its full cloud comes from the west, which is the original home of the clouds, the liver of
man too, as the original home of the blood, is towards the right hand.
10. Just as in the world man performs sins and good deeds, and when he dies they reckon his sins and
good deeds, whoever is pure goes to the abode of harmony, and they cast whoever is wicked into the
wicked existence, in the same manner, of the food which even men eat, whatever is pure goes to the
pith of the head, becomes clean blood, and reaches the liver, and the entire body has vigour therefrom,
whatever is much mingled goes from the belly to the intestines, and which they cast out through the
bowels, which is the semblance of the wicked existence.
[249] 11. Just as when the druj becomes violent, the production of rain leaves immense cold into the
water, and congeals it, and it does not rain, or the drops congealing it rains snow, and injury and harm
befall the creatures, when man also eats more food than what he can digest owing to its remaining
unassimilated, it causes coagulation of the drops, and the unassimilated matter comes out,

and injury
and harm of the body arise therefrom.
12. Just as Ohrmazd is at the height and Ahriman in the abyss, and therefore being of equal vigour
they are at strife with each other in the world, man also has two winds within the body: one, the wind
of life, which is of the soul, whose seat is in the pith of the head, whose essence is warm and moist,
and motion towards the navel; the other, the wind of sin, whose essence is cold and dry, whose seat is
in the anus, and motion towards the gall bladder.
13. Just as when the devs obstruct the passages of the wind in the world, earthquake occurs, when the
wind of sin remains in the veins of man, becomes violent, and does not give passage to the wind of
life, that spot too catches disease and causes the body to shiver and tremble. 14. There are other
growths of sin in the body also, just like other devik
growths that are in the world.
15. Just as the light of the Revelation of Mazda worship is adored in the world like the girdle {kusti}
of three folds within four knots, inlaid with stars and spiritually molded within the celestial sphere, so
that it does not mingle darkness, contamination, and other defilement with the Supreme worker, men
too have, by similitude, the girdle on the waist, of three folds within four knots, such as good thought,
good word, and good deed manifest within the four essences of humanity, whereby there is purity in
the mingled state.
16. Just as men perform sins and good deeds in the world, and when men are dead they adjudge their
souls, they consign the one deserving the best existence to the best existence, and the one deserving
the wicked existence to the wicked existence, of the food too, which men eat in the
world, [251]whatever is less liable to putrefaction transforms into pure blood, and goes into the veins of
the body, and whatever is more liable to putrefaction is secreted into the intestines and is evacuated
from the bowels.
17. Terrestrial and celestial objects are likewise grouped in four lots of seven. 18. As one says, “The
seven invisible and inconceivable that are Ohrmazd and the six primary beneficent immortals
{Amesha Spentas}, the seven visible and inconceivable that are such as the sun, the moon, the stars,
the cloud, the air, the fire Vazisht, and the aethereal beings {fires} which go over the roads and smite

the druj, the seven invisible and conceivable that are such as the unapproachable lights, the seat of the
beneficent immortals, the abode of harmony, the best existence, the undefilable celestial sphere, the
defilable celestial sphere, and the sky, and the seven visible and conceivable that are such as earth,
water, plant, beneficent animal, metal, contemplation, and explication. Men too have seven invisible
and inconceivable parts that are two ears, two eyes, two nostrils, and the mouth, seven visible and
inconceivable that are the liver, the lungs, the gall bladder, the round heart, the intestines, the spleen,
and the kidneys; seven invisible and conceivable that are ..... and exist materially....."
19. Desolate places are more than prosperous abodes for this purpose that when destruction comes to
them from the spiritual Yazads, darkness, cold, and other devik
agents hie to desolate places with
dismay, and turn away from offering injury to the creatures. For if the whole world had been a
habitation they would not have desisted from injury to the creatures, even if they had been severely
beaten and defeated, for they could not have gone out.
20. The illustrations are of summer and winter, of darkness and light. For darkness flees from there
where is light to the place where there is no light. And when summer enters from the southern quarter,
winter hies back to the northern quarter, and when winter enters, summer returns to the south, its
original home. And when summer is very vigorous, [253] winter is very feeble, and when winter is very
severe, summer is very feeble. Of man too it is likewise: when the liver is very strong, the spleen is
very weak, and when the spleen is very strong, the liver is very weak.
21. The desire and bent of the devs are there where the regions Wourubareshti and Wourujareshti are,
and from thence they come in and go out.
22. This too is manifest, that every part of man belongs to a spirit. Life, every light along with life,
intelligence, conscience, and others of this class belong to Ohrmazd, flesh belongs to Vohuman, veins
and fat to Ardwahisht, the bony frame to Shahrewar, the pith to Spandarmad, the blood to Hordad,
and the hair to Amurdad.]

CHAPTER XXIX

0. As regards [the spiritual chieftainship of the region]s.
1. One says in the Scripture, “Those six spiritual chieftainships," [
so that] each one [of the regions]
has a spiritual chief. 2.

As the chief of Arezahi is Ashavanhu Bivandanha, the chief of Sawahi is he Jarodanhu Pairishtira,
the chief of Fradadhafshu is Spiti Uspasnu, [the chief of Widadhafshu is Erezraspa Uspasnu,] the
chief of Wourubareshti is Hvaspa, and the chief of Wourujareshti is Chathwaraspa.
3. Zartosht is the spiritual chief of [this] region of Xwaniratha, and also of all the righteous existence.
[Verily, all the religious chieftainship is due to Zartosht,] that is, they all accepted the Revelation from
Zartosht.
4. And in the region of Xwaniratha there are many places, the roads to which are closed by spiritual
strength, in this evil time and severe fighting of the adversary; they are called the connected parts of
Xwaniratha.
5. Similar to those, there are other regions, such as Kangdez, the land of Sikistan, the plain of the Tajis
{Arabia}, the [255] plain of Peshyansi, the river Naevatak, Eranwej, the enclosure which Jam {Jamshed} prepared, and Kashmir, within [each one] of which an immortal spiritual chief holds sway.
6. As one says, “Peshotan son of Vishtasp, whom they also call ‘Of four abodes’ is in the resplendent
Kangdez. Aghraeratha son of Pashang is in the land of Sikistan, and they call him Gopatsha.
Fradhakhshti son of Khunbya is in the plain of Peshyansi; he is called ‘son of Khunbya’ for this
reason, because they had brought him up in a jar, owing to the fear of Aeshma. [Ashemyahmaiushta
is in a place which they call the river Naevatak.] The Tree opposed to harm is in Eranwej; Urvatatnar
son of Zartosht is in the Enclosure which Jam {Jamshed} prepared.”
7. Of these too such as Narsahi son of Vivanghan, Tus son of Notar, Giv son of Gutarz, Bairazd the
wrestler, Ashavazdanhu son of Pourudhakhshti, one says that they are immortal; they will all come on
to the help of Soshant during the performance of the renovation of the universe {Frashegird}.
8. As regards Sam they say, “He was immortal. At the time when he scorned the Revelation of Mazda
worship, a Turk who was named Nain slew him with an arrow when he was asleep. There, in the plain
of Peshyansi, the vicious lethargy was brought over him. He is lying in the midst of heat, and snow
has settled above him. A myriad farohars of the righteous are his guards for this purpose that when
Azi Dahak {Zohak} shall become unfettered he may arise and smite him."
9. One says [of] Dahak {Zohak} whom they also call Bevarasp, “When Faridoon captured him, it was
not possible to kill him. He then imprisoned him [in] Mount Damavand. When he shall

become
unfettered, Sam will arise, will smite [the mace], and kill him."
10. Kangdez is in the direction of the east, above the ocean Frakhvkart at many frasangs towards that
direction.
11. "The plain of Peshyansi is in Kavulastan. As one says, 'The summit that is most visible in
Kavulastan, that is, [the plain of] Peshyansi, and thither; there is no heat on the higher elevation."
[257] 12. Eranvej is on the side of Atarpatakan.
13. The land of Sikistan is on the road [from] Turkastan to Chinastan, [far] in the direction of the
north.
14. [The Enclosure which] Jam {Jamshed} prepared is, as a place of renown, in the middle of Pars.
They thus say, "Jam kart is underneath Mount Jamakan."
15. Kashmir is in Hindustan.

CHAPTER XXX

Lac. 27 [0. As regards the bridge of the path of selection {Chinwad}, and the souls of the departed
1. One says in the Scripture, "A peak, which is of the height of a hundred men, in the middle of the
world, which they call the peak of the Daiti, is the fulcrum of the balance of the Yazad Rashn. One
scale is on the base of Mount Alburz in the northern direction; one scale is on the summit of Mount
Alburz in the southern direction, and the middle rests upon that peak of the Daiti. 2. In that middle
place, is a floor sharp like the sword, the height, length, and width of which are nine spears. 3. And
thither remain the spiritual Yazads who spiritually purify the souls of the righteous. There is a
spiritual dog at the top of that bridge, and the wicked existence is underneath that bridge."
4. When men pass away, the soul sits for three nights near unto the body, there where its head was,
and sees much annoyance during those nights from the dev Vizaresh and its coworkers, and turns the
back entirely towards the fire which is kindled there. 5. Therefore those three nights up to day, they
keep the fire kindling, there where its head was. And if the fire is not there, it turns its back towards
the Warharan fire or towards the ever kindling fires. 6. During those three nights, when tearing and
disintegration come to the body, it appears as uncomfortable to it as to a man when they demolish his
house. 7. Those three days, the soul, which is [259] near the headrest of the body, sits with the hope,
"Maybe if this blood runs, and the wind enters the body, it may be possible for me to return

to life!"
8. And then on the third night during the dawn, if it be the soul of the righteous, it says this, "Happy is
he, through whose happiness is the happiness of anyone whatsoever," that is, I am happy owing to my
happiness, every person is happy. "May Ohrmazd give me sovereignty at will!" 9. And if it is the soul
of the wicked it says this, "That body, life, and astral body, with whom I have moved with movement,
now where shall I go from hence?" 10. And if it is the soul of the righteous, immediately, on that
utterance, a breeze comes forward that is good, the most beseeming, the most odorous, and the most
triumphant of all the winds that be in the world, which cheers the soul. 11. And if it is the soul of the
wicked, a breeze comes forward that is the most stinking, the most putrid, and the most unsuccessful
of all the winds that be in the world, through which discomfort and fear come to the soul.
12. Then they carry all the souls of him who is righteous as also of him who is wicked. 13. If it be the
soul of the righteous, the astral form of a fat cow full of milk approaches it in the road, owing to
which fullness and fatness come to the soul. 14. And next, the astral form of a virgin approaches it, of
good astral shape, clad in white garments, of fifteen years, who is fair on all the sides, by whom the
soul is gladdened. 15. And next approaches the astral form of a garden, full of crop, full of water, full
of fruit, and full of plenty, which is the heavenly land, wherefrom delight and a feeling of plenty come
to the soul. It sees those tokens on earth, before the judgment. There are those whom the soul asks one
by one when it will approach them, it shall ask, "Who art thou, who so seemest to me that all
happiness and comfort are owing to thee?" 16. Thus they speak in reply one by one, “I am O
righteous! thy character {den}, the work that thou achievedst. As thou didst that good, I have been
here owing to thee."
[261] 17. If it be the soul of the wicked, the astral form of a dry, feeble, and frightful cow affronts it,
owing to which dryness and leanness come to the soul. 18. Next, the astral form of a terrific maiden of
vile astral shape affronts it, who has covered herself with scornfulness, terrific on all the sides, owing
to which fear and dread come to the soul.
19. Next, approaches the astral form of a garden without water, without trees, and without comfort,
owing to which evil thoughts come to the soul, which is the land of the wicked existence. It

sees these
tokens on earth before the judgment. There are those whom it asks, one by one, "Who art thou, than
whom one more harmful I have not seen on earth?" 20. Unto it they say in reply, one by one, "O
wicked! I am thy character, that is thy own doing. As thou didst that which was evil, I have been here
owing to thee." 21. This is manifest that every person's own conduct confronts him.
22. And then they conduct the soul up to the base of Mount Alburz, that is also the base of the
fulcrum. It walks over it up to the summit of the peak where the sharp floor is. 23. Then if it be the
soul of the righteous, that sharp floor remains wide; and the victorious fire Farnbag smites darkness.
In the astral form of fire, it causes that soul to cross over through that floor. The spiritual Yazads
purify it and it causes it to cross spiritually over the other side of the fulcrum up to the top of Alburz.
The good wind takes its hand, and carries it to its own seat, and entrusts the soul thither just as it was
when it received it. 24. When they purify the material body, too, on earth, it is in the manner of the
spiritual purification. 25. If it be the soul of the wicked, when it comes on to the fulcrum over the
peak, that sharp floor remains in the same manner, and does not give passage. It has to walk
involuntarily over this floor, with three paces that it lays on, that are the wicked thoughts, wicked
utterances, and wicked deeds that it has practised, and borne low from the top of the bridge it falls
headlong into the wicked existence {Duzakh, i.e. hell}, and sees every harm.
26. One says this too, "'When that breeze confronts [263] the soul of him who has been righteous with
munificence, it sees the astral form of the virgin in that breeze, and it asks her that question, that
virgin carries it by showing the road to a ladder whereon there are three steps, and it goes to the abode
of harmony by that ladder, with three steps, which are good thoughts, good words, and good deeds,
the first step being up to the star station, the second up to the moon station, and the third up to the sun
station where the shining abode of harmony is. 27. If one has been wicked with stinginess, when that
breeze affronts his soul, and the astral form of the maiden approaches in that breeze, and it asks her
that question, that conduct is metamorphosed like unto a sharp floor, the whole of which sharp floor
speaks to that soul, "O wicked! if thou wilt, if thou wilt not, thou shalt have to walk over this with

paces.” 28. Thereupon the soul will say, "I would feel better if thou wouldst sever me with a very
sharp knife than that I go over this with paces.” 29. It shall speak in the same manner a second time;
and the soul will speak in reply, "I would feel better if thou wouldst shoot me with an arrow than that
I go over this with paces.” 30. It shall speak in the same manner a third time; the soul will speak to it
in reply, “I would feel better if thou wouldst take my life from the body than that I go over this with
paces.” 31. Then that conduct will become just like a terrific wild beast not tamable by the hand, and
stand near the soul. And the soul will be so afraid that it will go over it with paces, and it will fall into
the wicked existence {hell}, borne down by three paces."'
32. They will assign him to purgatory {hamistagan} whose sins and works of merit are both equal.
33. As regards purgatory one says, "It is a place just like the earth.”
34. They will assign places to all persons according to the degree of their works of merit, and they
will sit.
[265]
0. As regards the celebrated districts of Iranshahr {Iranian Empire}, and the mansions of the Kayans
1.One says in the Scripture, "If I had not created the spirit of the land and country, all men would have
flocked to Eranvej, owing to the joy of that place.”
2. For the first of places and districts the best created was Eranvej. 3. This adversity from the Evil
Spirit, winter produced by the devs, the serpent having wings, and also that without wings, came on to
it the most. 4. There are ten months of winter, and two months of summer. 5. As one says, “Summer
and winter are uniform everywhere, but winter is very severe there in the middle of the 'vehizaki'
month ‘Day’.” 6. The second best created is the plain, the abode of the Syrians, that is, the Syrians
dwell thereon, which is Bakdat produced by the heavenly Allotters. 7. Its worst adversity chanced to
be the locust; the locust always devours green herbs, and death comes to animals and oxen.
8. The third best created was the valiant Merv, that is, it performs works and organizations of great
fame. 9. The adversity of the movements of the army came to it the most; for there the troops, thieves,
oppressors, heretics, liars, and afflicters of the righteous always practise unnatural lust the most.
10. The fourth best created was Balkh, good to behold; the men of that place hold the banner with
activity. 11. The adversity of the burrows came to it the most; they dig out houses and

burrows and
demolish them.
12. The fifth best created was Nisay, between Merv and Balkh. 13. This adversity, skepticism as to the
existence of God, came to it the most.
14. The sixth best created was Harey. 15. This adversity, weeping and lamentation, came to it the
most. One person speaks and the others catch the chorus with the words "how long" and "wherefore."
16. As one says, "The streetdeserting
Harey." For they abandon the house and go away [267] when a
person expires in it; just as we observe nine nights or a month's length, with abstinence, they desert
the house and go away for nine nights or a month's length. 17. The seventh best created was Kavul of
bad shadows, which is Kavulastan. Note, the umbrage of the trees there is bad for the body. 18. The
adversity, the 'pariks' {paris, i.e. fairies} desire, came to it the most. They too are practising the dev
worship which Sam used to perform. There is one who calls it the sin of walking without the sacred
thread.
19. The eighth best created was Masan full of pasture, that is, it has corn in abundance. 20. The
adversity of vile aloofness came to it the most; for the Masaniyans are living aloof, and there is no
community of men worse than they living in union as one community.
21. The ninth best created was Khenen, the abode of the Georgians, that is, they dwell in it. Consider
'khani' to be the river, and the rest to be the plain. 22. The adversity of the worst unatonable deed
came to it, that is, the unnatural lust of men, which they practise the most thither; there is one who
calls it unnatural sexuality.
23. The tenth best created was Arman. 24. The adversity of interment of dead matter came to it the
most, that is, they practise it much thither.
25. The eleventh best created was the radiant and glorious Hetomand Sigistan.
26.
The adversity
of sorcery was that which came to it the most. 27. Its token is manifest from this that of all men who
come from that place, every person does make a token; and owing to these sorcerers' spells, snow,
hail, spiders, and locusts drop.
28. The twelfth best created was Rak of the three races, that is Atarpatakan. For this reason one calls it
"of the three races", because the athravans {priests}, the warriors, and the husbandmen of

the place
are good. 29. Its adversity was the worst skepticism as regards the existence of God; they themselves
are skeptic and make other persons, too skeptic.
30. The thirteenth best created was the beneficent Vahar, which
is Mezan. 31.
The adversity of
cooking [269] dead matter {nasa} and eating dead matter came to it the most. They always cook and eat
the fox and the weasel.
32. The fourteenth best created was the four cornered Var, that
is Damavand. 33. Its having four
corners is this that it is of four sides, of which one says that water comes into the country from the
four ends of the district. 34. The adversity of the abnormal menstruation is the most in it, that
is, it
is very severe and very bad thither; and men of nonIranian
districts dwell therein. 35.
The fifteenth best created was the Seven Hindustans. Hindustan
is one, but there are seven
rulers in it. 36.
The adversity of abnormal heat and severe menstruation came to it the most.
37. The sixteenth best created was Ota Arang, Oda
was the wicked progeny of the Tajis {Arabs}.
38. This adversity came to it the most that they do not regard the chief as the chief, and winter is also
severe there. The Tajis {Arabs} dwell in it.
39. That which is fair to
see, sagacious for works and organisations, and beseeming; those
who
are in it, inquire in it mostly of works and organisations, which one calls Pars.
40. These districts which are in Iranshahr are very noteworthy.

CHAPTER XXXII

0 As regards the mansions which the Kayans erected with glory {khwarrah}, which they call marvels and wonders.
1. One is that which Jam {Jamshed} erected on the Alburz.
2. One is that which Faridoon erected on Mount Pataskhvar, on the Var of four corners, the Damavand.
3. One is that which Kay Us {Kay Kaus} erected on the Alburz.
4. One is that which Dahaz {Zohak} erected in Babylon, which they call Kvirinta Duzita.
5. One is that which Siyavush, son of Kay Us {Kay Kaus} erected, [271] which they call Kangdez.
6. One is that which the sorcerer, Frasiyav of Tur, built underneath the earth with sorcery.
7. One is that which Jam {Jamshed} erected in Pars, which one calls the Jamkart.
8. One is that which Dahak {Zohak} erected in Shambaran, and one in Hindustan.
9. These are those which were erected with marvelous structure, whereas others founded many towns,

cities, and mansions, the details of which are long.
10. Of Jamkart one says, "A marvelous and illumined mansion is constructed underneath the earth in
concealment, which neither summer nor winter can destroy. In it are all the bounties that are on
earth."
11. Of the mansions of Kay Us {Kay Kaus} one says, "One was of gold wherein he settled, two were
of glass in which were his stables, and two were of steel in which was his flock. Therefrom issued all
tastes, and waters of the springs giving immortality, which smite old age, that
is, when a decrepit
man enters by this gate, he comes out as a youth of fifteen years from the other gate, and also dispel
death." {fountain of youth}
12. Of Kangdez one says, "It was a moving frame with hands and with feet, of eternal spring over the
heads of the devs. Kay Khosraw established it on land. Its beams are seven of gold, of silver of steel,
of bronze, of iron of glass and of crystal. Within it are seven hundred frasangs of roads. There are
fifteen gates to it, which one can go from gate to gate on a chariot horse, in the days of spring, in
fifteen days.
13. Of the mansion of Frasiyav one says, "It is built underneath the earth with sorcery. By the light of
the mansion, the night was shining like the day. Four rivers flowed under it, one of water, one of wine,
one of milk, and one of beaten sour milk. The sun's place and the moon's place in motion are arrayed
in it. The height of the mansion was of one thousand men of average height.
14. Jam's {Jamshed's} mansion in Alburz was of precious stones, [273] 15. Dahak's {Zohak's} mansion
in Babylon was just like a crane.

CHAPTER XXXIII

0. As regards the calamities which befell Iranshahr {The Iranian Empire}, in each millennium.
1. When the Evil Spirit came in, at the beginning of the first millennium in the mingled state, Gav and
Gayomard existed. As Mashye and Mashyane practised that ingratitude, they had no issue, therefore
for fifty years. In this millennium, for seventy years Hooshang and Takhmorap {Tahmurasp} both
killed the devs. At the millennium's end, the devs sawed Jam {Jamshed}.
2. The second millennium commenced; Azi Dahak {Zohak} began his wicked reign, and ruled for a
thousand years. When the millennium ended, Faridoon seized and imprisoned him.
3. The third millennium commenced. When Faridoon allotted the dominions, they, Salm and

Tuj,
killed Airij, and destroyed his children and grandchildren. 4. In this millennium, Manuschihr was born
and sought the revenge of Airij. 5. Then Frasiyav came, vanquished Manuschihr with the Iranians at
Mount Patashkhvar, destroyed them with disease, want, and much pestilence, and killed Manuschihr's
sons Frya and Notar, till Iranshahr was taken from Frasiyav by another generation. 6. And when
Manuschihr had passed away, Frasiyav came again, perpetrated much disintegration and desolation in
Iranshahr, and withheld the rains from Iranshahr, till Uzava son of Tumaspa came, vanquished
Frasiyav, and produced the rain which they called “the new rain." 7 And after Uzava, Frasiyav again
did immense harm to Iranshahr, till Kavat sat on the throne of sovereignty. 8. In this millennium, in
the reign of Kay Us {Kay Kaus}, the devs became virulent, they came to kill Oshnar, and distracted
the thoughts of Kay Us {Kay Kaus}, till he proceeded to the war against the sky, and having fallen
headlong, the glory {khwarrah} departed from him. They then ravaged the world with horses and
men, and imprisoned them [275] along with the public men of the kingdom, with deceit, in the land of
Shambaran. 9. One of the Tajis {Arabs}, who was named Zainigaw, who had venom in his eyes, came
to the sovereignty of Iranshahr, and killed whomsoever he beheld with the evil eye. The Iranians
desired Frasiyav with eagerness, and Dashtun killed him, Zainigaw, and ruled over Iranshahr, carried
off many men from Iranshahr, settled them in Turkastan, and desolated and disintegrated Iranshahr,
until Rotastahm started from Sigistan, captured the people of Shambaran, and released Kay Us {Kay
Kaus} and other Iranians from captivity, made battle with Frasiyav on the Horey rutbar which they
call Ispahan {Esfahan}, gave him defeat from thence, and made many other battles with him, until he
prospered Iranshahr anew, having vanquished and cast him in Turkastan. 10. Again Frasiyav drew his
army and Kay Siyavakhsh {Syawakhsh} came to battle. Because of Sutawih, wife of Kay Us {Kay
Kaus}, Siyavakhsh {Syawakhsh} did not return to Iranshahr. For this reason, as Frasiyav had received
him under his protection, he did not come to Kay Us {Kaus}, but he went to Turkastan himself and
took a daughter of Frasiyav to wife, and Kay Khosraw was born of her. And they killed

Siyavakhsh
{Syawakhsh} there. 11. In this millennium Kay Khosraw killed Frasiyav, he himself went to Kangdez
and gave the sovereignty to Lohrasp. And when King Vishtasp had ruled for thirty years the millennium ended.
12. Then the fourth millennium commenced. In that millennium Zartosht received and brought the
Revelation {Den}, from Ohrmazd. King Vishtasp accepted and propagated it, and waged a severe war
with Arjasp, and many Iranians and nonIranians
fought.
13. In this millennium when the sovereignty came to Vohuman son of Spenddat, and there was
scarcity, the Iranians fought amongst themselves, and there remained no man of the ruling dynasty
who could rule. They seated Vohuman's daughter Humae on the throne of sovereignty. {Queen}
14. Then, during the reign of Darius son of Darius, the emperor Alexander came to Iranshahr, hying
from Arum, killed king Darius, destroyed all the families of rulers, [277] magi, and public men of
Iranshahr, extinguished an immense number of sacred fires, seized the commentary {zand} of the
Revelation of Mazdaworship,
and sent it to Arum, burned the Avesta, and divided Iranshahr among
ninety petty rulers. {Alexander the Great conquered Darius in 330 BCE.}
15. Then, in this millennium, appeared Artakhstar son of Papak. {The Arsacids founded the Parthian
Empire and ruled from 247 BCE224CE.
Ardashir, son of Babag, founded the Sasanian dynasty in
Iran, which lasted from 226 CE to 652 CE.} He killed those petty rulers, organised the empire,
promoted the Revelation of Mazda worship, and established many religious usages which went down
to his dynasty. 16. During the reign of Shapur son of Ohrmazd, the Tajis {Arabs} came. They seized
the Horey rutbar, and they kept on attacking Ahwaz for many years, till Shapur attained to the royalty,
vanquished those Tajis, took the country from them, killed many Taji princes, and drove them in large
numbers. 17. During the reign of Peroz son of Yazdegird, there was no rain for six years, and severe
distress and hardship befell the people. 18. Again, Khushnavaz, the ruler of the Ephtalites came, and
killed Peroz. Kavat and his sister handed a fire altar to the Ephtalites as security. 19. During the reign
of Kavat appeared Mazdak son of Bamdat, and established the Mazdakian creed, and deceived and

distracted Kavat, and enjoined that men ought to have wife, children, and wealth in common and in
copartnership,
and to relinquish from use the Revelation of Mazda worship; until Khosraw son of
Kavat of immortal soul attained to majority, killed Mazdak, reorganised the Revelation of Mazdaworship,
and vanquished those chiefs who used to make inroads on Iranshahr, and closed their
passage, and made Iranshahr fearless. 20. And when the sovereignty came to Yazdegird, he ruled for
twenty years; then the Tajis {Arabs} hied to Iranshahr in large numbers. Yazdegird could not stand in
the battle with them. He went to Khorasan and Turkastan, and asked horses and men for help, and
they killed him thither. 21. Yazdegird's son went to Hindustan, and brought a valiant army. He passed
away before coming to Khorasan. That valiant army was disintegrated, and Iranshahr remained with
the Tajis {Arabs}. They promulgated their own code of irreligion {akden
(i.e. Islam)}, and eradicated
many usages of faith of the [279] ancients, enfeebled the Revelation of Mazdaworship,
and instituted
the practice of washing the dead, burying the dead, and eating dead matter. 22. And from the
beginning of creation to this day, no calamity greater than this has befallen; for owing to their
misdeeds, on account of supplication, desolation, distressing deeds, vile law, and bad creed,
pestilence, want, and other evils have made their abode in Iran.
23. One says in the Scripture, "Their wicked rule will be at an end. 24. A community will come with
red ensigns and red banners, and will seize Pars and the districts of Iranshahr up to Babylon, and they
will weaken the Tajis {Arabs}.
25. "And then from the direction of the east, one bad man will come. He will vanquish those of Mount
Patashkhvar; he will establish his wicked rule for several years. During his leadership, men in Pars
will perish by the roads which are on the sea shores of Kazerun, until he will not exist.
26. “After that, the Turkish army will hie into Iranshahr in large number and with many banners will
desolate this prosperous and sweetsmelling
Iranshahr, will disintegrate many thriving families, will
perpetrate much harm and distress to the men of Iranshahr, and will eradicate, disintegrate, and seize
many mansions, until God will have mercy.
27. “And when the Arumans will arrive and conduct the government for a year, at that time, one will
come from the frontiers of Kavulastan, with whom there will be glory, also of the royal family, whom
they will name Kay Vaharam; and all men will return with him, and he will rule even over

Hindustan,
Arum, and Turkastan, over all the frontiers. He will remove all impious beliefs, and having restored
the Revelation of Zartosht, no person will dare to come in the public with any other belief.
28. "And in the same period, Peshotan son of Vishtasp will come from the direction of Kangdez, with
a hundred and fifty holy men. He will eradicate the idol temple which was their secret place, will
establish the Warharan fire in its cradle, and will properly proclaim and restore the Revelation."
29. Then, the fifth millennium of Ushedar will commence. [281] Ushedar son of Zartosht, the demonstrator by Revelation, and the true messenger, will come from Ohrmazd. He too will bring the
Revelation {Den} just as Zartosht had brought, and promulgate it. And privation and drought will
diminish, and liberality, peacefulness, and unrevengefulness will increase in the whole world. He will
give greenness to the trees for three years. And the river Vataeni will flow with a horse's strength. And
the springs and the sea of Kayansah will flow again. For ten days and nights the sun will stand at the
zenith of the sky, and all of the wolf species will perish.
30. Then when the millennium of Ushedar will end, Malkus of pestilential nature, of the race of Turi
Bradrokresh,
who was the cause of the death of Zartosht, will appear and will produce with sorcery
and the pari's {fairy's} desire, the terrific rain which they call 'malkusan,' for three years, during the
cold winter, and in the warm summer, with immense snow and hail which are destroyers of the
creation, in such a way that all men will perish by the road of the sacred fire. And then there will be
the reorganisation of men and animals from the Enclosure made by Jam {Jamshed}. For this purpose
it is built in concealment.
31. This too will happen that, at the time, the curative power which is assigned to one thousand
species of herbs, which are in opposition to one thousand kinds of diseases, will come over to two
species of herbs and one kind of land, and none will die of disease, but through old age or unless they
kill.
32. And then the sixth millennium will commence, which is called the millennium of Ushedarmah.
And in that millennium Ushedarmah, son of Zartosht, will come from Ohrmazd for prophecy. He too
will bring the Revelation {Den} just as Zartosht had brought, and promulgate it in the world. For

twenty days and nights the sun will stand at the zenith of the sky. He will give greenness to the trees
for six years. The druj of the race of the dragon will perish, that is, he will destroy the serpents with
the noxious creatures.
33. Then, near unto the end of Ushedarmah's millennium, [283] Dahak {Zohak} will be free from
fetters. Bevarasp will injure many creatures and creation with the devic
desire. 34, And at that time
Soshyant son of Zartosht will appear. And for thirty days and nights the sun will stand at the zenith of
the sky. 35. Of earthly beings, they will first raise the dead body of Karsasp son of Sam, who will
smite Bevarasp with the mace, and kill and withhold him from the creatures. The millennium of
Soshyant will commence; as the millennium of him, the body builder {i.e. reanimator, resurrector} is
for fiftyseven
years.
36. As regards these three sons of Zartosht, such as Ushedar, Ushedarmah, and Soshyant, one says,
“Before Zartosht wedded, they had consigned the glory {khwarrah} of Zartosht for preservation, in
the sea Kayansah to the glory of the waters, that is to the Yazad Anahit." 37. They say, "Even now
they are seeing three lamps glowing at night in the bottom of the sea. And each one of them will
arrive when it is their own cycle." 38. It will so happen that a virgin will go to the water of Kayansah
in order to wash her head; the glory {khwarrah} will mingle within her body, and she will be
pregnant. They will onebyone
be born thus in their own cycle.]

CHAPTER XXXIV

0. As regards resurrection and final material life.
1. One says in the Scripture, "Whereas, when Mashye and Mashyane grew up from the earth, they
first drank water, then ate vegetable, then drank milk, and then ate meat. Men too when their time of
death shall have come, will desist first from eating meat, then from drinking milk, and then even from
eating bread, [and] will be drinking water [only] till death ."
2. Thus too in the millennium of Ushedarmah, the strength of appetite win so diminish that men will
be sated for three nights and days by eating one single meal. 3. And then after [that] they will desist
[from] meat food, and will [285]eat vegetables and drink the milk of animals; and then, they will abstain

even from [that] milk diet, [and then] they will abstain even from vegetable food, and will be drinking
water. And ten years before Soshyant will come, they will remain without food, and will not die, and
then Soshyant will raise the dead.
4. As one says, "Zartosht asked of Ohrmazd, ‘Whence shall they reform
the body which the wind has
blown away, and the water has dragged down, and how shall resurrection occur?’ 5. Ohrmazd replied,
‘As I produced the terrestial sky without pillars, of spiritual standing, with the ends far apart, and
shining, of the substance of shining steel, even as I produced the earth, which bears [all] material life,
it has no material propping [up]
; as I made the sun, moon, and stars to revolve in the firmament with
shining astral bodies; as I produced corn so that they may scatter it in the ground and it may return
with increase, growing again; even as I produced colour of various kinds in plants; even as I produced
fire without combustion in plants and other things; even as I produced and nourished the child in the
womb of the mother and assigned severally [the hair,] skin, nails, blood, feet, eyes, ears, and other
limbs; even as I gave feet to the water so that it may flow; [even as I] produced [the spiritual] cloud
which bears the material water and rains wherever it chooses; and even as I produced the air which
blows at will, below and above, with the strength of the wind, as is visible to the eye; one cannot
seize it with the hands; I
produced each one of these when their production was more difficult for
me to achieve than raising the dead. For in the raising of the dead I have the help of such as these
which I had not when [I] made them. What has been can be again. Behold, if I made that which was
not, how can I not reform
that which was? For at that time I will demand the bony frame from the
spirit of the earth, the blood from the water, the hair from the plants, and the life from the wind, as
they had received at the beginning of creation.’ "
6. First the frame of Gayomard will rise, then [they [287] will raise] those of Mashye and Mashyane,
and then these of other persons. 7. [And] in fiftyseven
years Soshyant will raise all the dead. And
whichever men are righteous and which ever are wicked, all men will wake up. All persons will re
awaken from there where their life had departed [or they had first fallen on earth. 8. And] then, when

they have restored the physical and astral bodies of all material lives, they will give them their
protoplasm; and [they will give] one half of the light accompanying the sun unto Gayomard, and one
half to other men. 9. [Then men] will recognise [men], that is, a soul will recognise [a soul, a body]
another body, that this is my father, this is my mother, this is my brother, this is my wife, and this is
any whatsoever of my very near relatives.
10. Then the assembly of Isadvastar will meet, that is, all men of this earth will stand. 11. In that
assembly, every person will see his own good deeds and evil deeds. The righteous will be as
conspicuous amongst the wicked as a white sheep amongst the black. 12. In that assembly, whatever
righteous man was friend of a wicked one in the world, [that] wicked man will complain of that
righteous one, "Why didst thou not inform me in material life of the virtuous deeds that thou thyself
performedst?" If that righteous man had not informed him [in this manner] he shall have to undergo
ignominy in that assembly.
13. They will then separate the righteous from the wicked; and [they will carry] the righteous to the
abode of harmony, and cast the wicked back to the wicked existence {hell} and for three days and
nights [those of the wicked existence] in material body and [material life] will undergo punishment in
the wicked existence. And the righteous, in material body, will see delight in the abode of harmony
those three days. 14. As one says, “On that day when the righteous parts from the wicked, tears will
come down up to the legs of every person, when they will separate the son from the company of the
father, a brother from his brother, and a friend from his friend." 15. And all persons will pass
through [289] their own deeds. The righteous shall weep for the wicked, and the wicked [shall weep] for
himself. It may be, there is a father who is righteous and the son wicked, or it may be, there is one
brother who is righteous and another wicked, those such as Dahak {Zohak}, Frasiyav, [Vamun, and]
even other sinners of this sort deserving death, who, owing to their own deeds that they have done,
undergo [such kind of] punishment which no man has undergone, which they call the punishment ‘of
the three nights.’
16. During the performance of that renovation of the universe {Frashegird}, those holy men of whom
it is written that they are living, fifteen men and fifteen damsels will come to the help of

Soshyant. 17.
And as [the dragon] Gochihr within the celestial sphere shall fall from the base of the moon on to the
earth, the earth shall have such distress as that of a sheep when a wolf tears off its wool. 18. Then fire
and Airyaman Yazad will melt the metal which is within the hills and mountains, and it will remain
on this earth like a river. 19. Anad then they will cause all men to pass into that melted metal, and will
make them pure. And to him who is righteous it will so seem as if he is walking in warm milk; and to
him who is wicked it will seem in such manner that he is walking in the world in melted metal. 20.
Then with the greatest affection shall all men meet together, father and son and brother, and all
friends. Man will ask man, "Where wert thou these many years? What was the condition of thy soul?
Wert thou righteous or wicked?" 21. When first the soul shall see the body, it will enquire of it. On the
[reply] being uttered, men will unanimously be of one acclaim, and will administer loud praise to
Ohrmazd and the beneficent immortals {Amesha Spentas}.
22. Ohrmazd will at that time be the perfecter of the creatures, that is, He need not do any superior
work, during the while that they restored the dead. 23. And Soshyant with his associates will perform
the rite for the restoration of the dead; and they will slay the ‘Hadhayas gav' for that rite; out of the fat
of that ‘gav’ and the [291] white hom they will prepare the immortal beverage, and give it to all men;
and all men will become immortal up to eternity and eternal progress. 24. This too one says, "They
will restore with the age of forty years those who had attained to manly proportions. And they will
reproduce with the age of fifteen years those who were minors and had not attained to age. And they
will give everyone his wife and children, and they will make demonstrations of regard towards their
wives, just as now in material life, but there will be no begetting of children."
25. Then Soshyant by order of the Creator will give reward and recompense to all men in conformity
with their deeds. There may be that one too who is [so] righteous that he will say, "Do you carry me to
the abode of harmony of Ohrmazd," and, as befits himself, he lifts up his astral body, and he is
advancing, in its company, up to eternity and eternal progress.
26. This too one says, "He who has performed no worship, has ordered no 'getikharit’ and has given

no garments as righteous gift [to the worthy], will be naked there; if he shall perform the worship of
Ohrmazd, the spiritual gathas will verily serve the purpose of clothing to him."
27. Then Ohrmazd will seize the Evil Spirit, Vohuman will seize Akoman, Ardwahisht Indra,
Shahrewar Sauru, Spandarmad Taromat that is Naonhaithya, Hordat and Amurdad will seize Taurvi
and Zairi, truthful utterance will seize the untruthful utterance, and [the holy] Srosh will seize Aeshma
{Eshm} [of the cruel spear]. 28. And then two drujs will remain, Ahriman and Az. 29. Ohrmazd will
come to the world, himself as Zot, and [the holy] Srosh as Raspi, and He will have the sacred girdle
{kusti} in his hands. 30. And the Evil Spirit and Az will hie back to the gloom and the darkness,
across the passage of the terrestrial sky through which he had entered, with defeated stratagems and
undone, by means of the gathic spell {nirang}. 31. And the dragon Gochihr will be burnt by that
melted metal, [and the metal will flow into the wicked existence, and] the stench and contamination
within [293] [the earth, where] the wicked existence was, will be consumed by that metal, and it will
become pure. The hollow where through the Evil Spirit had entered is closed with that metal. 32. They
will bring that wicked existence of the earth back to the expanse of the world, and there will be
renovation {frashegird} in the universe, the world will become immortal at will, up to eternity and
eternal progress.
33. This too one says, "This earth will become a plain, without height and without bottom; and there
will be no hill nor summit, nor dale, nor highland, nor lowland."

CHAPTER XXXV

0. As regards the race and genealogy of the Kayanians.
1. Hooshang son of Fravak son of Siyamak son of Mashye son of Gayomart.
2. Tahmurasp [son of Vivangah son of Ayanhat son of Hooshang.
3. Jam {Jamshed}, Tahmurasp,] Spityur, and Narsahi whom they also call RashnuChini, were all
brothers.
4. From Jam {Jamshed} and Jami, who was his sister, was born a pair of man and woman, and they
became wife and husband together; and the sire was named Aspyan, and the spouse Zareshum, and
the lineage proceeded.
5. Spityur was he who, with Dahak {Zohak}, sawed Jam {Jamshed}.
6. Narsahi also lived together. They call him the distracted Narsahi. One says that such glory is

allotted to him that he shall pass every day in the markets, and shall make all food purified and clean.
7. Dahak {Zohak} son of Khrutasp son of Zainigaw son of Avirafshyang son of Taj son of Fravak son
of Siyamak; from the mother's side: Dahak son of Uta daughter of Bayak of Tambayak of Owoikhm
of Pairiurvo of Urvaesm of Gadwithw of Drujaskap of Ganaminuy.
8. Faridoon son of Aspyani
Purgav
son of Aspyani
[295] Sokgav
son of Aspyani
Borgaw
son of
Aspyani
Siyagav
son of Aspyani
Spetgav
son of Aspyani
Geprgav
son of Aspyani
Ramagav
son of Aspyani
Vaprogav
son of Aspyan son of Jam {Jamshed} son of Vivangah.
9. As, exclusive of Aspyani
Purgav,
they were ten generations, each one lived a hundred years,
which becomes one thousand years. those thousand years were the evil reign of Dahak {Zohak}.
10. Of Aspyani
Purgav
was Faridoon born, who sought the vengeance of Jam {Jamshed}. Also other
children were Barmayun and Katayun. Faridoon was fuller of glory than they.
11. Of Faridoon three sons were born, Salm, Tuj, and Airij; and of Airij two sons and a daughter were
born. 12. The twin sons were Vanitar and Anastob by name, and the daughter's name was Guza. 13.
Salm and Tuj killed Airij, his children, and grandchildren all; and Faridoon kept [that] daughter in
concealment. Of that daughter a daughter was born. They had information of it; they killed the
mother, and Faridoon concealed [all] those daughters up to ten generations when Manushi khvarshetpavini
was born of his mother. [For as soon as he was born] the light of the sun fell upon his nose.
14. From Manush and his sister was Manushkhvarnar,
and from Manushkhvarnar [and his sister] was
Manushchihr born, who killed Salm and Tuj, and sought the vengeance of Airij. 15. Of

Manushchihr
were Frya, Notar, and Durasrob born. 16. Just as Manuschihr son of Manushkhvarnar son of Manuskhvarnak, whose mother was Guza daughter of Aira daughter of Thrita daughter of Bita
daughter of Frazusha daughter of Zusha daughter of Fraguza daughter of Guza daughter of Airij son
of Faridoon.
17. Frasiyav son of Pashang son of Zaeshim son of Tura son of Spaenyasp son of Duroshasp son of
Tuj son of Faridoon, as also Karsavazd whom they call Ketan, and Agrerat, all three were brothers.
[18. And Pashang and Visa were both brothers. 19. And of Visa were Piran, Homan, Shan, and other
brothers born. 20. Of Frasiyav were Frigizi
Chur, Shan, Sheta, and [297] other children born. 21.
Vispanfrya, to whom Kay Khosraw was born, was daughter of Frasiyav, and had the same mother
with Frigizi
Chur. 22. Of Frigizi
Chur were Suri, Asuri, and other children; of them were born
Anastairikht
and Sanairikht,
and of Sanairikht
Frashavart, Lavaha., and others, whose details are
long.
23. And of Agrerat Gopatsha
was born. 24. And when Frasiyav had captured Manushchihr with the
Iranians in Mount Pataskhvar, and let loose pestilence and want over them, Agrerat begged a boon of
God, and he obtained that bliss that he saved those Iranian soldiers and veterans from that hardship.
25. Frasiyav, for that apparent cause, slew Agrerat, and Agrerat in recompense of it begot a son such
as Gopatsha.
26. Uzob son of Tuhmasp son of Kanak son of Barz son of Shat son of Arawsh son of Hvasp son of
Vaetang son of Ragh son of Nodhaea son of Mashvak son of Notar son of Manushchihr. 27. Of Uzob
three sons and a daughter were born. 28. Kavat was a baby in a basket, they had deserted him in a
river. Uzob saw him frozen in the basket, and took him and brought him up, and named him “the
Foundling."
29. And of Kavat was Kay Apiveh born. 30. Of Kay Apiveh were Kay Arsh, Kay Byarsh, Kay
Pisinang, and Kay Kavus born. 31. Of Kay Kavus was Siyavakhsh born; and of Siyavakhsh was Kay
Khosraw born.

32. Karsasp and Urvakhsh were both brothers.
33. Athrat son of Sam son of Tura son of Spaenyasp son of Duroshasp son of Tuj son of Faridoon.
34. Lohrasp son of Uzav son of Manush son of Kay Pisin son of Kay Apiveh son of Kay Kavat. 35.
And of Kay Lohrasp were Vishtasp, Zarir, and other brothers born. And of Vishtasp were Spenddat
and Peshotan born. And of Spenddat
were Vohuman, Atartarish,
Mitrtarish,
and others born.
36. Artakhshtari
Papakan, whose mother was Papak's daughter, son of Sasan son of Vehafrit son of
Zarir son of Sasan son of Arteshtar, who is called Vohuman son of [299] Spenddat.
37. Kay Apiveh's mother: Frana daughter of Notarga son of Frashtaka
son of UrvatGa
son of Frasht
son of Rak son of Darasrob son of Manushchihr.
38. This too one says, "The glory of Faridoon had settled on the root of a reed, in the ocean Frakhvkart. Notarga having with sorcery transformed a cow into a goat, led her there. Having reaped
the reeds there for a year, he gave them to the cow till the glory {khwarrah} went over to the Cow.
Having brought back the cow, he milked her milk and gave it to the three sons, such as Vamun, Shun,
and Changranha, which he had. The glory {khwarrah} went not to the sons but to Frana. 39. Notarga
wished to kill Frana; Frana went from under the father's sway by means of the glory, and made a vow,
saying: "I will give my first child to Ushbam." 40. Then Ushbam saved her from her father, and the
first child she bore was Kay Apiveh whom she gave to Ushbam, and she went in a mingled state again
with Ushbam, as Ushbam's companion.
41. The mother of Uzob daughter of Vamun the sorcerer was of the same descent with Frigiz, and
their mother also.
42. Of Sam six children were born in pairs, male and female. They were one Damu, one Khusru, and
one Marinda by name; and man and woman had together one name. 43. One of them was Dastan by
name. He was kept more forward than they. He was the prince of the Sakas, and he gave to him the
southern quarter. He gave the governorship of Awarshatr to Awaro. 44. One calls 'Awarshatr' that
which is the country of Awaro. 45. These princely men praised Srosh and Ardwahisht in union.
Therefore the possession of cavalry, the possession of equipments of strong archery, purity,

publicity,
delight, music, and celebrity were the more for them.
46. He gave to Damu the governorship of Asurastan. 47. Kingship, the organisation of the law of
Kingship, the navigation of the sea, and the endurance of severe troubles were allotted to them. 48. He
gave to Sparo the governorship [301] of Ispahan. 49. He gave to Khusru the governorship of Raye. 50.
He assigned to Marinda the kingship of Patashkhvargar, the erasing of forests, and the dwelling in
mountains, going on mission, making night attacks, good living, happy living, and continual victory
over enemies.
51. Of Dastan were Rotastahm and Uzvara born.]
52. Porushasp son of Petirasp son of Urvadasp son of Haechatasp son of Chakhshnush son of Petirasp
son of Haraetarshn son of Haraetar son of Spitama son of Vaedisht son of Ayazim son of Rajan son of
Durasrob son of Manushchihr.
53. As Petirasp [had] two sons, one Porushasp, and one Araspi, of Porushhasp were Zartosht,
Nodarga, and Handainish born, and of Araspi was Metyomah born.
54. When Zartosht brought the Revelation {Den}, he first consecrated and propounded it in Eranvej,
and Metyomah received the Revelation from him.
55. All the Mobeds {Magupatan
i.e. master Magi} of Pars are traceable to this race of Manushchihr.
66. I shall give details: Of Zartosht were born three sons and three daughters: one Isadvastar, one
Urvatatnar, and one Khvarshetchihr. As Isadvastar was athravan and the Mobed of Mobeds, and
passed away in the hundredth year of Revelation; Urvatatnar was the husbandman, and the chief of
those in the enclosure built by Jam {Jamshed} which is underneath the earth; Khvarsetchihr was the
warrior and commander of the army of Peshotan son of Vishtasp, and dwells in Kangdez. And the
three daughters were one Fren, one Srit, and one Poruchast by name. 67. Urvatatnar and
Khvarsetchihr were born of a wife of minor status and the others of a wife of independent status. 58.
And of Isadvastar was born a son who was Ururvija by name, whom they call “the delight of the
brothers." And for this reason, as he was born of a wife of minor status, they appointed him as
adopted son of Isadvastar.
59. Then the three sons of Zartosht, such as Ushedar, Ushedarmah, and Soshyant were from Hvovi.
60. As one says, “Zartosht had gone three times near unto [his wife] [303] Hvovi; each time

the seed
had dropped on the earth. Neryosang Yazad received entire the light and vigour of those seeds, and
entrusted them to Anahit Yazad for preservation, which will mingle with the mothers in [their] due
season. And nine thousand, nine hundred, ninety and nine myriads of farohars of the righteous
{ashavans} are appointed for their protection, so that the devs may not despoil them."
61. Zartosht's mother was Dugdova {Dukdaub} by name; the father of Zartosht's mother was
Frahimrvanan by name.

CHAPTER XXXV, A

[0. The family of the Mobeds.
1. Bava son of Vaebokht son of Atarbanda
son of Mahdat
son of Metyomah son of Frahvakhshvindat
son of Metyomah son of Kat son of Metyomah son of Araspi son of Petirasp. 2. As Bava was
Mobed of Mobeds unto Shahpuhr son of Ohrmazd, and Kat was the prime minister unto Daray
{Darius}.
3. Adarbad son of Mahraspend {Mahraspandan} son of Datartay
son of Daterakht
son of Hudin son
of Atardat
son of Manushchihr
son of Vohumanchihr
son of Fryan son of Bayak son of Freton son
of Frashostar son of Pourushasp son of Nivasp son of Nivar son of Vakhsh son of Vahidhrov son of
Frasht son of Gak son of Vakhsh son of Fryan son of Rajan son of Durasrob Son of Manushchihr.
4. Mitrvaraz
son of Narsahi son of Awazutgav
son of Shirgoshnasp
son of Parshtva son of Urvatga
son of Takhm son of Zarir son of Durasrob, of the celebrated house of Zagh son of Mashvak son of
Notar son of Manushchihr.
5. Mitrakavit
son of Martanveh
son of Afrenbag son of Vindat; the Vindat who is manifestly son of
Vaebokht
son of Bava son of Vaebokht.
6. The mother from whom I am born is the daughter of Fraymah
son of Chaharbokht
son of Mahayiyar
son of Mahbanda

son of Mahbokht
son of Pusandakht son of [305] Martanveh
son of Afrenbag
son of Vindat; the Vindat who is manifestly son of Vaebokht
son of Bava son of Vaebokht.
7. All other Mobeds who in the 'Khvatayik Nama' are said to be from the same family, are of this race
of Manushchihr. Those Mobeds too who now exist, are all, they say, from the same family.
8. And I Frenabag, whom they call Datakih son of Ashavahesht son of Gosnjam
son of Vaharamshat
son of Zartosht, Zartosht son of Adarbad son of Mahraspand, Zadspram son of Goshnjam, Adarbad
son of Ayemit, Ashavahesht son of Fraysrosh,
and other Mobeds were from the same family.
9. This too one says, “For fifty days in one winter the Mazdyasnian Revelation came over to the other
six regions."]

CHAPTER XXXVI

0. As regards the [Taji] year reckoning of time, of twelve thousand years.
1. One says in the Scripture, "For three thousand years, there was the spiritual state, that is, the
creatures were unthinking, unmoving, and intangible; [the lords of the millennia were Aries, Taurus,
and Gemini.]
2. For three thousand years Gayomard with the 'gav' was in the material state with antagonism; and
the lords of the millennia were Cancer, Leo, and Virgo, so that it became six thousand years.
3. When the rule of the millennium came to Libra, the adversary entered, and Gayomard lived thirty
years in the adverse state. 4. Then Mashye and Mashyane grew up for forty years, and it was for fifty
years that they did not live as wife and husband. For ninetythree
years [and six months] they lived
together as wife and husband, till the time when [307] Hooshang attained [to full age.]
5. Hooshang ruled forty years, Tahmurasp thirty years, Jam {Jamshed} ruled six hundred and sixteen
years and six months, till the glory {khwarrah} departed [from him,] and after that he was in flight for
[a] hundred years, [in all, it is seven hundred and sixteen years and six months.
6. And] then the rule of the millennium came to Scorpio, and Dahak {Zohak} [reigned] a thousand
years.
7. Then the rule of the millennium came to Sagittarius; Faridoon [reigned] five hundred years; in these
five hundred years of Faridoon, Airij reigned twelve years; Manushchihr reigned a hundred and
twenty years; during this reign of Manushchihr, when he was in Mount Patashkhvar, Frasiyav reigned

twelve years, Uzob son of Tuhmasp reigned five years, and Kay Kobad fifteen years; [the rule of Sam
was during those of Uzob, Kobad, and Manushchihr.] Kay Kaus reigned seventyfive years till his
going to the sky, and seventyfive
years after that, altogether a hundred and fifty years. Kay Khosraw
reigned sixty years; Kay Lohrasp a hundred and twenty years; Kay Vishtasp reigned thirty years till
the coming of the Revelation; [approximately one thousand years.
8. Then the rule of the millennium came to Capricornus, and Zartosht of Spitama came for prophecy
from the creator Ohrmazd to King Vishtasp. 9. King Vishtasp reigned ninety years after receiving the
Revelation {Den},] altogether a hundred and twenty years. Vohuman son of Spenddat reigned a
hundred and twelve years; Humay daughter of Vohuman thirty years; Daray {Darius} son of Chihrazat,
that is Vohuman, twelve years; Daray son of Daray, fourteen years; Alexander the Aruman, fourteen years; the Ashkanians, who bear the name for righteous rule, reigned two hundred and
eightyfour
years thereafter. Ardashir son of Babag, and the Sasanians reigned four hundred and sixty years in this reckoning; [till the brood of the Tajis {Arabs} gained the position up to the Parsik year
four hundred and fortyseven.
10. At present it is the Parsik year five hundred and twentyseven.]
[309]

COLOPHONS

TD2

1. Completed with propitiation, gladness, and joy, on the day of Ashtad and the month of Tir, in the
year 975, twenty years after his Majesty the Emperor Yazdegird. 2. I, servant of the Faith, Freton
Marzpan Freton Vaharom Rostom Bundar Shamart Dinyar,
wrote and deposited it for the sake of the
ownership and eternal triumph of Rotastahm Farokhvzat
Yezhtyar Vizan.

DH

1. Completed with propitiation, gladness, and joy, on the day of Den and the month of Hordad, in the
year 946, twenty years after his Majesty the Emperor Yazdegird. 2. I, servant of the Faith, Marzpan
Freton Vaharom Rotastam Bundar Shamartan Dinyar, wrote from the copy of Erdeshir Vaharamshat
Rostem Vaharamsha. He had transcribed from the copy of the Aerpat{
Ervad}
born Spenddat
Mazdinkhvast

of Zadspram, of immortal soul, may whose holy souls be in the abode of harmony {Garothman}! May it be so! 3. I wrote and deposited it for ..... 4. May he use it up to a hundred and
fifty years with devotion, goodness, and faithfulness! 5. May he entrust it after a hundred and fifty
years to faithful children having innate wisdom! 6. May he live on earth according to the desires of his
material life. May he be in spiritual life according to his soul's desires! 7. May whoever will read it,
study it, just when he made or will make a copy therefrom consider me worthy of prayer for forgiveness, after my passing away, me who am desirous of the readers who would thereby become
very steadfast to religion and of good intellect! 8. I who wrote have written it for the possession of
those of mine, for my children. 9. May they use it up to a hundred and fifty years, as I stated above.
10. (Av.) “There is one path which is of piety {Asha}, all other paths are no [311] paths." {Yasna
72.11} The path of righteousness {Asha} is only one, all the others are no paths. 11. Aerpat Erdeshir
Vaharamsha Rostahm Vaharomsa completed his copy in the province of Kerman which they call
Patashkhvargar in the religious texts. He transcribed it in the Nask "Jamasp admonished Vishtasp.”

K43

1. Completed with propitiation, gladness, and joy, on the day of Tir, and in the month of Adar, and the
Parsik year 936, twenty years after his Majesty the Emperor Yazdegird son of Satriyar. 2. I, Mitrawan
Anosharuban
Rostam wrote well with carefulness this book of immense explanations. I wrote it
for the sake of possession of my cousin and deposited it. 3. May he use it up to a hundred and fifty
years, with devotion, goodness, and faithfulness! 4. And may he entrust it after a hundred and fifty
years to faithful children and children having innate wisdom! 5. May he live on earth according to the
desires of his material life. May he be in spiritual life according to his soul's desires! 6. May he who
will read and study, and will make a copy therefrom, remember me and Khvarehperoz Spandar
Khvarehperoz
for whom I made this copy for goodness of name and purity of soul. 7. Then may his material life be of good celebrity on earth and may his soul be pure in the spiritual life. 8. (Av.)
"There is one path which is of piety {Asha}, all other paths are no paths." The path of righteousness
{Asha} is only one, all the others are no paths.

As the world will not remain constant to any,
It is better that his goodness remains in memory.
The world is a permanent memory and we are to go,
Nothing remains unto man save humanity.
Commit not sin, O Shahrayar! so long as thou canst,
A sin owing to which the soul may feel ashamed.
Choose harmlessness and benevolence,
As this is the teaching and usage of religion {Den}.
[313] Secondly, keep your soul wakeful,
Turn not around evil deeds, so long as thou canst.
Many kings are remembered in the world,
Jam {Jamshed}, and Faridoon, and Asfandiyar
There is in the path an oppressor like the wind,
The oppressed, like the earth, remains eternal.
Mihirawan
Anoshiravan Rostam.

NOTES OF APPROVAL

TD1

I

I, servant of the Faith, Dastur Rostahmi
Goshtasp Erteshir, saw this book which Gopatsha Rostahm
Bundar has written; I liked it, I set it right, so that whoever may read it may pray for the immortality
of his soul! May it be so!

II

I, servant of the Faith, Dastur Jemshet Dastobar Jamasp Dastur Hakim, saw this book which Gopatsa
Rostahm Bundar has written; I read it, I liked it, on the day of Amurdad of the month Ardwahisht, in
the year 1113, after the Emperor Yazdegird.

FINIS

KHORDEH AVESTĀ

comprising
Ashem, Yatha, the five Nyāyeshes, the five Gāhs,
Vispa Humata, Nām Setāyeshne, Patet Pashemānee,
all the Nirangs, Bājs, and Namaskars,
and sixteen Yashts
TRANSLITERATED
AND
TRANSLATED INTO ENGLISH
With Copious Explanatory Notes
Prepared by
Prof. Ervad MANECK FURDOONJI KANGA M.A.
from the Gujarati original
Khordeh-Avestā-Bā-Māyeni
of
Ervad KAVASJI EDULJI KANGA.
(*first Edition published in 1880*
and Thirteenth edition in 1976.)
FIRST EDITION IN ENGLISH

1362 A.Y. – 1993 A.C.

Corrected edition 1381 A.Y. – 2013 A.C.

First Edition in English 1362 A.Y. – 1993 A.C. published by The Trustees of the Parsi Panchayat Funds and Properties, 209, Dr. Dadabhai Naoroji Road, Fort, Bombay – 400 001. Printed by: Jenaz Printers, Bombay. Tel. 261 2853

Revised 2013 to correct printer's errors,

avesta.org, Kasson MN USA.

FOREWORD

The Khordeh-Avesta, with text and translation in Gujarati, had been prepared in the year 1880 A. D. by the celebrated Avesta Scholar, the Late Ervad Kavasji Edulji Kanga. This work is known as *Khordeh Avesta Bā-Māyeni*. The value and the utility of this book could be perceived from the fact that even after more than a century, It has remained a standard work in the Parsi Community for the purpose of prayers, and as well among the scholars as an indispensable reference book. The demand has been such that it has subsequently been, published into thirteen editions.

In recent times, however, it has been noticed that a fairly large number of Zoroastrians have been migrating to the Western countries, and hence have difficulty in following the Gujarati language. Moreover, the younger generation in India are also nowadays not familiar with the Gujarati language. A serious need was felt, therefore, to have a Khordeh-Avesta in English on the lines of the *Khordeh-Avesta Bā-Māyeni* in Gujarati by the late Ervad K. E. Kanga.

The Trustees of the Bombay Parsi Punchayet entrusted the work of rendering the said Gujarati *Khordeh-Avesta Bā-Māyeni* into an English version (Text in Roman Script with English Translation) to the well-known Scholar of Iranology, Prof. Ervad Maneck Furdoonji Kanga who had completed this work diligently, but did not live for his work to see the light of day, as he passed way in October, 1988. For the proof-reading and correction of this publication, thanks are due to Ervad Ratanshah Rustomji Motafram who is the Head-Master of the M. F. Cama Athornan Institute, Andheri, and an erudite scholar of Avesta Pahlavi.

The Trustees of the Bombay Parsi Punchayet have great pleasure in publishing this invaluable book and presenting the same in the service of the Parsi Community.

Dr. Aspi F. Golwalla,
Chairman,
Board of Trustees,
Parsi Punchayet Funds and Properties,
Bombay.

Bombay,
15th January, 1993.

Foreword to 2013 corrected edition.

The English edition of Ervad Kangaji's popular classic was first printed in 1993. Unfortunately, the printed edition has since become very scarce. Ten years later, it was digitised and put on the avesta.org web site through the tireless efforts of Ervad Soli Dastur. It quickly became one of the most viewed and downloaded documents on the website – currently over 170,000 times – a staggering amount in view of the small number of practising Zoroastrians.

In 2011, in view of its popularity, and the fact that "the Parsees look upon Ervad Kanga's editions as the standard prayer-books in point of pronunciation," I undertook the task of preparing an ebook version of the classic, which could be viewed on smart phones and tablets. At the same time I took the opportunity to correct the frequent printer's errors which that edition suffered from. Given the technical difficulties, it has taken nearly two years to complete the task. I am sure the scanning process has introduced new defects, and I welcome all feedback so I can make further corrections.

For those who are interested, a list of the corrections can be found at http://www.avesta.org/kanga/ka_english_kanga_errata.pdf

JHP, avesta.org

March 7, 2013

Preface to the English Edition of the *Khordeh Avesta-Bā-Māyeni*

The oldest Zoroastrian religious scripture, as preserved at present, is known as the Avesta. A section of this Avesta is known as the "Khordeh-Avesta' which means the "Smaller (i.e. Selected) Avesta". This is the book of daily prayers of the Zoroastrians. It is a cherished possession of every devoted Zoroastrian household. The Khordeh Avesta is a collection of prayers selected from other major works of extant Avesta literature such as Yasna, Vispered, Vendidad, and the Yasht Literature. For instance, the Atash Nyāyesh is taken from Yasna Chapter 62, and the Āvān Ardvisur Nyāyesh is taken from Yasna Chapter 65, and so on.

The book "Khordeh Avesta", therefore, contains daily prayers including the Kusti prayers, Hoshbam, Five Gāhs, Five Nyāyeshes (praise, litany), the Āfringān (benedictions, blessings) containing invocatory prayers and blessings dedicated to Ardāfravash, Dahmān, Srosh, Gahambar, Gatha, Rapithwin, etc., besides some prayers in Pazend.

The "Khordeh Avesta," intended for the use of the devotees, is a collection of the forms of prayers most required by them at various seasons and in the various circumstances of their lives. As such, it is not a book of uniform content and fixed arrangement. Thus, all the Yashts are also included in the "Tamām Khordeh Avesta;" but because of the convenience of printing facilities, only a few Yashts, known as the shorter Yashts, and also those which the publisher considers as being necessary or popular, are generally included in the Khordeh Avesta. The Hormazd Yasht, the Ardibehesht Yasht, the Srosh Yasht Hādokht, the Srosh Yasht Vadi, the smaller Hom and Vanant Yashts, Haftan Yasht, and the Bahram Yasht are generally included. However, different editions contain a varying number of Yashts. For the convenience of the devotees, even the Five Gathas of the Holy Prophet Zarathushtra, which form a part of the Yasna section, are included in some of the editions of the Khordeh Avesta.

Zoroastrians recite their prayers in Avesta which is a sacred language. Among several words for "prayers" in Avesta, one is called "mānthra", which means "thought (force), word, holy word". It is similar to the Sanskrit "mantra", and the Sanskrit translation is rendered as "mānthravāni" which is also significantly called "ādesha": "Divine Command".

Among other Avesta words for "prayer", the "Mānthra" therefore, occupies a very important position, According to the Yasna Chapter 29.7 (Gatha Ahunavaiti), "mānthra" is the Holy Word of Divine Origin, and the Holy Word of Ahura Mazda. One of the collections of these "mānthras" is known as "Mānthra Spenta" in Avesta which means "the Holy, beneficent Word", and which is "effective and full of glory". It is stated in the Fravardin Yasht (paragraph 81) that "Mānthra Spenta is the soul of Ahura Mazda".

According to Hormazd Yasht, the Holy Names of Ahura Mazda mentioned therein, form a section of the Mānthra Spenta.

In Siruze Yasht, in the "Khshnuman" (propitiatory formula) of the Mānthra Spenta (Mārespand), it is stated: "We revere the much glorious Mānthra Spenta, we revere the law against the demons, we revere the creed of Zarathushtra, we revere the long-standing traditions, we revere the good Māzdayasni Religion". These are some of the foundational beliefs of the Zoroastrian religion.

Avesta being a sacred language, it is incumbent upon every Zoroastrian to recite his/her prayers in Avesta. At the same time, any person would like to learn about the general meanings of the prayers which he/she recites. For this, there are several translations available in different languages though very often, such translations do not bring out the spirit of the original.

In the year 1880 A.C. then, a pioneering work in this field was carried out by the celebrated Avesta scholar, the late Ervad Kavasji Edulji Kanga, of revered memory. He brought out a translation of the Khordeh Avesta in Gujarati in a scholarly and systematic manner, transliterating and translating each paragraph simultaneously, and giving a number to each word for the benefit of the readers following the translation with accuracy. He also gave footnotes, wherever necessary, in the light of modern research based on philology. This work is known as the *Khordeh Avesta-Bā-Māyeni*: "Khordeh Avesta with meanings".

The late Ervad Kavasji Kanga was an inspired soul. Not only did he bring out this translation of the Khordeh Avesta, but he went on to accomplish the monumental task of translating the entire Avesta scriptures available to us at present, besides bringing out an Avesta-English-Gujarati dictionary, and also a treatise on Avesta grammar.

Though a century has now elapsed, this translation of Khordeh Avesta has stood the test of time, and has remained a standard and authentic piece of literary work, both for the scholars and for the laity. As many as thirteen editions of this translation-work have been brought out successively, the last one being in 1976.

The original translation of the Khordeh Avesta by Ervad Kavasji Kanga was in the Gujarati language. Even though there is much demand for work of this kind and utility, readership in the Gujarati language is gradually diminishing in the Parsi community, particularly among the younger generation, as well as among a very large number of those who have migrated to Western Countries in recent years. Though some English translations of the Khordeh Avesta have been attempted, and are available, a great need has been felt for an English version of Kangaji's classic Gujarati translation of the Khordeh Avesta.

The Trustees of the Parsi Punchayat of Bombay therefore took upon themselves to carry out this fundamental duty, and decided to get the Gujarati translation of *Khordeh Avesta-Bā-Māyeni* of Ervad K. E. Kanga rendered into English. This task they then entrusted to another celebrated scholar of international repute, namely, the late Prof. Ervad Maneck Furdoonji Kanga, who was incidentally a relative of the late Ervad Kavasji Kanga. Prof. M. F. Kanga has written innumerable articles on Iranian subjects for various journals, books, memorial and commemorative volumes throughout the scholarly world.

The terms of reference of this work entrusted to Prof. M. F. Kanga were to carry out a faithful word-by-word translation into English language from the original Gujarati of Ervad K. E. Kanga, and also to include the text in the Roman script, without any alteration. Prof. M. F. Kanga completed the work with meticulous care and brought to bearing on it his vast knowledge and experience. By Divine Grace, Prof. M. F. Kanga not only carried out this work, but also transliterated and translated into English Kavasji Kanga's two other works, namely, *Gātha-Bā-Māyeni* and *Yasht-Bā-Māyeni* before his sad demise in October 1988 at the age of 80 years.

The Trustees of the Parsi Punchayat of Bombay deserve to be complimented for the publication of this work, and it is earnestly hoped that they will also authorise the publication as early as possible, of the two other works, namely, *Gātha-Bā-Māyeni* and *Yasht-Bā-Māyeni*, completed by the late Prof. M. F. Kanga, for the benefit of the Parsi Community.

Ervad Dr. Rooyintan Peshotan Peer
Jt. Principal,
M. F. Cama Athornan Institute,
Andheri

Bombay,
1st January, 1993.

PREFACE TO THE ELEVENTH EDITION.

The last edition of this book was published in January 1926. Since then various small Avesta prayer-books were published by cheap-rate dealers. Nevertheless there was a demand as usual for the present edition make by the co-religionists which proves still the high degree of their zeal and devotion for the recital of Avesta prayers in correct orthography and for understanding the sense thereof.

There may be numerous editions of prayer-books with incorrect pronunciations prevalent among the Parsees, yet the demand for Ervad Kavasji Kanga's publications with correct pronunciation has remained constant, inasmuch as the Parsees look upon Ervad Kanga's editions as the

Standard prayer-books in point of pronunciation.

The final proofs of the last edition of this book as well as of recent editions of *Yasht Ba Maeni* and *Gatha Ba Maeni* of my late revered grandfather were gone through by our well-known Avesta Pahlavi scholar Ervad Bomani Naserwanji Dhabhar, M. A. who has always obliged me by his help. This time he was not able to help me owing to cataracts in his eyes. Another Avesta Pahlavi scholar was approached by me who willingly complying with my request at the sacrifice of his time went through all the final proofs of this edition, for which act of his courtesy and kindness my thanks are due to him.

NAVROJI PESHTONJI KAVASJI KANGA. BOMBAY, August 1936.

PREFACE TO THE FIFTH EDITION.

The first edition of my *Khordeh Avesta* was issued in 1880 and the last in 1896. The rapid sale commanded by those editions is an unmistakable proof of the general desire on the part of my co-religionists to recite their prayers according to the correct and authenticated texts and to know their meaning. In placing this fifth edition before the public, I have thoroughly examined the texts and interpretations given in my former editions, and made alterations and modifications, where necessary, in the light of my continued studies. The present revised edition has been enlarged by the addition of the Sirozāh Yasht, the Afringāns and the Pazend Nirang recited at times after the prayers, and a Monājāt by the late Moolla Feeroz with their translations.

KAVASJI EDALJI KANGA. BOMBAY, February, 1902.

PREFACE TO THE FOURTH EDITION.

This, the fourth edition of my *Khordeh Avesta* has been enlarged by the addition of two new Yashts, viz. Khorshed and Māh and the Avesta and Pazend chapter (Kardēh), recited in memory of departed relatives, has been inserted with its translation. The translation and notes throughout have been carefully revised in the light of further study and research. I have carefully perused the latest edition of Professor Darmesteter's French version of the Avesta, and gleaned from it useful matters and inserted it in this work in the shape of footnotes. The passages of the Gathas, occurring in the Khordeh Avesta, have been reproduced in the form of verse. Besides, many other matters which can suitably find a place in a work of this kind have been added. In short, an earnest endeavour has been made to improve and enlarge the work and bring it up to date. With a view, however, to place it within the reach of all classes of my coreligionists, no increase has been made in the price of the book, which, as in the case of the last two editions, has been fixed at Rs. 2-8 ans, per copy.

I beg to acknowledge the obligation I owe to the esteemed Trustees of the Sir Jamsetjee Jeejeebhoy Translation Fund for their support by subscribing for sixty copies of this Work.

KAVASJI EDALJI KANGA. BOMBAY, March, 1896.

PREFACE TO THE THIRD EDITION.

The rapid sale, in the short space of two years and a half of the secoud edition revised and enlarged of this Work affords evidence at once satisfactory and gratifying of the utility and appreciation of the book, and of the growing taste for a correct and intelligent reciting of prayers among the Parsi community. In the present edition, two Yashts, viz., Tir and Gosh have been added to the ten given in the second edition; the number of Yashts in this edition being thus *twelve* in all.

I may add that, following the new edition of the Avesta Texts published by Dr. Karl F. Geldner, I have altered, in many places, certain Avestaic words, which appeared to me in the course of my study of that book to admit of corrections; and with the view of affording facility of reference to Avesta students, I have numdered the paragraphs in my text and translation as Dr. Geldner's text. The translation has also, in some places, undergone revisions and improvements, suggested by further study and consideration of the Avesta literature.

KAVASJI EDALJI KANGA. BOMBAY, July, 1890.

PREFACE TO THE SECOND EDITION.

The first edition of this *Khordeh Avesta* was issued in 1880. To judge from the favourable reception accorded to it, (a thousand copies having been sold off and a new issue called for), the work may be assumed to have supplied a want and to be well adapted to the needs of the community for which it was intended. * * * Passages of Avesta and Pazend, which were omitted in the first edition, after they had been once cited, have been repeated in the present issue, on every occasion on which they recur. This and the addition of three Yashts has somewhat increased the bulk of the volume; yet the price has been greatly reduced, in order to place it within the reach of all sections of the community.

KAVASJI EDALJI KANGA. Bombay, December, 1887.

PREFACE TO THE FIRST EDITION.

More than 60 years ago a translation of the Khordeh Avesta was for the first time published by the late Dustoor Framji Sorabji Meherji Rana. A few months later on another translation of the same was issued by the late

Dustoor Edalji Dorabji Sanjana. These translations did not materially differ from each other; but for all practical purposes, the latter, up till now, has been most in use – it having passed in the meantime through several editions with but few important alterations. Thanks, however, to the rapid, but immensely satisfactory, progress made in comparative philology during the last half century by the indefatigable savants of Europe, considerable light has been thrown, not only on the ancient Zoroastrian religion, but on the interpretation of many a difficult passage in the Zend Avesta. Facts unknown before and excellences quite buried in obscurity have, by its aid, been brought to the surface; while some portion of the Zend Avesta, so ambiguous before, has been correctly interpreted and translated into Gujarati.[a] These made the want of a translation of the Khordeh Avesta, according to the most correct rules of grammar and philology, keenly felt; and I therefore undertook to supply it, at the suggestion of many educated and intelligent Zoroastrians.

The whole of the translation is based on Professor Westergaard's excellent Zend text. This it was at first intended to publish in Zend characters, but being aware of the inability of a great portion of my co-religionists to peruse it in Zend, I deemed it expedient to abandon the original intention, and make the Work more convenient and accessible by transliterating the original text into correct Gujarati. In so doing, I have had to undergo the trouble and expense of getting cast some letters, the corresponding ones for which were not to be found in the Gujarati alphabet.

The text is divided into a number of convenient paragraphs, and each paragraph has subjoined to it, its translation; and to prevent confusion types in black pica have been throughout employed for the text and ordinary pica for the translation. In the translation the two-fold end is observed of making it useful both to Zend students and to general readers. It is kept, as much as practicable, close to the text, each word of which is distinguished by a number, corresponding with that placed over its translation immediately below. Words not occurring in the original, but necessary to complete the sense of the translation, are placed in parentheses. In many cases the substance of one or more paragraphs is summarized by way of explanation and placed below the literal translation.

Besides the correct text and its translation referred to above, the following important points are attended to:- (1) Careful attention is paid to punctuation, for want of which gross mistakes often arise. (2) Zend text is, in order to avoid confusion, separated and pointed out distinctly from the

a (1) Vendidad translated into Gujarati with explanatory notes, and a complete philological and grammatical glossary of all the words contained in the texts by Kavasji Edalji Kanga (K. R. Cama's Prize Essay). (2) Ten yashts, translated by Dustoor Eruchji Sorabji Meherji Rana and Ervad Muncherji Shapoorji Vachha. (3) Aban Yasht, translated by Ervad Tehmulji Dinshaw Ankleshvaria.

Pazend text, and the text composed at a later period. (3) Special care is taken to point out the passages taken from the Yasna, Vispered and Vendidad. (4) Pazend passages are, as far as practicable, compared with their corresponding Zend passages. (5) Subjects cursorily treated in the Khordeh Avesta, but discussed at great length elsewhere, are here amplified with fuller information from other sources. (6) Technical terms of Zoroastrian ceremonials and ethics, such as hom, jeevām, barsam, zor, chinvat bridge, &c, are fully explained. (7) Passages treating of the excellence and efficacy of the prayers Yathā and Ashem are culled and fully explained. (8) Pahlavi translation is sometimes indented upon, as in the case of Atash Nyāyesh. (9) References to parallel Zend passages, as in the case of the translation of Patet Pashemani which is wholly in Pazend, are given with their meanings and explanations; and in several places, where it was found necessary, additional information from Pahlavi commentators is given in footnotes. (10) Certain ceremonials, required to be observed in several places during prayers, are explained. (11) Requisite information is given about the Gahambars and their proper seasons, on the authority of the Avesta. (12) The Pazend Confession of Faith, which is generally recited at the end of the prayers, is substituted by a far better one, and that too found in Zend, which, I trust, will be appreciated by my co-religionists. This Confession of Faith constitutes the twelfth Hā of Yasna.

In conclusion, I offer my deep and most grateful thanks to Mr. Khurshedjee Rustomjee Cama, our respected citizen and well-known oriental scholar, and my own learned preceptor. With that kindness and good nature which are so characteristic of him, and which have invariably won him the esteem and affection of his private pupils, he has most cordially rendered me, in the preparation of this Work, as in that of my previous ones, very valuable assistance. My obligations are due to him also for his many sensible and practical suggestions for the improvement of this Work.

Lastly, I trust to the indulgence of the reader to overlook any inaccuracies or defects which may have crept in the translation, notwithstanding all the care and attention conscientiously bestowed on it. A list of the several oriental works which proved useful to me during the progress of the Work is given elsewhere.

KAVASJI EDALJI KANGA. BOMBAY, April 1880.

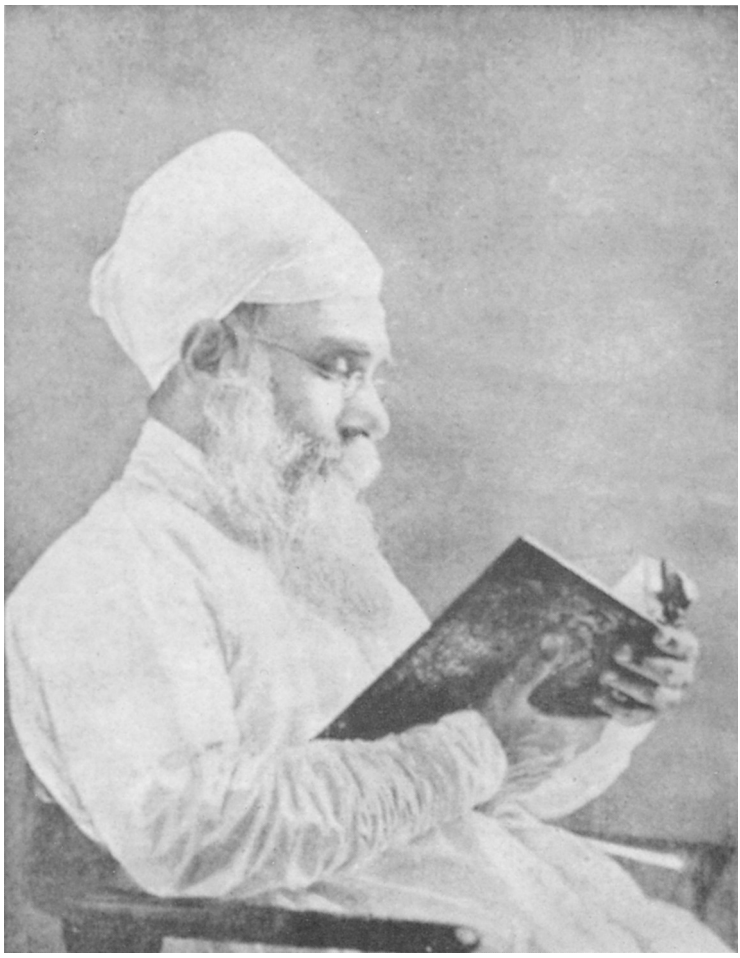
(This preface was written by late Ervad K.E. Kanga for the first Edition Published in Gujarati.)

Contents

FOREWORD....i
Foreword to 2013 corrected edition....ii
Preface to the English Edition of the Khordeh Avesta-Bā-Māyeni....iii
PREFACE TO THE ELEVENTH EDITION....v
PREFACE TO THE FIFTH EDITION....vi
PREFACE TO THE FOURTH EDITION....vi
PREFACE TO THE THIRD EDITION....vii
PREFACE TO THE SECOND EDITION....vii
PREFACE TO THE FIRST EDITION....vii
A note on the Reading and the Pronunciation of the Avesta....14
GLOSSARY....14
Ashem Vohū....1
Ahunavar (Yathā Ahū Vairyō)....2
Nirang-i-Gomez mālidan....2
Kem-nā-Mazda....3
Hormazd Khoday....5
Jasa me avanghe Mazda....6
Bāz (Prayer) for Saying Grace....7
Bāz to be recited before passing urine and answering the call of nature....7
Five Gāhs to be recited separately....9
Srosh Bāz....9
AHMĀI RAĒSHCHA....12
HAZANGHREM....12
JASA ME AVANGHE MAZDA....13
KERFEH MOZD....13
HOSHBĀM....14
KHORSHED NYĀYESH....17
MEHER NYĀYESH....28
VĪSPA HUMATA....33
DOĀ NĀM SETĀYESHNE....34
HOMAGE FOR THE FOUR DIRECTIONS....36
MĀH BOKHTĀR NYĀYESH....37
ARDVI SURA NYĀYESH....41
ĀTASH NYĀYESH....49
HĀVAN GĀH....58
RAPITHWAN GĀH....62
UZIRIN GĀH....64
AIWISRUTHREM GĀH....67
USHAHEN GĀH....71
PATET (AVESTA)....73
PATET PASHEMANI....74
HOMAGE UNTO A LAMP....88

HOMAGE UNTO FRAVARTIKĀN....89
HOMAGE UNTO DAKHMA – TOWER OF SILENCE....89
HOMAGE UNTO MOUNTAINS....89
HOMAGE UNTO WATERS....90
HOMAGE UNTO PLANTS....90
BĀZ OF RECITING ASHEM VOHU 1200....90
YAZISHN HĀ XX known as FRĀMRAOT....91
BĀZ OF RECITING YATHĀ AHU VAIRYO 1200....94
NAMES OF THE DAYS AND MONTHS....96
Description of the Jashans of Twelve Months....98
Names of SEVEN HAMKĀRS - COLABORATEURS....101
Names of 12 YAZATAS OF HAMĀYASHT....101
Names of 21 NASKS....101
YASHTS....103
HORMAZD YASHT....103
NIRANG OF HORMAZD YASHT....114
HAFTAN YASHT LARGE....115
ARDIBEHESHT YASHT....131
NIRANG OF ARDIBEHESHT YASHT....138
KHORDĀD YASHT....139
KHORSHED YASHT....144
MAH YASHT....146
TIR YASHT....148
GOSH YASHT....171
SROSH YASHT HĀDOKHT....182
NIRANG OF SROSH YASHT HĀDOKHT....192
SROSH YASHT YADI....192
NIRANG OF SROSH YASHT YADI....204
FARVARDIN YASHT....205
BEHERAM YASHT....261
HOM YASHT LARGE....286
HOM YASHT SMALL....302
NIRANG OF HOM YASHT....304
VANANT YASHT....304
NIRANG OF VANANT YASHT....306
SIROZĀ YASHT....307
KARDĀ TO BE RECITED IN MEMORY OF THE DEPARTED ONES..319
A BRIEF AND INFORMATIVE SYNOPSIS OF THE ABOVE MENTIONED PAZEND PORTION TO BE RECITED IN BĀZ — LOW TONE....325
DOĀ TANDAROSTI (IN AVESTA)....326
DOĀ TANDAROSTI (IN PAZEND)....328
DĪN-NO KALAMO (in Avesta) - THE ZOROASTRIAN CREED (Yasna Hā 12)....329

A SHORT SYNOPSIS OF DĪN-NO KALAMO (i.e. THE ZOROASTRIAN CREED).....332
DĪN-NO KALAMO, THE ZOROASTRIAN CREED.....332
NIRANG TO BE RECITED AFTER THE RECITATION OF NYĀYESH AND YASHT.....333
101 NAMES.....334
MONĀJĀT to be recited any time.....337
MONĀJĀT IN PRAISE OF THE HOLY CREATOR.....339
MONĀJĀT IN PRAISE OF THE HOLY PROPHET ZARTOSHT.....341
Farvardin Yasht to be recited along with the Kardāh of “Stum” in the sacred memory of the souls of the departed ones.....343
The famous kardāh of yātu zī Zarathushtra of the Haftan Yasht.....346



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A note on the Reading and the Pronunciation of the Avesta

A	as in English	"but"
Ā	" " "	"father"
a	" " "	"but"
ā	" " "	"father"
e	" " "	"mate"
ē	" " "	"mate" but somewhat prolonged
i	" " "	"pin"
ī	" " "	"machine" but somewhat prolonged

GLOSSARY

Bāz (baj): Indicates passages which are recited in a low tone or murmur.

falān: Indicates a place-holder in the text where the appropriate name should be inserted.

kīks and karaps: Kīks i.e. those who have eyes but would not see; karaps i.e. those who have ears but would not hear; its significance is, that they are neither paying attention to nor acknowledging the doctrines of the holy Zoroastrian Religion. For them words employed in Avesta are *Kaoyām* and *Karafnāmcha*; see Hormazd Yasht, para 10.

mānthra: Mānthra Spenta, i.e. beneficent or holy spell. The original meaning of *mānthra* (Sanskrit *mantra*) is "secret mysteries of the Zoroastrian Religion", mysterious excellences of the Zoroastrian Religion". A reference about this we find in Vispered Kardāh 13, first paragraph, thus: "Ashem vīspem mānthrem yazamaide: Zarathushtrem hadhamānthrem yazamaide", i.e. we worship the entire mānthra as holy; we worship Zarathushtra who is one with mānthras or the composer of the mānthras. In several later books it is stated that some writings of the Prophet Zarathushtra were so mysterious that even the great sages could not comprehend their meaning. Moreover, many famous Persian writers call him, "Paegambare Ramz-gu" (i.e. Prophet who reveals the secrets). We have no certain evidence at present as to how many these mānthras were originally given by him. See also preface.

Saoka: The original meaning of the word "Saoka" is sharpness, activity of the mind, brightness of intellect, splendour - brilliance of wisdom (root *such* = Sanskrit *shuch* = to shine): profit, prosperity, happiness (root *su* = Persian *sud* = to profit). Metaphorically it should be understood as the yazata presiding over these virtues.

Vanant: Vanant is, the central star in the West and the most brilliant. This star Fomalhaut are generally regarded as the same. It is called the opponent of the planet Jupiter.

Ashem Vohū

[b]Ashem[1] Vohū[2] Vahishtem[3] astī[4]
Ushtā[5] astī,[6] Ushtā[7] ahmāi,[8]
Hyat[9] ashāi[10] Vahishtāi[11] ashem.[12]

Translation: Righteousness[1] is[4] the best[3] good[2] (and it) is[6] happiness.[5] Happiness[7] (is) to him[8] who[9] (is) righteous[12] for the sake of the best[11] righteousness.[10]

Explanation:- The significance of the term "Righteousness" is to be understood as truth, holiness and pristine purity. In our Holy Avesta "Righteousness" is highly praised. For this the words "Staomi ashem": (i.e., I praise Righteousness) are introduced. Purity of the mind and the body is the most excellent wealth and happiness of this world. That happiness which is highest in the matter of truth is attained to that person. The foremost thing which mankind ought to acquire after having born in this world is Truth, (see Yazishn Hā 48, stanza 5). Some references written in Avesta itself about the amount of meritorious deeds acquired by that reciter of Ashem Vohu Prayer on various occasions sincerely and with proper understanding is found in the first fargard-chapter of the Hādhokht Nask.[c] It is mentioned in it that one recital of Ashem Vohu recited with proper comprehension should be truly regarded as worth ten thousand recitals on other occasions, when a person waking up and rising up from sleep recites Ashem Vohu by relinquishing all wicked thoughts from the mind. Its significance is this that in the early morning while getting up from sleep one should acquire truth-Righteousness, and holding fast to it should carry on his daily affairs and business. It is futile to recite Ashem Vohu on one hand and to utter falsehood and deceive on the other hand. One must act according to it after reciting it. Moreover in the very same Nask another fact is mentioned that one recital of Ashem Vohū is worth the entire region Khvaniratha, which is the greatest and most excellent amongst the Seven Regions of the Earth. When a person at the end of life recites one Ashem Vohu prayer sincerely, he forsakes all wicked thoughts from his mind.

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b These two prayers Ashem Vohu and Yathā Ahū Vairyō are pre-Zarathushtra in age and are the sacred Verses of the Creator Hormazd Himself. (See Yasna Hā XIX, paras 1-4 and 14; Yasna Hā XX.3). Yenghe Hātām is the sacred Verse of the Prophet Zarathushtra (See Yasna Hā XXI, para 1). These three well-known prayers are adored with their specific names. Yasna Hā XIX is an Avestan Commentary on the Yathā Ahu Vairyō; Yasna Hā XX gives the Commentary on Ashem Vohu and Yasna Hā XXI gives the Commentary of the Yenghe Hātām. These three Hās-Chapters are known as Baghān Yasht. These three prayers, specially "Yathā" and "Ashem" are frequently recited in our holy Avestan Scriptures. Those Zoroastrians who do not know any other prayer are enjoined to recite "Yathā" and "Ashem" with a view to gaining a share of meritorious deeds.

c See my *Yasht Bā Maeni*. Yasht XXI, pp. 386-393.

Ahunavar (Yathā Ahū Vairyō)

[d]Yathā[1] Ahū[2] Vairyō[3]
athā[4] ratush[5] ashāt[6] chīt[7] hachā[8],
Vanghēush[9] dazdā[10] mananghō[11]
shyaothananām[12] anghēush[13] Mazdāi[14],
Khshathremchā[15] Ahurāi[16] ā[17]
yim[18] dregubyō[19] dadat[20] vāstārem[21].

Translation: Just as[1] a [e]King[2] acts according to his will[3], so[4] does the [f]Dasturān Dastur[5] by means[8] of righteousness[6] [g]etc.[7] (acts according to his own will). The gift[10] of Vohu-manah[9-11] (i.e. Good mind) is for those working[12] for Hormazd[14] of this world;[13] he who[18] [h]constitutes himself[20] to the protector[21] (or the nourisher)[21] [i]of the poor[19] (accepts) the sovereign rule[15] (of the entire world) (as it were) of Hormazd[16].

Explanation:- Both, the Sovereign King ruling over the countries and the Pontiff of the Religion are of the same Status and worthy of respect. Those who are performing good deeds for pleasing Hormazd attain Heaven after death. He who gives help unto the poor virtuous brothers, regards, as it were, Hormazd as the Lord of the entire world.

Nirang-i-Gomez mālidan

Shekasteh[1] Shekasteh[2] Sheytān,[3] Ahriman[4] gajasteh[5] kār o kerdār,[6] na rasad[7] gajasteh[8] kār o kerdār[9]; Si-o-sē[10] Ameshāspand[11] dādār

d As regards Ahunavar it is stated in Yasna Hā XIX that the Creator Hormazd had created the hymn Ahuna Vairya prior to the creation of the sky and the world. Moreover, in the very same Hā it is further stated that he who recites the Ahunavar Prayer in the proper metre with full comprehension and intoned without interruption and without omission attains to such meritorious deeds equivalent to hundred other holy chants. It is enjoined to chant this most ancient and excellent prayer of the Avesta in the proper metre with proper intonation and for this verb employed is Srāvaya (Skt. Srāvaya), i.e. to chant. This mantra consists of three lines in poetic form. First line ends at *hachā*, the second at Mazdā and the third line ends at *Vāstārem*. Moreover this Ahunavar consists of 21 words corresponding to the 21 Nasks of the original Avesta texts, most of which has been destroyed. We get the contents of each of these twenty-one Nasks from Pahlavi and Persian books. The detailed account of these is given in Pahlavi *Denkart* Book VIII and IX. In addition to all the matters pertaining to Religion these Nasks contain subject-matters relating to Philosophy, Medicine, Ethics, Astronomy and Astrology and all other sciences. For the beauty and excellence of this poetical prayer Ahunavar, see the translation of Srosh Yasht Hādhokht Kardāh I in this book; for further information see the explanation given under the translation of *Ahunem Vairim tanum pāiti* in Srosh Bāz Prayer.

e Original meaning “The Lord who looks after worldly affairs.”

f Original meaning “The Lord who looks after religious affairs.”

g Righteousness etc. mean righteousness and other virtues associated with it.

h Original meaning “appoints himself” “settles himself”. The last line of Ahunavar resembles to some extent to the last line of Yasna Hā 53, Stanza 9.

i The Latin and English equivalent for Avesta word Vāstār is Pastor.

Hormazd[12] pirozgar[13] pāk;[14] ashaone Ashem Vohū 1. (To be recited thrice).

Note: After having recited this Nirang three times one should recite Srosh Bāz, and whilst reciting five Ahunavar one should apply nirang or bull's urine at every Ahunavar to the right and left hand, to the face, to the right and left leg respectively. One should perform then Pādyāb-Kusti after completing the Srosh Bāz.

Translation: (May) the Satan[3] (be) defeated[1] and destroyed[2]! (may) the works and workers[6] of Ahriman[4] the accursed (be) destroyed[5]! may not[7] works and workers[9] of (that) accursed (Ahriman)[8] reach[7] (me)! Thirty-three[10] Holy Immortals (Ameshaspands)[11] and the Creator Hormazd[12] are victorious[18] and holy.[14]

Explanation: This Nirang seems to have been composed at a later period, as its language is Persian. Moreover it is surprising that the number of Ameshāspands mentioned in this Nirang is thirty-three. Perhaps the motive of the composer of this Nirang is to regard thirty-three Ameshāspands as thirty-three angels. According to the ancient books of our religion Ameshāspands are six in number and Ahura Mazda is counted as the seventh. It is clearly stated in the Pahlavi Nām Setāyeshne incorporated in the *Denkart* that the Creator Hormazd created six Ameshāspands. In the portion of "Nipāyōish Mashim" occurring in Hormazd Yasht the Creator Hormazd speaks to the prophet Zarathushtra thus: "I created six Ameshāspands from Bahman to Amurdād." In the introductory portions of the Hormazd Yasht and Ardibehesht Yasht the Creator Hormazd Himself referring to Ameshāspands says thus: "We Ameshāspands". In the Haftan Yasht (small) para 12 there occurs a reference to "Seven Ameshāspands".

Kem-nā-Mazda

[j]Kem[1]-nā[2] Mazdā,[3] mavaite[4] pāyum[5] dadāt,[6] hyat[7] mā[8] dregvāo[9] didareshatā[10] aenanghe[11] anyem[12] thwahmāt[13] āthraschā[14] manang-haschā,[15] yayāo[16] shyaothnāish[17] ashem[18] thraoshtā[19] Ahurā,[20] tām[21] mōi[22] dāstvām[23] daenayāi[24] frāvaochā[25].

Kē[26] verethrem[27]-Jā[28] thwā[29] pōi[30] senghā[31] yōi[32] henti[33] chithrā[34] mōi[35] dām[36] ahumbish[37] ratūm[38] chizhdi,[39] at[40] hōi[41] vohu[42] seraoshō[43] jantu[44] mananghā,[45] Mazdā[46] ahmāi[47] yahmāi[48] vashi[49] kahmāi-chit.[50]

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j This entire hymn Kem-nā-Mazdā is made up of four parts. They are as under:- (1) The first portion consisting of lines 1-5 from the beginning to the word frāvaochā is taken from Gatha Ushtvaiti-Yasna Hā 46.7 known as "Kām Nemōi Zām". (2) The second part commencing from "Kē verethrem-jā" to the words "vashi kahmāi-chit" is borrowed from Yasna Hā 44, Known as Tat-thwā-peresā stanza 16, (3) The third part beginning from "pāta-nō tbishyantat" up to the words "Astvaitish ashahe" is taken from Vendidad fargard VIII para 21. (4) The fourth part viz. "nemaschā yā Armaitish izhāchā" is taken from the Gātha Spentā Mainyu Hā 49.10.

Translation: When[7] any wicked man[9] glares[10] at me[8] for taking revenge[11] (or for injuring me[11]), what[1] man[2], O Mazdā,[k3] shall grant[6] protection[5] unto me and unto my followers[4]? (who other than[12] Thee[13] shall grant protection) to the Fire[14] and the Mind[15] (i.e. household happiness and the peace of mind)? Through the action[l17] of which two[16], O[9] Hormazd[20]! righteousness[18] increases[19]. Do Thou declare[25] that[21] knowledge[m23] of the religion[24] to me[22] (O Hormazd!).

Who[26] (shall be) the smiter[28] of the foe[27] by the help of Thy (Avestan) words[31] which[32] (by reciting at the time of calamity) are[33] protecting?[30] Do Thou reveal[39] clearly[34] unto me[35] a wise[36] leader[37n] for both the worlds[37o] (O Hormazd). Let Sraosha[43] (Yazata) approach[44] with Good[42] Mind[45] (or through Vohu Manah) to any one[47] whom[48] Thou doest love[49].[p]

Explanation: O Hormazd! When wicked persons torment me and my followers, who is our protector from such a torment? There is none other than Thee, who will grant family happiness and peace of mind. The possession of body and mind in healthy condition increases righteousness. There is no protector other than Thee, O Hormazd! do Thou evoke, give rise to such a thought in my mind so that I may get courage and strength in executing any work.

Pāta[1]-nō[2] tbishyantat[3] pairi[4] Mazdāoscha[5] Ārmatishcha[6] spentascha,[7] nase[8] daēvī drukhsh,[9] nase[10] daēvō-chithre,[11] nase[12] daēvō-frakarshte,[13] nase[14] daēvō-fradāite,[15] apa[16] drukhsh[17] nase,[18] apa[19] drukhsh[20] dvāra,[21] apa[22] drukhsh[23] vīnase,[24] apākhedhre[25] apa-nasyehe,[26] mā[27] merenchainīsh[28] gaēthāo[29] astvaitīsh[30] ashahe.[31] Nemaschā[32] yā[33] Ārmaitish[34] izhāchā.[35] Ashem Vohū 1.

O Hormazd[5] and Spenta Ārmaiti[6-7]! protect[1] us[2] from[4] the envious ones.[3] (from here) Perish thou,[8] O devilish Druj,[9] perish thou,[10] O devil's spawn;[11] perish thou,[12] O (evil) sown by the daevas,[13] perish thou,[14] O follower of devil's law;[15] perish[16] O Druj,[17] disappear[19] utterly,[21] vanish[26] and entirely perish,[24] in the North,[25] O Druj.[28] (so that) corporeal[30] settlements[29] of righteousness[31] (may) not[27] (be) fit to be destroyed.[28] Homage[32] (be) unto right thought[34] and prosperity![35]

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k For Hormazd the expression Ahura Mazda is generally found in the Avesta, but in some places, especially in the Gāthas the words Ahura or Mazda only for Hormazd is noticed.

l i.e. by the acts which lead to family happiness and to peace of mind.

m i.e. on whom Thou art friendly or kind.

n i.e. this thought viz. there is no other protector except Thee.

o i.e. in order to get reward in this life and in the next.

p i.e. one who points out the path of virtue, the expounder of religious tenets.

Hormazd Khoday

[q]Hormazd[1] Khodāy[2] ahereman[3] awādashān[4] dūr avāz-dāshtār;[5] zad[6] shekasteh[7] bād,[8] ahereman,[9] devān[10] darujān,[11] jādūān[12] darvandān[13] kīkān[14] karafān[15] sāstārān,[16] gunehgārān[17] āshmoghān[18] darvandān[19] dushmanān[20] frīyān[21] zad[22] shekasteh[23] bād.[24] Dushpādashāhān[25] awādashān[26] bād;[27] dushmanān[28] satoh[29] bād;[30] dushmanān[31] awadashan[32] bād.[33] Hormazd Khodāy[34] az hamā gunāh[35] patet pashemānum,[36] az[37] harvastīn[38] dushmata[39] duzukhta[40] duzvarshta,[41] mem[42] pa getī[43] manid,[44] oim goft[45] oim kard,[46] oim jast,[47] oim būn būd ested,[48] az ān gunāh[49] manashnī[50] gavashnī[51] kunashnī,[52] tanī[53] ravānī,[54] geti[55] mīnoānī,[56] okhe[57] [r]awākhsh pashemān[58], pa sē gavashnī[59] pa patet hom.[60]

Khshnaothra[61] ahurahe mazdāo;[62] tarōidīte[63] anghrahe mainyēush.[64] Haithyā varshtām[65] hyat[66] vasnā[67] ferashōtemem;[68] staomi[69] Ashem.[70] Ashem Vohū 1. Yathā Ahū Vairyō 2. Ashem Vohū 1.

Translation: Dādār Hormazd[1] (is) the Lord[2] (of the entire Universe) (and) keeps the [s]withholder and keeper at a distance[5] of the wicked and powerless[4] Ahriman,[3] May (that Ahriman) be smitten[6] and defeated[7]! May[24] (all these) Ahriman,[9] daevas,[10] drujas,[22] sorcerers,[12] wicked ones,[13] [t]Kiks,[14] Karaps,[15] tyrants,[16] sinners,[17] [u]āshmoghs,[18] impious ones,[19] enemies,[20] witches[21] be smitten[22] and defeated[23]! May[33] the wicked rulers[25] cease to exist! May the enemies[28] be confounded! May the enemies be non-existent and perish.[32]

O Lord Hormazd![34] I am in renunciation[36] of, and desist from, all sins: wicked thoughts[39] which in (this) world[43] I[42] have thought,[44] wicked words[46] which I have spoken,[48] wicked deeds[41] which I have committed,[46] (and) which have occurred through me[47] and which have originated by me[48] - (all these sins mentioned above) relating to thought,[50] relating to word,[51] and relating to deed,[56] pertaining to (my own) body,[53] pertaining to (my own)

q This prayer from its beginning to the words "Pa sē gavashni pa patet hom" is in Pazend language; the remaining final portion is in Avesta.

r There is a custom amongst some of our Zoroastrians to utter "awākhsh Pashemān" whilst showing contempt of certain matter or whilst manifesting a thought of such significance as, may God keep one away from such immoral actions, or whilst repenting and atoning for any unworthy and wicked deeds which have been committed. Its meaning is "I return having repented, keep myself away having regretted". These word are of Pazend language.

s The meaning of "avādashān" can be "wicked ruler."

t Kīks i.e. those who have eyes but would not see; karaps i.e. those who have ears but would not hear; its significance is, that they are neither paying attention to nor acknowledging the doctrines of the holy Zoroastrian Religion. For them words employed in Avesta are *Kaoyām* and *Karafnāmcha*; see Hormazd Yasht, para 10.

u Āshmog, i.e. distorters of truth and expounders of falsehood. For it there is an Avesta word Ashemaogha; see Ardibehesht Yasht para 7.

soul,[54] pertaining to this world,[55] pertaining to the world beyond[56] from all these sins,[35] O Hormazd![57] I am in renunciation and keep myself away,[58] (and) with the three words[59] (Manashni, Gavashni, Kunashni) I repent.[60]

(May there be) propitiation[61] of Ahura Mazda![62] (May there be) contempt of [v]Angra Mainyu[64] the Evil Spirit! Whatever is the wish[67] of the doers of righteous deeds, is superior[68] (to all other wishes). I praise[69] righteousness.

Explanation: Hormazd is the Creator of the entire world and is the ruler over it, there is none equal to Him. May Ahriman and all his daevas, drujas, sorcerers, tyrants, etc., be shattered, smitten and defeated! O Holy Protector! For whatever sins have been committed by me. For whatever wicked thoughts I have harboured for whatever wicked word I have spoken and for whatever wicked actions I have done or have been executed by me unknowingly - for all these types of sins I sincerely repent and atone for.

Jasa me avanghe Mazda

[w]Jasa[1] me[2] avanghe[3] Mazda[4] Mazdayasnō[5] ahmi[6] mazdayasnō[7] Zarathushtrish[8] fravarāne[9] astūtaschā[10] fravaretaschā.[11] Āstuye[12] humatem[13] manō,[14] āstuye[15] hūkhtem[16] vachō,[17] astuye[18] hvarshtem[19] shyaothnem.[20] Āstuye[21] daēnām[22] vanghuhīm[23] māzdayasnīm[24] fras-pāyaokhedhrām,[25] nidhāsnaithishem,[26] Khavaētvadathām[27] ashaonīm,[28] yā[29] hāitināmchā,[30] būshyeintināmchā[31] mazishtācha,[32] vahishtāchā,[33] sraēshtāchā,[34] yā[35] āhūirish[36] zarathushtrish.[37] Ahurāi Mazdāi[38] vīspā[39] vohu[40] chinahmi.[41] Aeshā[42] asti[43] daēnayāo[44] māzdayasnōish[45] āstūistish.[46] Ashem Vohū 1.

Translation: O Creator Hormazd![4] do Thou come[1] to my[2] help.[3] I am[6] a Mazdā-worshipper;[5] I profess myself[9] (to be) a Mazdā-worshipping[7] follower of Zarathushtra,[8] a devotee[10] and an ardent-believer[11] (in this Mazdā-worshipping Faith). I praise[12] the true-conceived[13] thought,[14] I praise[15] the true-spoken[16] word,[17] I praise[18] the well-done[19] deed.[20] I praise[21] the excellent[23] religion[22] of Mazda-worship,[24] (which is) quarrel-removing,[25] weapon-lowering,[26] self-dedicating[27] (and) holy,[28] which[29] of those that are[30] and of those shall be[31] (hereafter) (is) the greatest,[32] and the best[33] and the most excellent,[34] which[35] is the religion of Ahura[36] revealed-by-Zarathushtra.[37]

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v Here Ahriman stands in opposition to Hormazd. This idea should be understood of later period of Avesta. In the ancient period of the Avesta, i.e. during the period when the Gathas were composed, Hormazd has been regarded as the Creator of the entire world and its destroyer. He has no rival, but under His sovereignty Spenā mino and Angra mino carry out some work pertaining to this world.

w The entire passage except the words “Jasa me avanghe Mazda” is taken from Yasna Hā XII. This Yasna Hā XII is the Zoroastrian Creed. See the Zoroastrian creed (in Avesta) in this book. The words “Jasa me avanghe Mazda” occur in Hormazd Yasht, para 27.

I acknowledge[41] all[39] good[40] (things) (which are) from Hormazd.[38] Such[42] is[43] the praise[46] of the religion[44] of Mazda-worship.[45]

Explanation: Some essential features of the Mazda-worshipping Religion are noticed from the above passage. Besides this, many other excellent features of this pure religion we find in Vendidad, Yazishna and Vispered as well. In the Vendidad fargard V paras 22-24 it is stated that just as the sea Vouru-Kasha is greatest of all other seas and just as the great tree overshadows other small plants and just as the sky encompasses the entire earth around, in the same way Zoroastrian Religion in its greatness, goodness and excellence, covers all other religions. See Yasna Hā 44, stanza 10.

Bāz (Prayer) for Saying Grace

[x]Ba nāme yazade,[1] bakhshāyandeh[2] bakhshāyeshgare[3] meherbān[4] Hormazd[5] Khodāy[6] ithā[7] āt[8] Yazamaide[9] Ahurem[10] Mazdām[10], ye[11] gāmchā[12] ashemchā[13] dāt[14] apaschā[15] dāt[16] urvarāoschā[17] vanguhīsh,[18] raochāoschā[19] dāt[20] būmīmchā,[21] vīspāchā[22] vohū[23] Ashem Vohū 3.

(After reciting the above prayer the person eats the meals, thanking the Almighty God for all good things and after washing hand and mouth, he prays as follows):-

Ashem Vohū 4. Yathā Ahū Vairyō 2, Ashem Vohū 1. Ahmāi Raēshcha, Hazangrem, Jasa me Avanghe Mazda, Kerfeh mozd.

Translation: In the Name of God[1] and with His help (I begin to recite this prayer) (who is) the Lord[6] Hormazd[5] the bestower of all good things,[2] the forgiver of sins[3] and loving.[4] Thus here[8] we revere[9] Ahura Mazda[10] who[11] created the animals[12] and [y]grain,[13] who created[16] water[15] and good[18] vegetation[17] who created[20] lights[19] (of the sky) and the earth[21] and all (other) good things (over and above these).

Bāz to be recited before passing urine and answering the call of nature

(The person standing three paces from the place of the toilet recites the sentence as below:)

[z]Guneh[1] Shekasteh[2] Sad hazār-bār.[3] Yathā Ahū Vairyō 1.

x The portion of this Bāz for saying Grace from the beginning up to Ahura Mazda Khodāe is in Pazend language and the portion from "ithā āt yazamaide" up to "Vīspāchā vohu" is taken from yasna Hā 37. para 1.

y The original meaning of ashem is equivalent to Persian "ārd" i.e. flour, powder. In such a meaning this word occurs in Vendidad Fargard V as regards the treatment of a woman who has been delivered of a still-born child.

z In the Persian Rivayets of Darab Hormazdyār these Persian words "gunesh shekasteh sad

Translation: May sins[1] be smitten[2] a hundred thousand times[3]!

(After having passed urine or answered the call of nature, holding the strings or tape of pyjamas, he purifies himself with dry earth, retraces three steps, and recites the following "bāz".)

Ashem Vohū 3, [aa]Humatanām[1] hūkhtanām[2] hvarshtanām,[3] yadachā[4] anyadachā[5] verezymnanāmchā[6] vāverezanaāamcha,[7] mahī[8] aibī-jaretāro[9] naēnaēstārō,[10] yathanā,[11] vohunām[12] mahī.[13] (to be recited twice)

Just as[11] we are[13] (the praisers and meditators) of good men,[12] (in the same way) we are[8] the praisers[9] and meditators[10] of the doers[6] of good thoughts,[1] good words[2] and good deeds[3] for this world[4] and for the world beyond[5], and of those who have performed (good deeds) in the past.

[ab]Hukhshathrōtemāi[1] bāt[2] khshathrem,[3] ahmat[4] hyat[5] aibī-dademahīchā,[6] chishmahichā,[7] hvānmahichā[8] hyat[9] mazdāi[10] ahurāi,[11] ashāichā[12] Vahishtāi[13] (to be recited three times). **Yathā Ahū Vairyō 4.**

(May there) verily[2] (be) sovereignty[3] for the best ruler[1] (Hormazd)! We devote our mind to[6] (or engage ourselves in the service of)[6] Hormazd[10-11] who[9] (Himself) is the Best[13] [ac]Righteousness[12]. We acknowledge[7] (Him) (and) regard (Him) as our own.[8]

[ad]Ahunem Vairīm[1] yazamaide,[2] ashem vahishtem[3] Sraēshtem[4] ameshem spentem[5] yazamaide,[6] yenghe[7] hātām[8] āat[9] yesne[10] paitī[11] vanghō,[12] Mazdāo Ahurō[13] vaēthā[14] ashāt[15] hachā[16] yāonghāmchā[17] tānschā[18] tāoschā[19] yazamaide.[20] Ashem Vohū 1.

We praise[2] Ahunavar,[1] We praise Ardibehesht[3] (who is) the most surpassing Ameshaspand,[5] among living beings[8] who[7] (is) better[12] in acts of worship,[10] of such Ahura Mazda[13] (Himself) is aware[14] on account of[16] their holiness[15] - all such,[17] both men[18] and women,[19] do we revere.[20]

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hazār bār" is not written for recital; but in it is mentioned to recite only one Yathā ahū Vairyō instead, whilst passing urine or answering the call of nature.

aa The entire portion of Humatanām occurs in Yasna Hā 35 para 2.

ab The entire portion of Hukhshathrōtemāi also occurs in Yasna Hā 35 para 5.

ac Praiseworthy names of the Creator Hormazd are numerous, of which one name is "Righteousness". Similar writing is noticed in Hormazd Yasht. In this Yasht the Creator Hormazd is recognised by us by various names, which are approximately seventy. Moreover, at present, we have 101 names of the Creator Hormazd in Pazend language and these names are being remembered by the yaozdāthregar priest whilst performing the Yasna ceremony.

ad This entire para occurs at the end of Yasna Hā 18 and Yasna Hā 27.

Five Gāhs to be recited separately

[ae](During Hāvan Gāh)

Hāvanēe ashaone ashahe rathwe, yasnāicha vahmāicha khshnaothrāicha frasastayaēcha. Sāvanghēe Vīsyāicha ashaone ashahe rathwe, yasnāicha vahmāicha khshnaothrāicha frasastayaēcha.

[af](During Rapithwan Gāh)

Rapithwināi ashaone ashahe rathwe, yasnāicha, vahmāicha khshnaothrāicha frasastayaēcha. Frādat-fshave zantumāicha ashaone ashahe rathwe, yasnāicha vahmāicha khshnaothrāicha frasastayaēcha.

(During Uzirin Gāh)

Uzyerināi ashaone ashahe rathwe, yasnāicha vahmāicha khshnaothrāicha frasastayaēcha. Frādat-vīrāi dakhyumāicha ashaone ashahe rathwe, yasnāicha vahmāicha khshnaothrāicha frasastayaēcha.

(During Aiwisruthrem Gāh)

Aiwisrūthremai aibigayāi ashaone ashahe rathwe, yasnāicha vahmāicha khshnaothrāicha frasastayaēcha. Frādat-vispām hujyāitee zarathushtrotemāicha ashaone ashahe rathwe, yasnāicha vahmāicha khshnaothrāicha frasastayaēcha.

(During Ushahen Gāh)

Ushahināi ashaone ashahe rathwe, yasnāicha vahmāicha khshnaothrāicha frasastayaēcha. Berejyai nmanyāicha ashaone ashahe rathwe, yasnāicha vahmāicha khshnaothrāicha frasastayaēcha.

Srosh Bāz

[ag]Khshnaothra[1] Ahurahe Mazdāo[2] Ashem Vohū 1.

Pa nāme[1] yazdān[2] Hormazd[3] Khodāe[4] awazūnī,[5] gorje[6] khoreh[7] awazāyād,[8] Sarosh[9] ashō,[10] tagi,[11] tan-farmān,[12] shekaftzin,[13] zin-awazār,[14] sālāre dāmāne Ahura Mazda[15] be-rasād.[16] Az hamā gunāh[17]

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ae For the meaning see the beginning portion of five Gāh.

af Note that from Roz Hormazd Month Awān up to Gatha Vahishtoisht Rapithwan Gāh is not recited, but in its stead there is Second Hāvan. During this period in the Khshuman of all prayers, Rapithwan Gāh is not recited, but it is enjoined to recite Hāvan Gāh. For the remaining seven months i.e. from Roz Hormazd Māh Fravardin up to Roz Aneran Māh Meher, five Gāhs are recited. The reason is that during these five months (according to original correct calculation) of winter, hours during the day-time are shorter than those of the summer months. Moreover, during winter there is less heat during noon-time. The Gāh pertaining to summer-season (Rapithwan) therefore is discarded. About these winter days in the Persian Rivayets it is figuratively written that heat during those days is buried underneath the earth.

ag The portion from “pa nāme yazdān” up to “pa patet hom” is in Pazend language. Similarly it is to be understood in every Niyāyesh and Yasht.

patet pashemānum;[18] az[19] harvastin[20] dushmata[21] duzhukhta[22] duzhuvarshta,[23] mem[24] pa geti[25] manid[26] oem goft,[27] oem kard,[28] oem jast[29] oem būn būd ested,[30] az ān gunāh[31] manashni[33] gavashni[33] kunashni,[34] tani[35] ravāni[36] geti[37] minoāni,[38] okhe[39] avākhsh[39] pashemān[40] pa sē gavashnī[41] pa patet hom.[42] Yathā Ahū Vairyō 5, Ashem Vohū 3.

Translation: (May there be) propitiation[1] of (the Creator) Ahura Mazda! (I begin to recite this) with (the help of) the name[1] of (the Creator) Hormazd,[3] the Lord[2] and the Lord[4] (of the whole world) and munificent.[5] May the splendour[6] and glory[7] (of the Creator Hormazd) increase![8] May Srosh[9] (yazad) the holy,[10] strong,[11] word-incarnate[12] (i.e. whose body even is the Holy Spell), possessed of efficacious weapons[13] (in order to smite the daevas and wicked men), possessed of victorious weapon[14] (and) the chief of the creatures of Hormazd[15] come[16] (to my help)! I renunciate, and desist[18] from all sins;[17-20] all wicked thoughts[21] which in this world[25-24] I have thought,[26] wicked words[21] which I have spoken,[27] wicked deeds[23] which I have committed[28] (and) which have been caused through me[29] (and) which have been originated by me[30] (all these sins mentioned above) relating to thought,[32] relating to word[33] and relating to deed,[34] pertaining to (my own) body,[36] pertaining to (my own) soul,[36] pertaining to this world,[37] pertaining to the world beyond,[38] all these sins,[31] O Hormazd! I discard and keep myself away[40] (and) with the three words[41] (i.e. good thought, good word and good deed) I repent.

[ah]Fravarāne[43] Mazdayasnō[44] Zarathushtrish[45] vīdaēvō[46] Ahura-tkaeshō[47] (gah according to the period of the day) **frasastayaēcha Sraoshahe[48] ashyehe,[49] takhmahe,[50] tanu mānthrahe,[51] darshi-draosh,[52] āhūiryehe,[53] kshnaothra[54] yasnāicha[55] vahmāicha[56] khshnaothrāicha[57] frasastayāecha,[53] Yathā Ahū Vairyō[59] zaotā[60] frā-me[61] mrūte,[62] athā ratush ashāt chīt hachā[63] frā ashava[64] vīdhvāo[65] mraotū.[66]**

I profess[43] myself to be a worshipper of Hormazd,[44] follower in accordance with the religion revealed by (the prophet) Zarathushtra,[45] abstainer from (the path of) [ai]daevas[46] and act according to the Law of Ahura

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ah "Fravarāne Mazdayasnō Zarathushtrish Vidaēvō Ahuratkaeshō" is the shortest Zoroastrian Creed. This is a sort of a Creed as regards the kind of religion the reciter observes.

ai The word "dev" which is called "daeva" in the Avesta has four different meanings according to the opinion of Sheth Kharshedji Rustomji Cama, or in other words we learn of four types of dev from the Avesta: (1) daevas having the appearance of man; (2) daevas producing diseases; (3) immoral daevas (4) daevas decreasing prosperity: (1). These persons who produce wickedness by increasing diseases or by decreasing prosperity or by ruining morality, are called the daevas having the appearance of men; e.g. Zohak, wicked people of Gilān and Māzandarān, etc. (2). Those who emit diseases and untimely death by whatever means or objects are also called "daevas," e.g. a statement is made in Vendidad frakart VII about some daevas residing in the tombs. Here the meaning of daeva is to be understood as impure. They produce diseases while coming out of the tombs. (3). Whatever incites us to follow the path of wickedness is also termed "daeva", e.g., slander, deceit, heresy, evil eye, impurity, etc. (4). Whatever causes

Mazda[47] (Gāh according to the period of the day) for the worship, veneration,[56] propitiation[57] and glorification,[58] with propitiatory formula[54] (Khshnumān) of Srosh[43] the holy,[49] powerful,[50] word-incarnate,[51] of infuriate weapon[52] (for smiting the daevas) and according to the law of Ahura let the Zaotar[60] (officiating priest[60]) recite[62] to me[61] the (the excellences of the sacred verses of) Yathā Ahū Vairyō for propitiation[54] (of the Creator Hormazd) (in so and so Gāh) for the worship[55] of Srosh yazad[48] the holy,[49] the powerful,[50] word-incarnate[51] (for smiting the daevas), mighty-speared[52] (and) acting according to the Law of Ahura Mazda,[53] for (his) praise,[56] for (his) propitiation[54] (and) for (his) glorification.[57] Let (Rāspi the assistant priest who is) righteous[64] and learned[65] [aj]recite[66] (the excellences of such verses) "athā ratush ashāt-chit hacha."[63]

Explanation: The words from "Yathā Ahū Vairyō Zaotā" up to "vidhvāo mraotu" which are recited in every Niyāyesh, Gāh and Yasht after "fravarāne mazdayasnō" are borrowed from the yasna. Rāspi, i.e. the assistant priest sitting opposite the Zaotar, addresses him thus: "Yathā Ahū Vairyō zaotā frā me mrute" implying that Zaotar may explain the excellences of "Yathā Ahū Vairyō" and the Religion of Zarathushtra to him. The Zaotar then replies. The Rāspi after having fully comprehending the excellencies and grasping the essence of the Religion of Zarathushtra would now put them into practice and expound them to others.

Sraoshem,[66] Ashīm,[67] huraodhem,[68] verethrājanem[69] frādat-gaēthem[70] ashavanem[71] ashahe[72] ratūm[73] yazamaide[73] Ahunem[74] vairīm[75] tanūm[76] pāiti,[77] Ahunem vairīm tanūm paiti, Ahunem vairīm tanūm pāiti. Yathā Ahū Vairyō 1.

We praise Sraosha[66] the Holy,[67] the beautiful,[68] the victorious,[69] bringing-prosperity-to the-world,[70] the Righteous one,[71] the Lord[73] of Righteousness.[72] Ahunavar[75] protects[77] the body.[76]

Explanation: The significance of Ahunavar. To understand the verse of Yathā Ahū Vairyō. By remembering the Creator Hormazd, by keeping full faith in the verse of Ahunavar, by chanting and reciting it properly, we become powerful and to some extent we get strength to avoid the difficulty or impending calamity. Regarding the efficacious excellence of Ahunavar we get some explanation from the beginning portion of Vendidad XIX fargard and from the first Kardāh of Srosh Yasht Hādhokt. In the Vendidad fargard XIX it is stated that when Ahriman and the entire army of daevas and drujas came to kill the holy Zarathushtra, amongst the remedies applied by the holy

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disturbance in the spread of prosperity is also known by the term daeva, e.g. the demon Apaosha prevents rain i.e. the causes responsible for the prevention of rain are known by the name "apaosha". Excessive cold is regarded as the queen of demons. See Sheth K.R. Cama "Zarthosht Nāmu" VI... "Who is daeva".

aj Frā....mrute also means speak loudly, speak in a loud tone.

prophet in order to destroy them, the foremost was that he recited and chanted aloud the most powerful verse of Ahunavar. Besides, some Zoroastrians while commencing any work or during any calamity say, "Athā thy help", "athā" is originally "Yathā" and "Yathā" is the first word of "Yathā Ahū vairyō".

[ak]**Kēm na Mazdā** (to be recited in full) **Yathā Ahū Vairyō 2; yasnemacha[84] vahmemcha[85] aojascha[86] zavarecha[87] āfrīnāmi,[88] sraosh-ahe,[89] ashyehe,[90] takhmahe,[91] tanu-mānthrahe,[92] darshi-draosh,[93] ahūir-yehe.[94] Ashem Vohū 1.**

I praise[88] and worship,[84] according lo the law of Ahura Mazda the glory,[85] dexterity[86] and strength[87] of Srosh yazata,[89] the holy,[90] strong,[91] the word-incarnate,[92] possessed of powerful weapon[93] (in order to smite the daevas).

AHMĀI RAĒSHCHA

[al]**Ahmāi[1] raēshcha[2] khvarenascha,[3] ahmāi[4] tanvō[5] dravatātem,[6] ahmāi[7] tanvō[8] vazdvare,[9] ahmāi[10] tanvō[11] verethrem,[12] ahmāi[13] ishtīm[14] pourush-khvāthrām,[15] ahmāi[16] āsnāmchit[17] frazantīm,[18] ahmāi[19] dareghām[20] dareghō-jītīm,[21] ahmāi[22] vahistem-ahūm[23] ashaonām[24] raochanghem[25] vīspō-khvāthrem.[26] Atha[27] jamyāt,[28] yatha[29] āfrināmī.[30] Ashem Vohū 1.**

Translation: [am](Do thou) (O Holy Srosh yazad) (grant) lustre[2] and glory[3] unto him[1] (i.e. unto the person) who worships thee (the Holy Srosh yazad) with the best [an]"zaothras", with excellent "zaothras" and with the "zaothras" strained - prepared carefully by good people: (do thou grant) unto him[4] the soundness[6] of the body, happiness, victoriousness,[12] wealth[14] with fullness of welfare,[15] and progeny[18] of innate wisdom.[17] (Do thou grant) unto him[19] a long[20] life[21] (and) heaven[23] of the righteous[24] bright[25] (and) comfortable.[26] May it be so as I pray (i.e. may my blessings be fulfilled!)

HAZANGHREM

[ao]**Hazanghrem[1] baēshazanām,[2] bāevare[3] baēshazanām;[4] Hazanghrem[5] baēshazanām,[6] baēvare[7] baēshazanām,[8] Hazanghrem[9]**

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ak For the Avesta text and translation of Kēm Nā Mazdā.

al The portion from the beginning up to "vispō khvāthrem" of these benedictions is taken from yasna Hā 68:11 and the words, "atha jamyāt yatha āfrināmī" are taken from the last part of para 8 of "Afrin i Paighāmbar Zartosht".

am Its explanation is given after the translation of the passage "ahurānish ahurahe" at the end of Khorshed Niyāyish.

an "Zor" i.e. a thing that is offered in sacred service or religious ceremony, an offering, as milk, water, food, fruits, etc.

ao The portion of Hazanghrem is found in yasna Hā 68.15.

baēshazanām,[10] baēvare[11] baēshazanām.[12]

Ashem Vohū 1.

Translation: (May there be) a thousand of health, ten thousands of health! May there be health a thousand times.

JASA ME AVANGHE MAZDA

[ap]Jasa[1] me[2] avanghe[3] mazda,[4] jasa[5] me[6] avanghe[7] mazda,[8] jasa[9] me[10] avanghe[11] mazda,[12] Amahe[13] hutāshtahe[14] huraodhahe[15] verethraghnahe,[16] ahuradhātahe,[17] vanaintyāoscha uparatātō[18] rāmanō[19] khvāstrahe,[20] vayaosh[21] uparō-kairyehe[22] taradhātō[23] anyāish[24] dāmān,[25] aētat[26] te[27] vayō[28] yat[29] te[30] asti[31] spentō-mainyaom[32] thwāshahe[33] khvadhātahe,[34] zrvānahe[35] akaranahe,[36] zrvānahe[37] dareghō-khvadhātahe. Ashem Vohū 1.

Translation: O Hormazd! Come[1] unto my[2] help.[3] Of the well-shapen[14] (and) beautiful[15] Ama[16] (yazata of strength), of Behram yazad[16] created by Ahura,[17] of Vanainti Uparatāt[18] (i.e. the yazata presiding over victorious ascendency), of Mino Rām,[19] giver of taste of food,[20] of [aq]Vāy yazad[21] working-on-high,[22] (who is) created superior to other creations - (may the help of all of them reach me through you, O Hormazd. O Vay yazad![28] (get me the help) of thy[30] (wind) which[29] is[31] pertaining to the Beneficent Spirit[32]. Of the sky[33] taking course according to the Law of nature,[34] of the Endless[36] Time,[35] of the Time[37] Ordained for a long period[38] (may the help of these all reach me, O! Hormazd).

KERFEH MOZD

[ar]Kerfeh mozd[1] gunāh guzāreshnerā[2] kunam,[3] ashahī[4] ravān[5] dushāramrā[5] ham kerfeh[6] hamā vehāne[7] haft-keshvar zamīn,[8] zamīn-pahanā,[9] rud-drāna,[10] khorshid-bālā,[11] bundehād[12] be-rasād;[13] asho bed[15] der-zī,[16] Atha[17] Jamyāt[18] yatha[19] āfrīnāmi.[20] Ashem Vohū 1.

For the expiation of sins[2] I obtain[3] the reward of meritorious deeds[1], and for the sake of the love of[5] the soul[5], may complete[12] righteousness[4] reach[13] all the doers of good deeds[6] and all the faithful[7] (residing) on the seven

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ap "Jasa me Avanghe Mazda" consists of the Avestan texts taken from three different places mentioned-below:- The sentence "Jasa me Avanghe Mazda" is taken from Yasht Hormazd, para 27. The portion from "Amahe hutāshtahe" up to "uparatātō" is taken from the Behram Yazad khshnuman, of the small Sirozā. The portion from "Rāmano khvāstrahe" up to the end is taken from the Khshnuman of Mino Rām of the Small Sirozā.

aq Yazata presiding over pure and health-giving air. In Pahlavi he is called "Vāy i Veh". Its opposite is "Vāy i Saritar" or "Vāy i Vattar" (poisonous-air). See Vendidad fargard V, paras 8-9.

ar This prayer from the beginning up to "asho bed der-zī" is in Pazend language. The words, "atha jamyāt yatha āfrīnāmi" are in Avestan language and as mentioned earlier are taken from "āfrin i Paighāmbar Zartosht". para 8.

regions of the earth[8], - as wide as the earth[9], as long as the river[10] and as high as the Sun[11] [as]! May there be[15] long life[16] of the righteous (man).[at] May it be[18] so[17] as[19] I pray[20] (i.e. may my greetings be fulfilled!).

HOSHBĀM

[au](This prayer is recited only at day-break or dawn.)

Atha[1] imān[2] vachō[3] drenjayōish;[4] yōi[5] anghen[6] vārethraghnyōtemacha[7] baēshazyōtemacha;[8] pancha[9] ahuna vairya[10] frasrāvayōish.[11] Yathā Ahū Vairyō 5: Ahunem-vairīm[12] tanūm[13] [av]pāiti.[14] ahunem-vairim[15] tanūm[16] pāiti;[17] ahunem-vairīm[18] tanūm[19] pāiti.[20] Yathā Ahū Vairyō 1; Kēm nā Mazdā (to be recited fully)**; Ashem vohu 1;**

Yathā Ahū Vairyō 21, Ashem Vohū 12.

Nemase-te[21] hushbāmī;[22] nemase-te[23] hushbāmī[24] nemase-te[25] hushbāmī.[26] [aw]aētat dim[28] vīspanām[29] mazishtem[30] dazdyāi,[31] ahūmcha[32] ratūmcha[33] yim[34] ahurem mazdām,[35] snathāi[36] anghrahe mainyēush[37] dravatō,[38] snathai[39] aēshmahe[40] khravidraosh,[41] snathāi[42] māzainyanām[43] daēvanām,[44] snathāi[45] vīspanām[46] daēvanām,[47] varenyanāmcha[48] dravatām[49] (to be recited in bāz or low tone) **shekasteh[50] ghanāmenyo,[51] bar ahreman[52] leānat[53] sad hazār bār.[54]** (to be recited in a loud tone) **Fradathāi[55] Ahurahe Mazdāo[56] raēvatō[57] khvarenanghuhatō,[58] fradathāi[59] Ameshanām Spentanām,[60] fradathāi[61] tishtryehe[62] stārō[63] raēvatō[64] khvarenanghuhatō,[65] fradathāi[66] narsh[67] ashaonō,[68] fradathāi[69] vispanām[70] Spentahe Mainyēush[71] [ax] dāmanām[72] ashaonām.[73] Yathā Ahū Vairyō 2.**

Translation: Thou shouldst[4] thus[1] recite[4] these[2] (under-mentioned Avesta verses[3]) which[5] are[6] most victorious[7] - efficacious and healing.[8] Thou shouldst chant[11] five[9] Ahunavars[10]; Ahunavar[12] protects[14] the body.[13]

Homage (be) unto thee,[21] O Dawn![22] This[27] (is) in order to raise weapon[36] (against) the wicked[38] Angra Mainyu,[37] (against the daeva) Aeshma,[40] of terrible weapon,[41] (against) the Mazanian[43] daevas,[44] and in order to raise weapon[45] (against) all[46] the daevas,[47] (against) the [ay]Varenian[48] wicked ones,[49]

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as Compare Avesta Zem-frāthangha, dānu-drājangha hvare-barezangha (see yasna Hā 60, para 4).

at i.e. may the truthful person enjoy his life, with happiness for a long time!

au i.e. prayer at Dawn.

av The portion from "Atha imān vachō" up to "tanum pāiti", is taken from Vendidad 11, para 3.

aw The portion from "aetat dim vīspanām" up to "dāmanām ashaonām" is here taken from Yazishn Hā 27.

ax For explanation, see page 17.

ay If the word "varenya" be compared with the Pahlavi word "varunik" (i.e. revengeful), the

and to dedicate[31] to Him,[28] the greatest[30] of all[29] (our) Ahu (Lord)[32] and Ratu (Master)[33] who[34] (is) Ahura Mazda.[35]

(May) Ganā Mino[51] (be) defeated[50]! (May there be) imprecations[53] upon Ahriman[52] a hundred thousand time[54]. (All these are) for the growth[55] (or glory) of Ahura Mazda[56], possessed of treasures[57] and glorious[58]; for the increase[59] of the Ameshāspands[60]; for the increase[61] of star[63] Tishtrya[62], possessed of treasures[64] and glorious[65]; for the increase of[66] the holy[68] man[67] (and) for the increase of[59] all[70] the holy[73] creatures[72] of Spenā Mino[71].

Explanation: The passage from "aetat dim" up to "dāmanām, ashaonām" is here taken from Yasna Hā 27. The reliable explanation of what "all these to dedicate" can be given from Yasna Hā 1 up to the end of Yasna Hā 26; its main aim (of whatever prayers and votive offerings being dedicated) is to please the Creator Ahura Mazda, Ameshāspands - the Holy Immortals and other yazatas - and to sing their glory and to defeat Ahriman and his daevas and drujas.

Vanghucha[74] vanghuyāoscha[75] āfrīnāmi,[76] vīspayāo[77] ashaonō[78] stōish[79] haithyāicha[80] bavānithyāicha[81] būshyānithyāicha,[82] Ashīm[83] rāsentīm[84] dareghō-vārethmanem,[85] mishāchim[86] hvō[87] aiwishāchīm[88] mishāchīm[89] āfrasāonghaītim.[90] Barentīm[91] vīspāo[92] baēshazāo,[93] apāmcha[94] gavāmcha[95] urvaranāmcha.[96] Taurvayeintīm[97] vīspāo[98] tbaēshāo,[99] daēvanām[100] mashyānāmcha.[1] Areshyantām[2] ahmāicha[3] nmānāi[4] ahmāicha[5] nmānahe[6] nmāno-patēe[7].

I praise[76] good men[74] and women[75] who are,[80] who were[81] [az] and will be,[82] of the entire[77] creation[79] of Holy Hormazd.[78] I praise Ashis (i.e. yazata named Ashivanguhi having such traits)[83] who come for help[84] (and is) the protector for a long time,[85] the friend[86] (of good man) and herself the willing follower[88] (well-)instructing[90] companion,[89] and keeper[91] of all[92] healing virtues,[93] for waters,[94] cattles[95] and plants[96] (i.e. for them) and the destroyer[97] of all[98] evils[99] of the daevas,[100] wicked men[1] (who are) the tormentors[2] of this[3] house[4] and lord[7] of this[5] house.[6]

Vanghūishcha[8] adhāo[9] vanghuhīshcha[10] ashayō,[11] hupaurvāo[12] vahehīsh,[13] aparāo[14] rāsentish,[15] dareghō vāre thmanō,[16] yatha[17] nō[18] mazishtāoscha[19] vahistāoscha[20] sraēshtaoscha[21] ashayō[22] erenvante[23] ameshanām spentanām[24] yasnāicha[25] vahmāicha[26] khshnaothrāicha[27] frasastayaēcha.[28] Fradathāi[29] ahe[30] nmānahe,[31] fradathāi[32] vīspayāo[33] ashaonō[34] stōish,[35] hamistēe[36] vīspayāo[37] dravatō[38] stōish.[39] Stavas[40] ashā[41] yē[42] hudāo[43] yōi[44] [ba]henti.[45]

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meaning of the words "varenyanāmcha dravatām" can be "of the revengeful wicked men".

az Darmesteter. - "are coming into being" (Mills)

ba The portion from "vanghucha vanghuyāoscha" up to "vispayāo dravato stoish" is here taken from the first four paragraphs of Yasna Hā 52. These Gāthic words "stavas ashā yē hudāo yōi

(I praise) good charitable works,[9] and righteous deeds[11] (which are) of a very exalted dignity[12] (and) superior[13] (and which) subsequently[14] (i.e. in their results) (are) attaining to[15] (our help) (and) affording shelter for a long time,[16] so that[17] the greatest,[19] best[20] and excellent[21] righteousness[22] may reach[23] us.[24]

Explanation: (as to how we may gain righteousness is mentioned below).

For the worship[25] of the Ameshāspands[24] and for (their) adoration,[26] for (their) propitiation[27] and for (their) glorification,[28] (and) prosperity of this[30] house,[31] for the prosperity[32] of the entire[33] creation[35] of righteous[34] (Hormazd), and for the entire antagonism[36] of the entire[37] creation[39] of the wicked[38] (that righteousness may attain to us). On account of truthfulness[41] I sing[bb] the glory of Him who (Himself) (is) of good wisdom[43] (and of those) who[44] are His Ameshaspands - Holy Immortals.

[bc]Vasascha[1] tū[2] Ahura Mazda[3] ushtācha,[4] khshaēsha[5] havanām[6] dāmanām.[7] Vasō[8] āpō,[9] vasō[10] urvarāo,[11] vasō[12] vīspa[13] vohū[14] asha-chithra;[15] khshayamnem[16] ashavanem[17] dāyata.[18] Akhshayamnem[19] dravantem.[20] Vasōkhshathrō[21] khyāt[22] ashava;[23] avasō-khshathrō[24] khyāt[25] dravāo[26] gatō[27] hamishtō,[28] nizberetō[29] hacha[30] spentahe mainyēush[31] dāmabyō,[32] varatō[33] avasō-khshathrō.[34]

At Thy will[1] and with happiness[4] Thou, O Ahura Mazda![3] rulest over[5] Thine-own[6] creations;[7] (Thou rulest) at (Thy) will[8] over waters,[9] over trees[11] and over all[13] good things,[14] the seeds of righteousness.[15] Thou appoint[18] the holy (man)[17] a ruler (but) not the infidel (i.e. the sinful man). May the righteous[23] (man) be[22] ruling-at-will[21] (but) may the infidel,[26] fallen[27] into calamity,[28] cast[29] out[30] of the creations[32] of the Holy Spirit,[31] having failed[33] (in his schemes) be[25] not-ruling-at-will.[34]

Hakhshaya[35] azem-chit[36] yō[38] Zarathushtrō[39] fratemān[40] nmānanāmcha,[41] vīsāmcha,[42] zantunāmcha[43] dakhyunāmcha,[44] anghāo[45] daēnayāo[46] anumatayaēcha[47] anukhtayaēcha,[48] anvarshtayaēcha,[49] yā[50] āhūirish[51] Zarathushtrish.[52]

[bd]Yatha[53] nō[54] āonghām[55] shāto[56] manāo,[57] vahishtō[58] urvānō[59] khvāthravaitīsh[60] tanvō[61] hentō[62] vahishtō[63] anghush;[64] ākāoschōit[65] āhuire Mazda[66] jasentām.[67] Asha[68] vahishta,[69] asha[70] sraēshta[71] daresāma[72] thwā,[73] pairi[74] thwā[75] jamyāma,[76] hamem[77] thwā,[78] hakhma.[79]

henti" are taken from Yasna Hā 45, known as "At Fravakhshyā", para 6.

bb i.e. for Ahura Mazda being the source of Truthfulness, or in other words: with truthfulness, i.e. with my sincere heart and pure conscience I sing the glory of Ahura Mazda.

bc The portion from "Vasascha tū Ahura Mazda" up to "Āhurish Zarathushtrish" is taken from Yasna Hā 8, paras 5-6-7.

bd The portion from here up to "hamem thwā hakhma" is from Yasna Hā 60, paras 11-12.

Ashem Vohū 1; Asha vahishta, asha sraēshta, daresāma thwā, pairi thwā jamyāma, hamem thwā hakhma. Ashem Vohū 1; Asha vahishta, asha sraēshta, daresāma thwā, pairi thwā jamyāma, hamem thwā hakhma. Ashem Vohū 1.

Ahmai raēscha; Hazanghrem; Jasa me avanghe Mazda; Kerfeh Mozd.

[be]I[36] who[38] am Zarathushtra[39] will guide[39] the leaders[40] of the house,[41] of the clans,[42] towns[43] and lands,[44] to think,[47] to speak[48] and to act in conformity with[49] this[45] Religion[46] which[50] is of Ahura,[51] revealed-by-Zartosht,[52] so that[53] our[54] minds[57] (be) full of joy[56] (and) (our) souls[59] (attain) the best,[58] (our) bodies[61] be[62] full of heavenly glory[60] (may be fit) for the best[63] world[64] (i.e. Heaven) O Ahura Mazda[66] may (all these good wishes) reach[67] (us) [bf]openly[65]

Through the best[69] righteousness,[69] excellent[71] righteousness,[70] (O Ahura Mazda) may we catch sight of[72] Thee[73] and may we come[76] near[74] Thee[75] (and) attain to[76] Thy[78] eternal[77] friendship![79] (i.e. may we become worthy of Thy friendship!)

KHORSHED NYĀYESH

Note: This Nyāyesh is enjoined in the Persian Rivāyet to be recited during three Gāhs daily during the day, i.e. Hāvan, Rapithwan, and Uzirin.

Khshnaothra[1] Ahurahe Mazdāo.[2] Ashem Vohū 1; Pa nāme[3] yazdān,[4] [bg]satāyem[5] zabāem[6] dādār Ahura Mazda[7] rayōmand,[8] khorehmand[9] harvesp-āgah,[10] kerdegār[11] khodāvandān khodāvand[12] pādashāh[13] bar[14] hame[15] pādashāhān,[16] negehdār,[17] khāleke[18] makhluk,[19] ar-razzāk ruzi-dehandeh,[20] kāder[21] o kavī[22] o kadīm;[23] bakhshāyandeh[24] bakhshāyeshgar,[25] meherbān,[26] tavānā[27] o dānā[28] o dādār[29] o pāk parvardegār.[30] Ādel pādashāhī[31] bīzavāl[32] bāshad.[33] Hormazd[34] Khodāe[35] awazūni[36] gorje[37] khoreh[38] awazāyād.[39] Khorshed[40] amarg[41] rayōmand[42] aurvad-asp[43] be-rasād.[44]

(May there be) the rejoicing,[1] of Ahura Mazda.[2] (I commence this recital)

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be In Azemchit (i.e. I and others etc.) it appears that the Holy Prophet Zarathushtra intends to even consider highly with himself his learned and well-versed disciples.

bf The entire translation from "ākāoschōit" up to "Jasentām" does not seem to be satisfactory, although every word is easy. With delightful mind and happiness of the Soul. O! Ahura Mazda, we ourselves having come nearer to Thee, shall attain the happiness of Heaven". (Darmesteter).

bg The portion beginning from "satāyem zbāyem" up to "Ādel pādashāhi bizavāl bāshad" appears to be a later addition because in the beginning of every Nyāyesh and Yasht there occurs in this way "Pa nāme yazdān Hormazd Khodāe awzuni gorje khoreh awazāyād", but in this place after adding some epithets of the Creator Hormazd there occurs "Hormazd Khodāe Awazūni", etc. Another reason is that in the portion beginning with "Satāyem zbāyem" up to "Ādel pādashāhi bīzavāl bāshad" some Arabic words occur, such as, khāleke makhluk, ar-razzāk kāder, etc., which do not occur in the Pazend introduction of other Avestan texts.

in the name[3] of the Creator.[4] I praise[5] and invoke[6] Hormazd[7] (who) is the Keeper of treasures,[8] Glorious,[10] Omniscient,[9] the Perfector of all deeds,[11] the Lord of Lords,[12] King over[14] all[15] Kings,[16] the Protector,[17] the Creator[18] of (all), things created,[19] the Giver of the daily bread,[20] the Natural[21] and the Powerful,[22] without beginning or end,[23] the Bestower of good things,[24] the Forgiver of sins,[25] the Loving,[26] Omnipotent,[27] Wise[28] and the Nourisher (of all creations).[30] May the Majesty[37] (and) Glory[38] of Hormazd[34] (who is) the Lord[35] and the Producer[36] (Creator of the whole world) be on the increase![39] May the immortal,[41] brilliant[42] and the swift footed horse Sun[40] (i.e. Khorshed yazata) come (to my help)!

Az hamā gunāh patet pashemānum; az harvastīn dushmata duzhukhta duzhvarshta, mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnoānī, okhe awākhsh pashemān, pa sē gavashnī pa patet hom.[bh]

(1) (To recite with a bow) **Nemase-te[1] Ahura Mazda[2], nemase-te Ahura Mazda, nemase-te Ahura Mazda, thrish-chit[3] parō[4] anyāish[5] dāmān[6]. Nemō[7] vē[8] Ameshā Spentā[9] vīspe[10] hvare-hazaoshāon. Aētat[12] jahāt[13] Ahurem Mazdām[14] aētat[15] Ameshe Spente[16], aētat[17] ashaonām[18] Fravashīsh[19], aētat[20] vayām[21] dareghō-khadhātem.[22] (2) Khshnaothra Ahurahe Mazdāo, tarōidīte anghrahe mainyēush. Haithyāvarshtām hyat vasnā ferashōtemem staomi Ashem**[bi] **Ashem Vohū 1.**

[bj](May there be) homage unto Thee![1] Thrice[3], O Ahura Mazda,[2] prior to[4] (Thy) other[5] creatures![6] (May there be) homage[7] unto you,[8] O Holy Immortals![9] (You who are) all[10] of one accord[11] with Khorshed yazata[11] (i.e. co-workers with one will and one accord). May this[12] (homage of mine) reach[13] (the Creator) Hormazd![14] The Holy Immortals![16] The Fravashis[19] (the Guardian Spirits) of the righteous! and [bk] may this[20] (homage) reach[13] Vayu yazata[21] created of the long period![22]

(3) [bl]**Ferastuye[1] humatōibyaschā[2] hukhtōibyaschā[3] hvarshtōibyaschā,[4] mānthwōibyaschā[5] vakhedhwōibyaschā[6] varshtvōibyaschā.[7] Aibi-gairyā daithe[8] vīspā[9] humatāchā[10] hūkhtāchā[11] hvarshtāchā.[12] Paitirichyā daithe[13] vīspā[14] dushmatāchā[15] duzhūkhtāchā[16] duzhvarshtāchā.[17] (4) Ferā ve[18] rāhī[19] Ameshā Spentā[20] yasnemchā[21] vahmemchā[22] ferā**

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bh For the translation of this paragraph, see Srosh Bāz above.

bi For the translation and explanation of this, see Hormazd Khoday above.

bj i.e. O Creator Hormazd I pay homage unto Thy best-created things, (but) prior to that I pay homage unto Thee thrice.

bk Lord of long duration or period (Darmesteter).

bl The entire kardāh-section of “Ferastuye” is called, “Avestan Patet”. This section is taken from Yasna Hā 11.

mananghā[23] ferā vachanghā[24] ferā shyaothanā[25], ferā anghuyā[26], ferā tanvaschīt[27] khvakhyāo[28] ushtanem.[29] Staomi[30] Ashem;[31] Ashem Vohū 1.

(3) I praise[1] (all) good thoughts,[2] good words[3] and good deeds[4] through (my) thoughts,[5] words[6] and deeds.[7] I uphold[8] all[9] good thoughts,[10] good words[11] and good deeds.[12] I renounce[13] all[14] evil thoughts,[15] evil words[16] and evil deeds.[17] (4) I dedicate[18] unto you,[18] ye Holy Immortals,[20] worship[21] and praise[22] (and) with the very life[29] of my own[28] body[27] through thoughts,[23] words[24] and deeds[25] (and) with (my) conscience.[26] I praise[30] righteousness.[31]

(5) (To recite bowing the head) **Nemō[1] Ahurāi Mazdāi,[2] nemō[1] Ahurāi Mazdāi,[2] nemō[1] Ahurāi Mazdāi;[2] nemō[3] Ameshaēibyō Spentaēibyō,[4] nemō[5] Mithrāi[6] vourugaoyaoitēe,[7] nemō[8] Hvare-khshaētāi[9] aurvat-aspāi,[10] nemō[11] ābyō[12] dōithrābyō,[13] yāo[14] Ahurahe Mazdāo;[15] nemō[16] gēush,[17] nemō[18] gayehe,[19] nemō[20] Zarathushtrahe[21] Spitāmahe[22] ashaonō[23] fravashēe,[24] Nemem[25] vīspayāo[26] ashaonō[27] stōish[28] haithyāicha[29] bavānithyāicha[30] [bm] būshyānithyāicha.[31]**

(5) (May there be) homage[1] unto (the Creator) Ahura Mazda![2] unto the Holy Immortals![4] unto Meher yazata,[6] the lord of wide pastures![7] and unto [bn] the swift-footed horse[10] Khorshed yazata![9] (May there be) homage[11] unto these[12] two eyes[13] that[18] (are) of [bo] Ahura Mazda![15] Unto the Fravashi[24] of the first-created Bull[17] (i.e. of Gāvyodād)! Unto the Fravashi[24] of Gayomard[19]! (And) may there be homage[20] unto the Fravashi[24] of Zarathushtra,[21] the Spitamān![22] (May there be) homage[25] unto the entire[26] creation[28] of the righteous[27] (Ahura Mazda)[27] that is,[29] coming into being[30] and [bp] that will be![31]

(If the Gāh is Havan, recite as under):

Vohū[32] ukhshyā[33] mananghā[34] khshathrā[35] ashāchā[36] ushtā[37] [bq]tanūm[38] (to be recited three times) **Ashem Vohū 3.**

Do Thou strengthen[33] (my) body[38] (O! Hormazd) through good[32] thoughts,[34] righteousness,[36] strength[35] (or power[35]) and prosperity.[37]

(During the Gāh Rapithwan or Second Hāvan, recite as under):

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bm The portion beginning with "Nemo Ahurāi Mazdāi" up to "bushyānithyāicha" is taken from the Yasna Hā 68, para 22.

bn This is described figuratively. In reality there are no horses harnessed, but we notice that the movement of the Sun is faster than the Moon.

bo Sun is considered the eyes of Ahura Mazda, also the moon.

bp The creation which is present, which was beforehand and which will be hereafter (Darmesteter).

bq This sentence to be recited during the Havan Gāh is taken from Yasna Hā 33, Stanza 10 known as "Yathā āish".

Imā[37] raochāo[39] barezishtem[38] [br]barezemanām[40] (to be recited three times)**. Ashem Vohū 3.**

This[37] highest[39] light[38] amongst the high (lights)[40] (which is called the Sun; we regard it as Thy most beautiful body, O Hormazd.

(If the Gāh is Uzirin, recite as under):

Yahmī[41] Spentā[42] thwā[43] mainyū[44] urvaēse[45] [bs]jasō[46] (to be recited three times)**. Ashem Vohū 3.**

At which[41] end[45] (O! Hormazd Thou art coming) with Thy[43] bountiful[42] Spirit[44] (i.e. Spena Mino).

(6) Hvare-khshaētem[1] ameshem[2] raēm[3] aurvat-aspem[4] yazamaide.[5] Mithrem[6] Vouru-gaoyaoitīm[7] yazamaide,[8] arsh-vachanghem,[9] vyākhanem,[10] hazanghra-gaoshem,[11] hutāshtem,[12] baēvare-chashmanem,[13] berezantem,[14] perethu-vaēdhayanem[15] sūrem[16] akhvafnem[17] jaghāur-vāonghem.[18] (7) Mithrem[19] vīspanām[20] dakhyunām[21] danghu-paitīm[22] yazamaide,[23] yim[24] fradathat[25] Ahurō Mazdāo,[26] khvarenanguhastemem[27] mainyavanām[28] yazatanām,[29] Tat[30] nō[31] jamyāt[32] avanghe[33] Mithra[34] Ahura[35] berezanta.[36] Hvarekhshaētem[37] ameshem[38] raēm[39] aurvat-aspem[40] yazamaide.[41]

(6) We praise[5] the immortal,[2] radiant[3] and the swift-footed horse,[4] the Sun.[1] We praise[8] Meher yazata[6] of wide pastures[7] (who is) the speaker of true word,[9] the sitter in the assembly,[10] [bt]of thousand ears,[11] well-shaped,[12] ten thousand eyes,[13] the exalted,[14] surveying from a watch-tower or large fortress,[15] brave,[16] sleepless[17] (and) ever-wakeful.[18] (7) We praise[23] (him) the lord[22] of all[20] countries[21] (who is) Meher Yazata,[19] whom[24] Ahura Mazda[26] created[25] the most glorious[27] of the spiritual[28] yazatas.[29] May the exalted[36] Meher Yazata[34] and Ahura Mazda[35] come[32] [bu]here[30] for our[31] help![33] We praise[41] the immortal,[38] radiant[39] and the swift-footed horse,[40] the Sun.[37]

(8) Tishtrīm[42] drvō-chashmanem[43] yazamaide,[44] Tishtrīm drvō-chashmanem yazamaide, Tishtrīm drvō-chashmanem yazamaide. Tistrīm[45] yazamaide,[46] Tistryenyō[47] yazamaide,[48] Tishtryō[49] raēvāo[50] khvarenanguhāo[51] yazamaide,[52] vanantem[53] stārem[54] mazdadhātem[55] yazamaide,[56] Tishtrīm[57] stārem[58] raēvantem.[59] khvarenanguhantem[60] yazamaide,[61] thwāshem[62] khvadhātem[63] yazamaide,[64] zrvānem[65] akaranem[66] yazamaide,[67] zrvānem[68] dareghō-khvadhātem[69] yazamaide.[70]

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br These words to be recited during Rapithwan Gāh are taken from Yasna Hā 36, para 6, known as "ahyā thwā āthro".

bs These words to be recited during Uzirin Gāh are taken from Yasna Hā 43, Stanza 6.

bt Among the epithets of Meher yazata there occurs "of a thousand ears and ten thousand eyes"; its significance is that his power of hearing is as sharp as or is equal to a thousand ears and his power of vision is as powerful as of ten thousand eyes.

bu *tat* = Sanskrit *tad*, meaning "here, so, in this way".

Vātem[71] spentem[72] hudhāonghem[73] yazamaide,[74] razishtām[75] chishtām[76] Mazdadhātām[77] ashaonīm[78] yazamaide.[79] Daēnām[80] vanguhīm[81] māzdayasnīm[82] yazamaide.[83] Pathām[84] khvāstāitīm[85] yazamaide,[86] zarenumantem[87] sūrem[88] yazamaide,[89] saokantem[90] gairīm[91] mazdadhātem[92] yazamaide[93]

(9) Vīspemcha[94] ashavanem[95] mainyaom[96] yazatem[97] yazamaide,[98] vīspemcha[99] ashavanem[100] gaēthīm[1] yazatem[2] yazamaide,[3] haom[4] urvānem[5] yazamaide,[6] havām[7] fravashīm[8] yazamaide.[9] Jasa[10] me[11] avanghe[12] Mazda.[13] Ashāunām[14] vanguhīsh[15] sūrāo[16] spentāo[17] fravashayō[18] yazamaide.[19] Hvare-khshaētem[20] ameshem[21] raēm[22] aurvat-aspem[23] yazamaide.[24] Ashem Vohū 3.

(8) We praise[44] Tishtrya[42] (yazata) [bv]of sound eyes.[43] We praise[46] (the star) we praise[48] [bw]Tishtrya,[45] [bx] those-belonging-to-Tishtrya.[49] We praise Tishtrya,[50] the radiant (and) glorious.[51] We praise[61] the star[58] [by]Vanant,[53] created by Mazda.[55] We praise[61] the star[58] Tishtrya,[57] the radiant[59] (and) glorious.[60] We praise[64] the Sky[62] that follows its own law.[63]

We praise[67] the Boundless[66] (eternal) Time,[65] the Time[68] appointed-for-the-long-period,[69] the Wind[71] (or Govād yazata),[71] bountiful[72] (and) of good creation.[73] We praise[79] Wisdom,[76] the most upright,[75] righteous,[78] created by Mazda[77] (i.e. Religious education), the good[81] Mazdayasnian[82] Religion,[80] [bz]the chosen[85] (path) amongst other paths,[84] the terrible[87] [ca]weapon,[88] and the Mount[91] Saokant,[90] created by Mazda.[92]

(9) We praise[98] every[94] righteous[95] spiritual[96] yazata;[97] (and) every[99] righteous[100] yazata[2] pertaining to this world.[1] We praise[6] our own[4] [cb]Fravashi[5].

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bv Its meaning can also be “giver of sound eyes”.

bw Tishtar is the name of the most brilliant star in the constellation Canis Major in the East. This star is compared to Sirius or Dog Star in English.

bx The meaning of “those related to star Tishtar” is, other stars associated with Tishtar, i.e. all other stars of the same constellation in which Tishtar (Sirius) comes. This constellation is called Canis Major. “Rains produced by Tishtrya” (Darmesteter).

by Vanant is, the central star in the West and the most brilliant. This star Fomalhaut are generally regarded as the same. It is called the opponent of the planet Jupiter.

bz or steadfast, of straight forward morals (khvā+ stāiti).

ca Avesta word *Sura* as compared with Sanskrit *shula* is translated by me as “weapon”. According to my view, a reference here is made about the weapon of Meher yazad or Srosh yazad. In its corroboration we get actual Avestan writing from other places. In para 96 of the Meher yasht it is stated that, in order to smite the wicked and the sinful persons, Meher yazata keeps a heavy mace in his hand. Moreover, it is stated in karda 12 of Srosh yasht large and in para 15 of Vendidad 8 fargard 19, that Srosh yazata keeps a powerful weapon in his hands for smiting the skulls of demons. The original meaning of *Zarenumantem* is “wrathful” and I have derived the meaning “terrible, horrible” from it. Avesta word *Zarenu* = (German) *Zorn* = wrath, anger.

cb Fravashi and soul are two quite different things, they are not one and the same as most of our

Come[10] to my[11] help,[12] O (Creator) Hormazd![3] We praise[19] the good,[15] strong,[16] (and) beneficent[17] Fravashis[18] of the righteous (people).[24] We praise the immortal,[21] radiant[22] (and) swift-footed horse,[23] the Sun.[20]

(10) Fravarane mazdayasnō zarathushtrish vīdaēvō ahura-tkaēshō (Gāh according to the period of the day) **frasastayaēcha. Hvare-khshaētahe[7] ameshahe[8] raēvahe[9] aurvat-aspahe,[10] khshnaothra[11] yasnāicha[12] vahmāicha[13] khshnaothrāicha[14] frasastayaēcha,[15] yathā ahū vairyō[16] zaotā[17] frā me[18] mrūte,[19] athā ratush ashāt-chit hacha,[20] frā ashava[21] vīdhvāo[22] mraotū.[23]**

(10) For the propitiation[11] (of the Creator Ahura Mazda) (during such and such Gāh), for the worship[12] of the immortal,[8] radiant[9] (and) swift-footed horse,[10] the Sun, for (its) veneration,[13] propitiation[14] and glorification,[15] the officiating-priest[17] (Zaotar)[17] may proclaim[19] unto me[18] excellences of the verse "Yathā Ahū Vairyō"[16] let (the Raspi who is) righteous[21] (and) learned[2] [cc]pronounce[23] (the excellences of the verse) "Athā ratush ashāt-chit hacha".[20]

(11) [cd]Hvare-khshaētem[1] ameshem[2] raēm[3] aurvat-aspem[4] yazamaide.[5] Āat yat[6] hvare[7]-raokhshni[8] tāpayeiti,[9] āat yat[10] hvare-raocho[11] tāpyeiti,[12] hishtenti[13] mainyavāonghō[14] yazataonghō,[15] satemcha[16] hazangremcha;[17] tat[18] khvarenō[19] hām-bārayeinti,[20] tat[21] khvarenō[22] nipārayeinti,[23] tat[24] khvarenō[25] bakhshenti,[26] zām[27] paiti[28] ahuradhātām,[29] frādhaticha[30] ashahe[31] gaēthāo,[32] frādhaticha[33] ashahe[34] tanuye,[35] frādhaticha[36] hvare[37] yat[38] ameshem[39] raēm[40] aurvat-aspem.[41]

(11) We praise[5] the immortal,[2] radiant[3] (and) swift-footed horse,[4] the Sun.[1] When[6] the [ce]light[8] of the Sun[7] is warmer,[9] when[10] it[11] shines,[12] there stand[13] hundreds[16] and thousands[17] spiritual[14] yazatas.[15] (These yazats) gather together[20] that[18] glory,[19] (and) send it down.[23] (And) distribute[26] (or spread)[26] that[24] glory[25] upon[28] the earth[27] created by Mazda.[29] The immortal[39] radiant[40]

Zoroastrians think. This will be clearly seen from this paragraph as well as from para 149 of Fravartin yasht and from yasna Hās 26 and 55 respectively. Fravashi, i.e. a spiritual element showing the path of goodness and heaven to the soul about Fravashi in the Avesta it is mentioned that the Fravashis of all living beings, of those dead and those that shall be born hereafter, are different and varied. In support thereof see yasna Hā 24, para 5. Moreover, another meaning of "Fravashi", (similar to English Prototype), is also "Original specimen, original form, original root" of anything, e.g. the Fravashi of trees and plants is its root, seed. There is a spiritual element in the body of man which is responsible in the world beyond, for good or bad deeds done by him in this world; its name is "soul". The soul attains heaven or hell in accordance with the deeds done by it in the world, see my translation of Vendidad, fargard 19, paras 27-32.

cc For its explanation, see Srosh Bāz, page 16.

cd The portion from here up to the word, "Yasnemcha" is taken from the Khorshed Yasht. It is noticed that this entire Yasht and various paragraphs of Yasna, as mentioned above, are incorporated in the Khorshed Nyāyesh.

ce Taking hvare-raokhshni as a compound, if the reading according to Geldner, "hvare raokhshne" is taken, it means, "When the Sun warms with its light".

(and) swift-footed horse, (Sun) increases.[30]

(What does it increase or make prosperous ?) It increases[33] the world[32] of righteousness,[31] the [cf]creation[35] of righteousness.[34]

Explanation: In order to reach the earth the light of the Sun and the Moon it is necessary to have air and "ether". Without air and ether the light of the Sun and Moon cannot fall on this earth. Mithra, i.e. Meher, means the light; "Ram Khvāstar" is equivalent to "ether" and "Vayu uparō-kairyō" is the wind, air between the sky and the earth. Like the close relationship of light, air and ether, we find in the Avesta, allegorically, yazatas; it is the Khshnuman or propitiatory formula of Mithra, i.e. Meher yazad. "Rām Khvāstar" is associated with Meher yazad. Moreover, there occurs, "Rām Khvāstar" in the "Khshnuman" of Mino Rām. Besides, in the Khshnuman of Mino Rām there occurs "Vayu uparo-kairya" along with "Rām Khvāstar". As per this allegory "Rām Khvāstar" and "Vayu uparō-kairya" and other yazatas stand to help the light of the Sun and the Moon to reach the earth. Without the help of these angels, natural light cannot fall upon the earth.

(12) Āat yat[1] hvare[2] uzukhshyeiti,[3] bvat[4] zām[5] Ahuradhātām[6] yaozdāthrem,[7] āpem[8] tachintām[9] yaodāthrem,[10] āpem[11] khānyām[12] yaozdāthrem,[13] āpem[14] zrayanām[15] yaozdāthrem,[16] āpem[17] armaēshtām[18] yaozdāthrem,[19] bvat[20] dāma ashava[22] yaozdāthrem,[23] yāo[14] henti[25] spentahe mainyēush.[26]

When[1] the Sun[2] rises[3] it becomes[4] the means of purifying[7] the earth[5] created by Ahura-Mazda,[6] (it becomes) the means of purifying[10] flowing[9] waters,[8] spring[12]-waters,[11] waters[14] of the seas,[15] stagnant[18] waters[17] (and), it becomes[20] the means of purifying[23] the righteous[22] creation,[21] which[24] is[25] of the Holy Spirit.[26]

(13) Yedhi[1] zī[2] hvare[3] nōit[4] uz-ukhshyeiti,[5] adha[6] daēva[7] vīspāo[8] merenchinti[9] yāo[10] henti,[11] haptō-karshvōhva[12] nava[13] chish[14] mainyava[15] yazata[16] anghava[17] astvaiti[18] paiti-drām[19] nōit[20] paitishtām[21] vidhenti.[22]

For[1] if[2] the Sun[3] were not[4] to rise[5] the demons[7] here[6] would kill[9] (or [cg]destroy[9]) all[8] (things and lives) that[10] are[11] in the seven [ch]regions.[12] Then

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cf In the original Avesta this word is found as dative singular (tongue), its original meaning is the body. Darmesteter translates, "germs".

cg All living things of this world enjoy their existence from the light of the Sun. Without it man, animal, bird, tree, etc., cannot subsist. Here the meaning of the word, "daevas", as mentioned in the notes is "Srosh Bāz", pp. 15-16, should be understood as "foul air, miasma, producing plague, means of disturbing prosperity".

ch According to Avestan writing, the entire Universe is divided into seven regions which are called "Keshvar". Their names are:-(l) Arezahi (to the West), (2) Savahi (to the East), (3) fradadafshu (to the South-West), (4) vidadafshu, (to the south-east), (5) Vouru-bareshti (to the North-West), (6) Vouru-Jareshti (to the North-East), (7) Khvaniratha (in the centre of the above-mentioned six regions). Moreover, this last region called "Khvaniratha", is stated to be the largest and most splendid of all other regions. Even at present we call the entire universe as,

any[14] spiritual[15] yazatas[16] even would not find [ci]support in this material world.

(14) Yō[1] yazaite[2] hvare[3] yat[4] ameshem[5] raēm[6] aurvat-aspem,[7] paitishtātēe[8] temanghām,[9] paitishtātēe[10] temaschithranām[11] daēvanām,[12] paitishtātēe[13] tāyunāmcha[14] hazasnāmcha,[15] paitishtātēe[16] yātunamcha[17] pairikanāmcha,[18] paitishtātēe[19] ithyejanghō[20] marshaonahe,[21] yazaite.[22] Ahurem Mazdām,[23] yazaite[24] Ameshe Spente,[25] yazaite[28] haom[27] [cj]urvānem,[28] khshnāvayeiti[29] vīspe[30] mainyavacha[31] yazata[32] gaēthyācha,[33] yō[34] yazaite[35] hvare[36] yat[37] ameshem[38] raēm[39] aurvat-aspem.[40]

Whosoever[1] worships[2] (or praises[2]) the Sun[3] that[4] is immortal,[5] radiant,[6] swift-footed horse,[7] in order to withstand[8] darkness,[9] the demons,[12] the brood of darkness,[11] the thieves[14] and robbers,[15] the wizards[17] and witches[18] (and) the deadly[21] destruction,[20] he (as it were) worships[22] Ahura Mazda,[23] he worships[24] the Holy Immortals,[25] he worships[26] his own[27] soul.[28] He who[34] worships[35] the Sun,[36] propitiates[29] all[30] heavenly[31] and earthly[33] yazatas.[32]

(15) Yazāi[1] mithrem[2] vouru-gaoyaoitīm[3] hazanghra-gaoshem,[4] baēvare-chashmanem,[5] yazāi[6] vazrem[7] hunivikhtem,[8] kameredhe[9] paiti[10] daēvanām,[11] mithrahe[12] vouru-gaoyaoitōish,[13] yazāi[14] hakhedhremcha,[15] yat[16] asti[17] hakhedhranām[18] vahishtem,[19] antare[20] māonghemcha[21] hvarecha.[23]

I praise[1] Meher yazata,[2] the lord of wide pastures,[3] of a thousand ears[4] (and) of ten thousand eyes,[5] I praise[6] the [ck]mace[7] of Mithra,[12] the lord of wide pastures, [13] [cl]sufficiently made ponderous[8], weighty (for smiting) against[10] the skull[9] of the Demons.[11]

I praise[14] the best[19] friendship[15] of friendships[18] which[16] is[17] between[18] the Moon[21] and the Sun.[22]

(16) Ahe[1] raya[2] khvarenanghacha,[3] tem[4] yazāi[5] surunvata[6] yasna,[7] hvare-khshaētem[8] ameshem[9] raēm[10] aurvat-aspem.[11] zaothrābyō[12] hvare-khshaētem[13] ameshem[14] raēm[15] aurvat-aspem[16] yazamaide.[17]

On account of his[1] radiance[2] and glory[3] I worship[5] that[4] immortal,[9]

"Hafte Keshvar Zamin".

ci or the power of repelling (the daevas) (Sanskrit pratishthā). Darmesteter translates the word by, "cannot withstand the daevas and oppose them."

cj Dr. Geldner from here up to "urvānem" takes as a poem of three lines, each line begins with "yazaite".

ck If the meaning of Meher is taken as light, origin of light, body of light, as stated previously the significance of "the ponderous mace of Meher yazata for smiting the skulls of Demons" is to be understood figuratively as sharp rays of the Sun for destroying disease and plague-producing foul air. The meaning of Daeva in this place, as explained in the notes on pages 15-16 can be taken as "foul air". Whatever foul air is accumulated owing to the absence of the Sun during the whole night, is destroyed by its brilliant light after the sunrise.

cl root vij = to weigh. "Well-struck down" (Prof. Darmesteter), well-aimed (Prof. Harlez), well-utilized (Dr. Spiegel).

radiant[10] (and) swift-footed horse[11] Sun[8] with the [cm]audible[6] (or famous[6]) yasna.[7] We worship[17] the immortal,[14] radiant[15] (and) swift-footed horse,[16] Sun,[13] with [cn]libations.[12]

Haomayō[18] gava[19] baresmana,[20] hizvō-danghangha,[12] mānthracha,[22] vachacha[23] shyaothnacha[24] zaothrābyascha[25] arshukhdhaēibyascha[26] vāghzibyō.[27]

(We who are) the performers of Haoma-ceremony[1] (or the acknowledgers of the Haoma-ceremony[1]), ([co]worship the Sun) with milk,[2] Baresman,[3] skill of tongue,[4] with the Holy Spell,[5] and with (good) word,[6] (good) deed,[7] oblations[8] (offerings) and rightly spoken[9] words.[10]

Explanation: (From the writings of the Avesta we have seen that the ceremonies of Haoma and Baresman, which are current at present in our holy Religion, were from the very ancient times, even prior to the advent of Zarathushtra. In the yasna Hā 9 (Havanim) it is stated that Vivanghāne, the father of King Jamshid; Āthawyan, the father of Faredoon; Asrat, the father of Keresasp, and Pourushaspa, the father of the Prophet Zarathushtra, performed the Haoma ceremony. Haoma twigs (Sanskrit Soma) are the twigs of a plant. These twigs are brought from Iran where they grow in large quantities. As a rule, fresh and green Haoma twigs should be used in the ceremonial act so that while pounding in the mortar (Hāvanim) juice will come out. These Haoma twigs should be regarded as strength giving and healthy medicine like several tonics used at present. We get the description of its excellence from Yasna Hā 9 and 10. In ancient times, prior to the advent of Zarathushtra, there existed a prophet by name Haoma, the discoverer of the method of extracting the Haoma-juice by pounding the Haoma twigs and of the introduction of the Haoma cult.

Like Haoma, the baresman, too, are the twigs of a certain kind of tree. This tree grows in Iran. Each twig is known as "Tāy". Nowadays, brass or silver wires are used in place of the original baresman twigs in our ceremonies. The number of these wires is not always used uniformly, but it varies according to the ceremony to be performed. It is not positively known who founded the baresman ceremony, but its ceremony, too, like the cult of Haoma is most ancient and this is ascertained from the Rām Yasht. In the

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cm "Traditional" (Prof. Darmesteter)

cn Dr. Geldner takes the word "Zaothrābyō (with libations) occurring in the para of "Ahe raya khvarenanghacha" of every Nyāyesh and every yasht with the preceding word "Yazāi" (I worship).

co The above verb, "yazamaide" should be taken here again. "Haomayō" is first person plural of the word "haomi" (the performer of Haoma Ceremony). If the words "haoma yo" are taken separately they can be translated as: (We worship the Sun) with Haoma which is with milk (and) barsam (and that Haoma) which is with the thought, word and deed, with the skill of the tongue, and (with that Haoma which is prepared) with rightly spoken words[9] for the ceremonial oblation.[8]

second "kardāh" of this yasht it is stated that King Hoshang of the Pishdadian Dynasty worshipped Mino Rām yazata by means of Baresman on the Mount Alborz. In the first "kardāh" of Srosh Yasht Vadi (Large) it is stated that Srosh yazata was the first to worship the Creator, Ahura Mazda, by means of Baresman.

With some special process and by reciting certain sacred verses of the Avesta, in the yazishn Gāh (Gāh = place), the priest (yaozdāthregar) draws milk from the she-goat in the purified goblet which is called "Jivām".

[cp]Yenghe[12] hātām[13] āat[14] yesne[15] paiti[16] vanghō[17] Mazdāo Ahurō[18] vaēthā [19]ashāt[20] hachā,[21] Yāonghāmchā tānschā tāoschā[24] yazamaide.[25]

Among the living beings[13] whoever[12] (is) better[17] in acts of worship,[15-16] of which[12] Ahura Mazda[18] (Himself) is aware,[19] on account[21] of His holiness[20], all such[22] men[23] and women[24] we revere.[25]

(To pray in bāz, i.e. murmur) [cq]**Hormazd[1] Khodāe,[2] awazūnie[3] mardum[4] mardum[5] sardagān,[6] hamā[7] sardagān,[8] hambāyaste[9] vehān,[9] oem[10] behedīn[11] māzdayasnān[12] āgāhī[13] āstavānī[14] nekī[15] rasānad[16] aedūn[17] bād[18]** (To recite aloud:) **Yathā Ahū Vairyō 2.**

O Lord[2] (of the entire world) Hormazd[1] (the Creator)! and the Increaser[3] of man[4] and mankind[5-6] (and of the creation) of all[7] (other) species[8]! O! Bountiful (Lord) of all the faithful of the good Religion![9] May I[10] the faithful[11] amongst the Mazda-worshippers[12] (gain) the knowledge[13] (of the Religion) and may I become steadfast on the Religion[14] and may goodness[15] reach[16] (me)! May it be so! (i.e. may the blessings which I ask be fulfilled!)

(17) Yasnemcha[1] vahmemcha[2] aojascha[3] zavarecha[4] āfrīnami,[5] hvare-khshaētahe[6] ameshahe[7] raēvahe[8] aurvat-aspahe.[9] Ashem Vohū 3.

[cr]I praise[5] the worship,[1] glorification,[2] skill[3] (or efficaciousness)[3] and strength[4] of the immortal,[7] radiant[8] and swift-footed horse,[9] Sun.[6]

(17) Ahurānīsh[1] ahurahe[2] vahishtābyō[3] zaothrābyō sraēshtābyō[5] zaothrābyō,[6] dahmō-pairi-angharshtābyō[7] zaothrābyō.[8] Ashem Vohū 1. Ahmāi[9] raēshcha[10] khvarenascha,[11] ahmāi[12] tanvō[13] dravatātem,[14] ahmāi[15] tanvō[16] vazdvare,[17] ahmāi[18] tanvō[19] verethrem,[20] ahmāi[21] ishtīm[22]

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cp For the explanation of Yenghe Hātām, see note p. 1.

cq This entire portion to be murmured is in Pazend. The reason being it is the Pazend language, which is different from that of the Avesta. Therefore it cannot be prayed aloud. This is so done as, recitation of a certain portion of the Avesta is left out after reciting the Pazend portion. Whatever Pazend passages that occur before the Avestan text or at its end are not to be recited in murmur but are recited aloud.

cr The same, "Khshnuman" (or propitatory formula) which occurs in the Khshnuman "Fravarāne Mazadayasno" in every Nyāyesh and every yasht also occurs in the Khshnuman "Yasnemcha". After giving the translation of "Yasnemcha" here I have not thought it essential to translate it again anywhere.

pourushkhvāthrām,[23] ahmāi[24] āsnāmchit[25] frazantīm,[26] ahmāi[27] dareghām[28] dareghō-jītīm,[29] ahmāi[30] vahishtem ahūm[31] ashaonām,[32] raochanghem[33] vīspō-khvāthrem.[34] Atha[35] jamyāt[36] yatha[37] āfrīnāmi,[38] Ashem Vohū 1.

[cs]Hazanghrem; Jasa me avanghe Mazda; Kerfeh Mozd.

(18) (Whoever worships thee, the immortal, radiant and swift-footed horse, the Sun) of Ahura Mazda and pertaining to Ahura[1] Mazda with best[3] [ct]oblations,[4] with excellent[5] oblations,[6] (and) with oblations[8] filtered by the pious people,[7] (do, thou, O! Khorshed yazata! grant) radiance[10] and glory[11] unto that man[9]; do thou grant him[12] soundness[14] of the body[13] (i.e. health), happiness,[17] victory[20] of the body,[19] wealth[20], full of happiness,[23] progeny,[26] naturally intelligent,[25] do thou grant him,[27] long life;[29] (and do thou grant) him[30] the bright[33] (and) happy heaven[31] of the righteous.[32] May it be[36] so[35] as[37] I pray[38] (i.e. may all the blessings be fulfilled).

Explanation: Both these passages "Ahurānish" and "Ahmāi Raēshcha", are quoted here from yasna Hā 68, sections 10-11. In the same Hā or chapter some description about water is given, in which prior to "Ahurānish" the following appropriate words have come; "Yō vō āpō vanguhīsh yazāite ahurānish ahurahe" etc. … "ahmāi raeshcha khvarenascha ... dāyata" i.e. (the consecrator speaks of water.)! "Whosoever worships water, O! Ahura Mazda, and those pertaining to Ahura Mazda, with the most excellent oblations (do grant radiance and glory) to him (O! Holy Waters of Ahura Mazda!), etc.

[cu]Roz nek nām, roz pāk nām, roz mubārak (falān)[1] māhe mubārak (falān),[2] gāhe (falān),[3] namāz[4] dādāre[5] gehān[6] [cv]dāmān.[7] Kshnaothra Ahurahe Mazdāo, tarōidite anghrahe mainyēush. Haithyāvarshtām hyat vasnā ferashōtemem. Staomi Ashem ; Ashem Vohū 1.

Homage be unto the Creator of (the entire) universe on the day (N or M) of good and holy auspicious name, in the month (N or M) of the auspicious name, of the period (N or M) of the day!

Gorje[1] khoreh[2] awazāyād[3] khorshed[4] amarg[5] rayōmand[6] aurvad-asp,[7] be-rasād[8] amāvand[9] pirozgar[10] amāvandīh[11] pirozgarī.[12] Dād[13] dīn[14] beh[15] Māzdayasnān[16] āgāhī[17] ravāi[18] goāfrangānī[19] bād[20] hafte keshvar zamīn[21] aedūn[22] bād.[23] Man[24] āno[25] āwāyad[26] shudan, man āno āwāyad shudan, man āno āwāyad Shudan. Ashaone Ashem Vohū 1.

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cs As regards Avestan text and translation of this para, see above.

ct "Zor" - libation, i.e. a thing that is offered in sacred religious ceremony; milk, water, food, dry fruits, etc., consecrated ceremonially.

cu In every Nyāyesh and yasht, the portion from "Roz Nek Nām" up to "gehan dāmān" and the entire para of "Gorge khoreh awazāyād" and "Dādāre gehān dine Māzdayasni dāde Zarthusti" and the final sentence at the end are in Pazend.

cv As regards its translation and explanation, see pp. 7-9.

May[3] the lustre[1] and glory[2] of the immortal,[5] radiant,[6] swift-footed horse[7]-sun[4]-increase![3] May (that) courageous[6] (and) victorious[10] [cw](Khorshed yazata) come[8] (to my help) for courage[11] and victory[12]! May there be[20] justice[13] of the good[15] Mazda-worshipping[16] Religion,[14] (its) knowledge,[17] promulgation[18] and fame[19] (or glory[19]) in the seven regions of the earth![21] May it be[23] so![22] I[24] ought to go[26] there.[25] (To be recited facing the South)

Dādāre[1] gehān[2] dīne Māzdayasnī dāde Zarthushtī Nemase-te ashāum sēvishte Aredvi Sūra Anāhite Ashaone Ashem Vohū 1. Nemō urvaire vanguhi mazdadhāte ashaone Ashem Vohū 1.

The Mazdayasnian[4] religion[3] (and) the law[5] (proclaimed) by the Prophet Zarathushtra (has been received from Ahura Mazda), the Creator[1] of the world[2]. Homage (be) unto thee, O righteous[8] most profitable[9] and undefiled "Ardevi Sura[10]! Homage[12] (be) (unto thee) O good[14], righteous[16], Tree[13] created by the (Creator) Ahura Mazda[15]!

Hvare-khshaētem[1] ameshem[2] raēm[3] aurvat-aspem[4] yazamaide[5]. Ashem Vohū 1. Khorshed amarg rayōmand aurvad-asp be-rasād. Ashem Vohū 1.

We praise[21] the immortal[18], radiant[19] (and) swift-footed-horse[20], Sun[17]. May the immortal[23], radiant[24] and swift-footed horse[22], Khorshed (yazata) come (to my help).

MEHER NYĀYESH

[cx](It is enjoined in the Persian Rivayet to recite this Nyāyesh everyday during the day-time in the three Gahs: Havan, Rapithwan, and Uzirin).

Pa nāme[1] yazdān[2] Hormazd[3] Khodāe[4] awazūnī[5] gorje[6] khoreh[7] awazāyād;[8] Meher[9] farāgayaod[10] dāvare rāst[11] be-rasād.[12] Az hamā gunāh patet pashemānum; az harvastīn dushmata duzhukta duzhvarshta. Mem pa getī manīd; oem goft, oem kard, oem jast. oem būn būd ested ; az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī, okhe awākhsh pashemān pa sē gavashnī pa patet hom.

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cw Whatever "Khshnuman" that occurs in the introduction of each Nyāyesh and yasht also occurs in the portion of "Gorje Khoreh" with the same khshnuman. After giving the translation of the portion, there is no need of giving again in every Nyāyesh and yasht.

cx There are various meanings of the word Meher, who is called in Avesta "Mithra" light, origin of light, the harbinger of the Sun, twilight; a contract, promise, an agreement, truth, justice, friendship, love; the yazata presiding over light and truthfulness; the yazata helping the just and virtuous persons and punishing the liar and wicked persons; the judge at the Chinvat Bridge of the souls of the dead. We have the full details about the functions of Meher Yazata and his praise from the Meher Yasht. In former times the worship of Meher yazata was spread more than that of the other yazatas. Some hint about it is seen from the later portion of Meher Nyāyesh and Meher Yasht. For further details, see a booklet in English on "A Lecture on Mithraic Worship", by Sheth Kharshedji Rustomji Kama.

(I begin to recite this) with[1] (the help of) the name[1] of the Almighty[2] Hormazd,[3] Lord[4] (of the entire world) and the Increaser.[5] May His grandeur[6] and glory[7] increase![8] May Meher yazata,[9] the Lord of wide pastures,[10] the [cy]just Judge[11] come[12] (to my help)!

(1) (To recite with a bow) **Nemase-te Ahura Mazda, nemase-te Ahura Mazda, nemase-te Ahura Mazda, thrishchit parō anyāish dāmān. Nemō vē Ameshā Spentā vīspe hvare-hazaoshāo. Aētat jahāt Ahurem Mazdām, aētat Ameshe Spente, aētat ashaonām fravashīsh, aētat vayām dareghō-khvadhātem.**

(2) Khshnaothra Ahurahe Mazdāo, tarōidīte anghrahe mainyēush. Haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem [cz]Ashem Vohū 1.

(3) Ferastuye humatōibyaschā hūkhtōibyaschā hvarshtōibyascha, mānthwōibyaschā vakhedhwoibyaschā varshtvōibyaschā. Aibigairyā daithe vīspā humatāchā hūkhtāchā hvarshtāchā. Paitirichyā daithe vīspā dushmatācha duzhūkhtācha duzhvarshtāchā.

(4) Ferā ve rāhī, Ameshā Spentā, yasnemchā vahmemchā, ferā mananghā, ferā vachanghā, ferā shyaothanā, ferā anghuyā ferā tanvaschit khvakhyāo ushtanem. Staomi Ashem. Ashem Vohū 1.

(5) (To recite bowing the head) **Nemō Ahurāi Mazdāi, nemō Ahurāi mazdāi, nemō Ahurāi Mazdāi; nemō Ameshaēibyō Spentaēibyō, Nemō mithrāi vouru-gaoyaotēe, nemō hvare-khshaētāi aurvat-aspāi, nemō ābyō dōithrābyō, yāo Ahurahe Mazdāo, nemō gēush, nemō gayehe, nemō Zarathushtrahe Spitāmahe ashaonō fravashēe nemem vīspayāo ashaonō stōish, haithyāicha, bavānithyāicha būshyānithyāicha.**

(If the Gāh is Havan, recite three times as under):

Vohū ukhshyā mananghā khshathra ashāchā ushtā tanūm (to be recited three times). **Ashem Vohū 3.**

(If the Gāh is Rapithwan or Second Havan, recite three times as under):

Imā raochāo barezishtem Barezemanām. Ashem Vohū 3.

(If the Gāh is Uzirin, recite three times as under):

Yahmī Spentā thwā mainyū urvaēse jasō (to be recited)**. Ashem Vohū 3.**

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cy Meher yazata is called the just Judge. Its reason is that after the passing away of a person he proceeds towards the Chinvat Bridge on the fourth day at dawn, where Meher Yazata, Srosh Yazata and Rashne Yazata, after weighing all the actions committed by him in this world, assign him the proper place (Heaven, purgatory or hell).

cz For its translations, see Khorshed Nyāyesh above.

(6) [da]Mithrem vouru-gaoyaoitīm yazamaide, arshvachanghem, vyākhanem hazanghragaoshem, hutāshtem, baēvare-chashmanem, berezantem, perethu-vaēdhayanem sūrem, akhvafnem, jaghāurvāoghem. (7) Mithrem vīspanām dakhyunām danghu-paitīm yazamaide, yim fradathat Ahurō Mazdāo khvarenanguhastemem mainyavanām yazatanām. Tat nō jamyāt avanghe Mithra Ahura berezanta. Hvare-khshaētem ameshem raēm aurvat aspem yazamaide. (8) Tishtrīm drvō-chashmanem yazamaide, Trishtrīm drvō-chashmanem yazamaide, Tishtrīm drvō-chashmanem yazamaide, Tishtrīm yazamaide, Tishtryenyō yazamaide, Trishtryō raē vāo khvarenanghuhāo yazamaide, vanantem stārem mazdadhātem yazamaide, tishtrīm stārem raēvantem khvarenanghuhantem yazamaide, thwāshem khvadhātem yazamaide, zrvānem akaranem yazamaide, zrvānem dareghō-khvadhātem yazamaide, vātem spentem hudhāonghem yazamaide, razishtām chistām mazdadhātam ashaonīm yazamaide, daēnām vanghuhīm māzdayasnīm yazamaide, pathām khvāstāitim yazamaide, zarenumantem sūrem yazamaide, saokantem gairīm mazdadhātem yazamaide.

(9) Vīspemcha ashavanem mainyaom yazatem yazamaide, vīspemcha ashavanem gaēthīm yazatem yazamaide, haom urvānem yazamaide havām fravashīm yazamaide. Jasa me avanghe Mazda. Ashāunām vanghuhīsh sūrāo spentāo fravashayō yazamaide[db]. Mithrem vouru-gaoyaoitīm yazamaide. Ashem Vohū 3.

(10) Fravarāne mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaēshō (Gāh according to the period of the day) **frasastayaēcha. Mithrahe vouru-gaoyaoitōish hazanghra-gaoshahe baēvare-chashmanō, aokhtō-nāmanō yazatahe, rāmnascha khvāstrahe [dc]khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, yathā Ahū vairyō zaotā frā me mrūte, athā ratush ashāt-chit hacha frā ashava vīdhvāo mraotū.**

(11) Mithrem vouru-gaoyaoitīm yazamaide, arsh-vachanghem, vyākhnem, hazanghra-gaoshem, hutāshtem, baēvare-chashmanem, berezantem, perethu-vaēdhayanem, sūrem, akhvafnem, [dd]jaghāurvāonghem.

Mithrem[14] aiwi-dakhyūm[15] yazamaide,[16] mithrem[17] antare-dakhyūm[18] yazamaide;[19] mithrem[20] ā-dakhyūm[21] yazamaide,[22] mithrem[23] upairi-dakhyūm[24] yazamaide,[25] mithrem[26] adhairi-dakhyūm[27]

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da For its translation, see Khorshed Nyāyesh, above.

db For the translation of paragraphs 6-9, see Khorshed Nyāyesh, above.

dc i.e. for the worship, etc. of Meher Yazata of wide pastures, thousand ears, and ten thousand eyes, of the spoken name and of Rām Khvāstar (see Khorshed Nyāyesh, above).

dd For its translation, see Khorshed Nyāyesh, page 30.

yazamaide[28] mithrem[29] pairi-dakhyūm[30] yazamaide;[31] mithrem[32] aipi-dakhyūm[33] yazamaide.[34] (12) Mithra[35] Ahura[36] berezanta[37] aithyejangha[38] ashavana[39] yazamaide[40], strēushcha[41] māonghemcha[42] hvarecha,[43] urvarāhu[44] paiti[45] baresman yāhu,[46] mithrem[47] vīspanām[48] dakhyunām[49] danghu paitīm[50] [de]yazamaide.[51]

(13) Ahe[52] raya[53] khvaranenghacha[54] tem[55] yazāi[56] surunvata[57] yasna[58] mithrem[59] vouru-gaoyaotīm.[60] zaothrābyo[61] mithrem[62] vouru-gaoyaoitīm[63] yazamaide,[64] rāma-shayanem[65] hushayanem[66] airyābyō[67] danghubyō.[68]

(11) We worship[16] Meher yazata[14] of advanced countries;[15] we worship[19] Meher yazata[17] of countries in the interior,[18] pertaining to the neighbouring country[21] (or pertaining to this country[21]); we worship[25] Meher yazata[23] pertaining to upper country,[24] and the lower or nether country.[27] We worship[31] Meher yazata[29] pertaining to the country round about,[30] and also the country in the rear.[33] (12) We praise[40] Meher yazata[35] (and) Ahura[36] (i.e. Ahura Mazda) (who are) the exalted,[37] imperishable[38] and righteous.[39] We praise[51] the stars,[41] the Moon[42] and the Sun[43] and the lord[50] of all[48] countries,[49] Meher yazata.[47] This we worship in front[45] [df]of the trees[44] pertaining to the Baresma.[46] (13) On account of his[52] splendour[53] and glory[54] I worship[56] that[55] Meher Yazata[59] of wide pastures[60] with the audible[57] (or famous) yasna.[58] We worship[64] Meher yazata[62] of wide pastures,[63] [dg]happy[65] and good dwelling[66] for the Iranian[67] countries,[68] with libations.[61]

(14) Ācha nō[1] jamyāt[2] avanghe,[3] ācha nō[4] jamyāt[5] ravanghe,[6] ācha nō[7] jamyāt[8] rafnanghe,[9] ācha nō[10] jamyāt[11] marzdikāi,[12] ācha nō[13] jamyāt[14] baēshazāi,[15] ācha nō[16] jamyāt[17] verethraghnāi[18] ācha nō[19] jamyāt[20] havanghāi,[21] ācha nō[22] jamyāt[23] [dh]ashavastāi,[24] ughrō,[25] aiwithūrō,[26] yasnyō[27] vahmyō,[28] an-aiwi-drukhtō[29] vīspemāi[30] anguhe[31] astvaite,[32] mithrō[33] yō[34] vouru[35]-gaoyaoitish;[36]

(15) Tem[37] amavantem[38] yazatem[39] sūrem[40] dāmōhu[41] sevishtem[42] mithrem[43] yazāi[44] zaothrābyō;[45] tem[46] pairi-jasāi[47] vantacha[48] nemanghacha;[49] tem[50] yazāi[51] surunvata[52] yasna[53] mithrem[54] vouru-gaoyaoitīm;[55] zaothrābyō[56] mithrem[57] vouru-gaoyaoitīm[58] yazamaide.[59]

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de The portion from "Mithremaiwi-dakhyum yazamaide" up to here occurs in Meher yasht, paras 144-145.

df i.e. where the trees of Baresma grow. Its significance is that we revere Meher yazata whose authority and chieftainship is predominant in this, (i.e. Iran) and other surrounding countries. If the meaning of Meher as stated in the beginning of this Nyāyesh be taken as "light", the significance of this para would be: "We praise the light of the Sun which is pervading in all the countries".

dg Or of a happy dwelling or a good dwelling to the Iranian countries.

dh Dr. Geldner takes from the beginning of para 14 up to the world, "Ashavastāi" as a poem of eight lines; each line begins with "Ācha nō".

(14) And may[2] Meher yazata[33] who[34] (is) the lord of wide pastures,[36] the mighty,[25] triumphant,[26] worthy of worship,[27] adoration,[28] the undeceived one[29] in the entire[30] material[32] world,[31] come[2] to our[1] help![3] May he [di]come[5] for our[4] affluence![6] And may he come[8] for our[7] joy![9] May he come[11] for our[10] mercy[12] and health![15] May he come[17] for our[16] victory![18] And may he come[20] for the prosperity[21] of our[19] [dj]family![21] It would be better if he comes[22] for our[22] [dk]sanctification![24] (15) I worship[44] with oblations[45] that[37] powerful[38] (and) strong[40] Meher[43] yazata[39] (who is) most beneficent[42] amongst (all the) creatures.[41] Him[46] will I approach[47] with love[48] and homage.[49] I worship[51] Meher yazata[54] of wide pastures[55] with the celebrated[52] (or famous[52]) yasna.[53] We worship[59] Meher yazata of wide pastures[58] with libations.[59]

[dl]Haomayō gava baresmana, hizvō-danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō, Mazdāo Ahurō vaēthā ashāt hacha, yāonghāmchā tānschā tāoschā yazamaide.

(To recite in bāz-low tone) **Hormazd Khodāe awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzdayasnān āgāhī āstavānī nekī rasānad aedūn bād.** [dm](To recite aloud). **Yathā Ahū Vairyō 2.**

Yasnemcha vahmemcha aojascha zavarecha āfrīnāmi, Mithrahe Vouru-gaoyaōitōish hazangra-gaoshahe, baēvare-chashmanō, aokhtō-nāmanō yazatahe, Rāmnascha khvāstrahe. Ashem Vohū 1.

Ahmāi raēshcha; Hazangrem; Jasa me avanghe Mazda; Kerfeh Mozd.

[dn]Roz nek nām, roz pāk nām, roz mubārak (falān) māhe mubārak (falān), gāhe (falān), namāz dādāre gehān dāmān, Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush. Haithyāvarshtām hyat vasnā ferashōtemem. Staomi Ashem; Ashem Vohū 1.

Gorje khoreh awazāyād Meher farāgayod dāvare rāst be-rasāad amāvand pirozgar amāvandīh pirozgarī Dād dīn beh māzdayasnān, āgāhī ravāi goāfrangānī bād hafte kashvar zamīn, āedūn bād. Man āno āwāyad shudan, man āno āwāyad shudan, Man āno āwāyad shudan.

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di May he come for wiping out (our sins) (Prof. Harlez).

dj For the peace of our conscience (Professor Darmesteter).

dk i.e. for rendering us pure.

dl The portion from "Ahe raya khvarenanghacha" up to "Airyābyō danghubyō" in para 13 occurs in Meher yasht, paras 4-6.

dm For the translation of this passage, see Khorshed Nyāyesh, above.

dn For the translation of this section, see Khorshed Nyāyesh, above.

Ashaone Ashem Vohū 1.

(Recite facing the south) **Dādāre gehān dīne Māzdayasni dāde Zarthushtī. Nemase te ashāum sēvishte Aredvi Sūra anāhite.[do] Ashaone Ashem Vohū 1.**

Nemō urvaire vanguhi Mazdadhāte ashaone Ashem Vohū 1. Mithrem vouru-gaoyaoitim yazamaide. Ashem Vohū 1. Meher farāgayod dāvare rāst be-rasād. Ashem Vohū 1.

VĪSPA HUMATA

[dp]Vīspa[1] humata,[2] vīspa hūkhta,[4] vīspa hvarshta,[6] baodhō-varshta ;[7] vīspa[8] dushmata,[9] vīspa duzhūkhta,[11] vīspa[12] duzhvarshta,[13] nōit[14] baodhō-varshta.[15] Vīspa[16] humata,[17] vīspa[18] hūkhta,[19] vīspa[20] hvarshta[21] vahishtem anghuim[22] ashaēta.[23] Vīspa[24] dushmata,[25] vīspa[26] dūzhukhta,[27] vīspa[28] duzhvarshta,[29] achishtem anghuim[30] ashaēta.[31] Vīspanāmcha[32] humatanām[33] hūkhtanām[34] hvarshtanām[35] vahishta anghui;[36] āat[37] hacha[38] chithrem[39]ashaone.[40] Ashem Vohū 1. (To recite three times).

All[1] good thoughts,[2] good words[4] (and) good deeds,[6] (are) produced with (good) intelligence.[7] All[8] evil thoughts,[9] evil words[11] (and) evil deeds[13] (are) not[14] [dq]produced with good intelligence.[15] All[16] good thoughts,[17] good words[19] (and) good deeds[21] lead[23] (the doer) to heaven.[22] All[23] evil thoughts,[24] evil words[26] (and) evil deeds[28] [dr]lead[31] (him) to hell.[30] (The result) of all[32] good thoughts[33] goods words[34] (and) good deeds[355] (is) heaven.[36] Thus[37] (it is) manifest[39] to the righteous (person).[40]

Explanation: (The purport is that virtuous and benevolent deeds are orginated by men of good intelligence, but a man of wicked intelligence performs wicked deeds. The end of a good, virtuous and religious man is good. To such a person, during his own life-time as well as at the time of death, there arises a great satisfaction that he spent his life in causing prosperity to the world, in doing good to his own companions and, in rendering help to the poor and needy persons. On the other hand, he who commits sinful, immoral deeds suffers the punsihment of hell, (see my *Yasht Bā Maeni*, fargard II and III of Hadokht Nask).

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do For the translation of this section, see Khorshed Nyāyesh, above.

dp Although this prayer is recited only during the Havan Gāh, there is no objection if it is recited in any other Gahs.

dq Original meaning is, “done with knowledge or intelligence” root ash= ar = Sanskrit aj = to lead; or alternatively: good deeds obtain heaven (root Sanskrit ash = to obtain, to get).

dr Never abstain ye from three best things which are well-considered thought, well-spoken word and well-done deed, (i.e. ye acquire them). Abstain ye from three worst things (which are) evil-thoughts, evil-words and evil-deeds)i.e. do not acquire them). (See Vendidad fargard 18, paras 17 and 25).

DOĀ NĀM SETĀYESHNE

[ds]Khshnaothra[1] Ahurahe Mazdāo.[2] Ashem Vohū 1.

Ba nāme[3] yazade[4] bakhshāyendehe[5] bakhshāyeshgare[6] meherbān.[7] Nām setāeshne[8] Ahura Mazda,[9] hamābūd[10] hamāhast[11] o hamābed.[12] Nāme[13] yazade[14] Spenā-Mīnō[15] andarach[16] mīnoān[17] mīnō.[18] Azash[19] khudash[20] yak nām[21] Ahuramazdach.[22] Khodāe[23] mehest,[24] o tavānā[25] o dānā[26] o dādār,[27] o parvartār[28] o pānā[29] o khvāvar,[30] o kerfehgar[31] o avakshīdār[32] avīzeh[33] veh dādastānī[34] hamā-zōr.[35]

(May there be) gratification[1] of (the creator) Hormazd![2] (I begin this prayer) in the name[3] of God[4] (Who is) bestower of good things,[5] forgiver of sins[6]and merciful[7] (I sing) and praise His name[8], Hormazd[9] (Ahura Mazda), (who) always was[10], is[11] (and) will be.[12] (Whose) name[13] (is) God,[14] the Beneficent Spirit;[15] (and) who (is) the Spirit[18] amongst[16] the Spiritual ones[17]. His[19] Own[20] one (special) name[21] (is) Hormazd[22]. That Lord[23] (is) the greatest[24], powerful[25], wise[26], creator[27], nourisher[28], protector[29], care-taker[30], virtuous[31], forgiver of sins[32], dispenser of justice[34] and all powerful[35].

Sepās[1] oe buzorg[2] hastīān,[3] ke[4] āfrīd[5] [dt]avanīd,[6] o pa khesh[7] angāmbatī[8] zor[9] dānāi,[10] avartar[11] shash[12] ameshāspandān,[13] avad[14] vesh[15] yazdān,[16] [du]roshan[17] behesht[18] garothmān,[19] o gerd āsmān,[20] o khur[21] tāvā[22] o māh[23] bāmī,[24] o satare[25] vash-tokhm,[26] o bād,[27] o andarvāe,[28] o āv,[29] o ātash,[30] o zamīn[31] o orvar,[32] o gospand[33] o ayokhshast,[34] [dv]o mardum.[35]

(I offer) thanks[1] to that Exalted (Lord)[2] (amongst the existing ones[3]) who[4] is the Creator[5] (of the entire creation) (and) is the designer of its end;[6](and) who[4] with his own self-hood,[8] strength[9] and wisdom[10] created[5] most sublime[11] six[12] Ameshāspand,[13] many[15] exalted[14] yazatas,[16] the bright[17] Heaven,[18] Garothman,[19] the revolution of the sky,[20]the shining[22] Sun,[21] the brilliant[24] Moon,[23] Stars[25] of many kinds,[26] the winds,[27] atmosphere,[28] water,[29] fire,[30] the earth,[31] trees,[32] beneficent cattle,[33] the metals[34] and mankind.[35]

Yazishne[1] o niāeshne[2] az oe Khodāe Kerfehgar[3] ke[4] meh[5] kard[6] az[7] har[8] getīha[9] desheshnān[10] mardum[11] pa gavāesh,[12] mādān[13] dād[14] o

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ds The entire prayer of this Nām Setāyeshne is in Pazend language. This Doā in the original Pahlavi language is found in the Pahlavi Text known as Dinkard.

dt i.e. most invisible - that can never be seen by anyone. There is no word *avanīd* in the Pahlavi Nām Setāyeshne found in Dinkard. Instead of *avanīd*, *va dād* (meaning, and gave) is found in the Nām Setāyeshne, in the prayer book of the Kadimi Sect. Having derived the word *avanīd* from *a* = a, i.e. to, towards and root *van* = to vanquish and applied to Hormazd, it can mean "destroyer", "bringer of the end".

du In this para after "roshan behesht garothmān" every word has "o" and its meaning is "and, as well as". According to the rule of the Gujarati language, I have not inserted "and" after every word, but I have inserted "and" before the last word (men).

dv Originally this word is in the imperfect tense.

sheherīāreshe[15] angām[16] rāenīdāresh[17] dāmān,[18] pa rakhma[19] angezashne[20] parhez[21] dēvān.[22]

I worship[1] and pay homage[2] to that virtuous Lord[3] who[4] made[6] mankind[11] the greatest[5] among[7] all[8] worldly[9] creatures[10] through the faculty of thinking[12] and (by bestowing) intellect[13] for combating[19] the [dw]demons[22] (or wicked lust), for opposing[20] them (and even) abstaining away (from them).

Namāz[1] oe vīspa-āgāh[2] ash[3] khvāvar,[4] kesh[5] farestīd[6] pa[7] Zartosht[8] Spetamān[9] asho[10] farohar,[11] ashtash[12] oe dāmān[13] dīn-dāneshne[14] varoeshne,[15] āsne-kheradī[16] goshosrūteh-kheradī.[17] Dānāesh[18] o rāenīdāresh,[19] vīspa[20] hastān[21] o būdān[22] o bedān,[23] farhangān farhang[24] mānthra[25] Spenta,[26] ku[27] bed[28] ravān[29] hu-pul[30] bokhtāresh,[31] az dozakhv[32], vadārdar[33] oe[34] āne[35] pehelum[36] akhvān[37] ashoān,[38] roshan[39] hand[40] hu-boe[41] hamā-nekash.[42]

(With a bow I pay) homage[1] unto that[3] Omniscient[2] and Compassionate Lord,[4] who[5] through[7] Spitaman[9] Zartosht[8] of holy[10] Fravashi,[11] sent[6] the trustworthy[15] knowledge of the Religion[14] for the people of the world[13] with a view to attracting friendship[12] (towards Himself), (which can be acquired) by means of innate wisdom, and wisdom acquired through the ears (i.e. learnt). For the knowledge[18] and guidance[19] of all[20] persons who are,[21] were,[23] and will be,[23] (He) sent[6] the Science of Sciences[24] (which is the beneficent[26] Mānthra;[25] which[27] (mānthra) is[28] the ennobler of the soul[29] helping to cross the [dx]Chinvat Bridge with ease,[30] the deliverer[31] from hell[32] (and) the indicator of the way[33] towards the Best[36] abode[37] (i.e. Heaven) of the righteous,[38] the bright,[39] sweet-smelling[41] and all-good.[42]

Pa[1] farmāne[2] to[2] khvāvar,[3] pa[4] farmāne to[5] khvāvar[6] pa[7] farmāne to[8] khvāvar,[9] padīram[10] o mīnam[11] o goyam[12] o varzam[13] dīn[14] avīzeh,[15] āstuān hom[16] pa har kerfeh,[17] awākhsh[18] az[19] vīspa[20] bazeh.[21] Avīzeh dār hom[22] khudash[23] āsnīdeh-kunashne,[24] parhezashne,[25] o pāk[26] shash[27] zorāne[28] jān,[29] manashne[30] gavashne[31] kunashne[32] o vīr[33] o hosh[34] o kherad.[35]

O! Merciful and Compassionate Lord![6] O! Lord, Forgiver of sins![9] I accept,[10] think[11] (i.e. remember every moment), speak[12] (i.e. teach others by proclaiming) and practice[13] the pure[15] religion[16] (of Zartosht sent by you) in accordance with[1] Your Command,[2] Order[5] and bidding.[8] I am steadfast[16] upon performing every meritorious deed[17] and I return having repented[18] from[19] all[20] sinful acts.[21] I keep pure[22] my personal conduct,[24] having abstained[25] (from wicked lusts) the six[27] powers[28] of (my) soul[29] (which are) the power of thought,[30] the power of speech,[31] the power of action,[32] the

dw The Word "Dev" has been explained earlier.

dx For the explanation, see note on the words "Sedosh getofarīd" given under the meanings in Patet Pashemāni, Karda 12.

power of logic[33] (discriminating good and evil),[33] intelligence[34] and wisdom.[35]

Pa kāme to[1] kerfehgar[2] tavānam kard[3] āne to parastashne,[4] pa[5] beh-manashne,[6] beh-gavashne,[7] beh-varzashne,[8] vashāem[9] rāhe[10] roshan,[11] ke[12] om na-rasād[13] gerān[14] pazd[15] dozakh,[16] vadīram[17] pa cheshandarg,[18] rasam[19] āne behesht[20] pur-boe[21] harvesp-pesīdeh[22] hama-khvāresh.[23]

O Virtuous One![2] According to Thy will[1]1 can perform[3] Thy worship[4] with good thoughts,[6] good words[7] and good deeds.[8] (And for the sake of my own soul) I keep open[9] the brilliant[11] (righteous) path[10] (i.e. the path of gaining Heaven) so that[12] (after my death) the grievous[14] punishment[15] of hell[16] may not befall upon my (soul).[13] I shall pass over[17] the Chinvat Bridge[18] and attain the Paradise[20] full of fragrance,[21] all-adorned[22] and all-comfortable.[23]

Setāeshne[1] oe avakhshidār[2] khodāe,[3] ku[4] kāmeh kerfeh[5] pādāeshne kunand[6] farmān-rāenīdārān,[7] avdum[8] buzed[9] darvandānach[10] az dozakh,[11] o[12] avīzehā[13] vīnāred[14] vīspa.[15]

(I sing the hymn of) praise[1] of that Lord,[3] the Forgiver of Sins,[2] who[4] bestows[6] rewards for meritorious deeds,[6] on those who obey (His) Commands[7] with the will to perform meritorious deeds;[5] and at last[8] (i.e. after the period of Resurrection) will liberate[9] the sinners[10] from hell,[11] and[12] will embellish[14] the entire [dy](world)[15] with purity.[13]

Setāeshne[1] dādār Ahuramazda,[2] harvesp-āgāh,[3] tavānā[4] o tavāngar,[5] haft Ameshāspand[6] Bahrām yazad[7] pirozgar[8] dushman-zadār,[9] amahe[10] hutāshtahe[11] be-rasād.[12] Ashem Vohū 1. (To recite three times).[dz]

(I offer) praise[1] unto the Creator Hormazd,[2] the Omniscient[3] (and) Omnipotent,[4] unto the [ea]seven powerful[5] Amshspands,[6] unto Behram yazad,[7] the victorious[8] (and) the vanquisher of foes,[9] (and) unto the well-fashioned[11] (shaped) (yazad) Ama.[10] (May all of them) come[12] (to my help)!

HOMAGE FOR THE FOUR DIRECTIONS

[eb]**(Note**: to be recited during the day after reciting the Doā Nām Setāyeshne)

Az hamā gunāh patet pashemānum; Ashem Vohū 1.

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dy In the Pahlavi Nām Setāyeshne there occurs the word "dām" for the word "world".

dz The entire para from "Setāeshne Dādār Ahuramazda" up to "be-rasād" is not found in the Pahlavi Nām Setāyeshne, it appears to have been added subsequently.

ea It would be better if the text mentions "six", because prior to it there comes Dādār Ahura Mazda.

eb This entire Homage is taken from Yasna Hā I, para 16. Here, instead of the words, "Nivaēdhyemi hankārayemi", the word "Nemo" occurs.

Nemō[1] āongham[2] asanghāmcha,[3] shōithranāmcha,[4] gaoyaoitināmcha[5] maēthananāmcha,[6] avō-khvarenanāmcha,[7] apāmcha,[8] zemāmcha,[9] urvaranāmcha,[10] anghāoscha[11] zemō,[12] avanghecha[13] ashnō[14] vātahecha[15] ashaonō[16] strām,[17] māonghō[18] hūrō,[19] anaghranām[20] raochanghām[21] khvadhātanām,[22] vīspanāmcha[23] spentahe[24] mainyēush[24] dāmanām,[25] ashaonām[26] ashaoninām cha[27] ashahe[28] rathwām.[29] Ashem Vohū 1.

(**Note**: To be recited each time, turning to each direction.)

Ahmāi raēshcha; Hazangrem; Jasa me avanghe mazda; Kerfeh Mozd.

Salutation[1] (be) unto (all) these[2] places,[3] the cities,[4] pasture-lands[5] dwelling abodes,[6] unto the fountains of (drinking) water[7]; the (displaced) [ec]waters,[8] the lands[9] unto the trees,[10] this[11] earth[12] and the yonder[13] sky;[14] unto the holy[16] wind,[15] the stars,[17] the Moon,[18] the Sun,[19] unto the boundless[20] natural[22] lights,[21] unto all[23] the creations[25] of Spenta Mainyu,[24] the lords[29] of holiness[28], righteous men[26] and righteous women.[27]

MĀH BOKHTĀR NYĀYESH

[ed](**Note**: This Nyāyesh should be recited every day if possible; it is enjoined otherwise in the Persian Rivāyets to recite it especially on three days every month — the New Moon, Full Moon and the No Moon-Day (the dark half of the month).

Pa nāme yazdān Ahuramazda Khodāe awazūnī gorje khoreh awāzayād. Māh Bokhtār Māh yazad be-rasād[ee]. Az hamā gunāh patet pashemānum, az harvastīn dushmata duzkukhta duzhvarshta, mem pa getī manīd oem goft, oem kard, oem jast, oem būn būd ested, az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnōāni, okhe awākhsh pashemān pa sē gavashni pa patet hom.

(1) (To recite bowing the head): **Nemō[1] Ahurāi Mazdāi[2], nemō Ahurāi Mazdāi, nemō Ahurāi Mazdāi, nemō[3] Ameshaēibyō Spentaeibyō,[4] nemō[5] māonghāi[6] gaochithrāi,[7] nemō[8] paiti-dītāi,[9] nemō[10] paiti-dīte;[11] nemō Ahurāi Mazdāi, nemō Ameshaēibyō Spentaēibyō nemō māonghai gao-chithrāi, nemō paiti-dītāi, nemō paiti-dīte; nemō Ahurāi Mazdāi, nemō Ameshaēibyō Spentaēibyō, nemō maonghāi gaochithrāi, nemō paiti-dītāi, nemō paiti-dīte.**

(1) Homage[1] (be)-unto (the Creator) Hormazd![2] Homage[3] (be) unto

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ec i.e. unto waters of rivers, streams etc.

ed This entire Nyāyesh occurs in the Māh yasht except the passage “dasta amem” occurring after “Yasnemcha” at the end of this Nyāyesh.

ee i.e. may māh yazata the purifier (or salvation-giver) come (to my help)! Bestower, distributor (Professor Darmesteter)

Ameshaspands![4] having the seed of the cattle![7] Homage[8] (be) unto the visible (or resplendent) side of the Moon (And)! homage[10] (be) unto the visible (or bright) [ef]part![11]

Explanation: (Its significance is that homage be unto both the sides of the Moon, bright as well as the Dark.)

(2) Khshnaothra Ahurahe Mazdāo, Tarōidīte angrahe mainyēush; haithyāvarshtām hyat vasnā ferashōtemem. Staomi Ashem: Ashem Vohū 3.

Fravaranē mazdayasnō Zarthushtrish vīdaēvō ahura-tkaeshō (Gāh according to the period of the day) **frasastayaēcha. Māonghahe gao-chithrahe, gēushcha aēvō-dātayāo, gēushcha pouru-saredhayāo,[eg] khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, Yathā Ahū vairyō zaotā frā-me-mrūte, athā ratush ashāt-chit hacha frā ashava vidhvāo mraotu. (3) Nemō Ahurāi Mazdāi, nemō Ameshaēibyo Spentaeibyō, nemō māonghai gao-chithrāi, nemō paiti-ditāi, nemō paiti-dīte.**

(4) Kat[12] māo[13] ukshyeiti,[14] kat[15] māo[16] nerefsaiti[17] Pancha-dasa[18] māo[19] ukhshyeiti,[20] pancha-dasa[21] māo[22] nerefsaiti,[23] yāo[24] he[25] ukshkyāstāto,[26] tāo[27] nerfsānstātō[28] tāo[28] nerefsānstātō,[30] yāo[31] he[32] ukhshyānstātas[33] chit.[34] Kē[35] yā[36] māo[37] ukhshyeiti[38] nerfsaiti[39] [eh]thwat.[40]

(4) For how many[12] (days) does the Moon[13] wax[14]? For how many[15] (days) does the moon[16] wane[17]? Reply:- for fifteen[18] (days) does the Moon wax[20], and fifteen[21] (days) does the Moon[22] wane.[23] As long as[24] (is) her[25] waxing[26], so long[29] is her[32] waning[30], the process is eternal.[ei]

(Zarathushtra speaks to the Creator Ahura Mazda): Who[35] (else) (is there) other than [ej]Thee[40] through whom[36] the Moon[37] waxes[38] (or) wanes[39]? (Reply: - there is none).

(4) Māonghem[1] gao-chithrem[2] ashavanem[3] ashahe[4] ratūm[5] yazamaide.[6] Tat[7] māonghem[8] paiti-vaēnem,[9] tat[10] māonghem[11] paiti-vīsem,[12] raokhshnem[13] māonghem[14] aiwi-vaēnem[15] raokhshnem[16] māonghem[17] aiwi-vīsem,[18] hishtenti[19] Ameshāo Spenta[20] khvarenō[21] dārayeinti,[23] hishtenti[23] Ameshāo Spenta[24] khvarenō[25] bakhshenti,[26] zām[27] paiti[28] Ahuradhātām.[29]

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ef "Hail to thee when we look at thee! Hail to thee when thou lookest at us" (Professor Darmesteter). "When the moon is visible, homage be unto it, when one thinks of the moon, homage be unto it" (Professor Harlez).

eg i.e. for the worship, etc., of the Moon that keeps the seed of kine or cattle, of the sole-created Bull (i.e. of Gāvyodād), of the Bull, and many other species (see Khorshed Nyāyesh).

eh The same sentence occurs also in Yasna Hā 44 Stanza 3.

ei i.e. as long as the Moon waxes, so long does it wane.

ej Original meaning: from thee, than thee.

(5) We praise[6] the Moon[1] that keeps the seed of kine or cattle,[2] the righteous[3] and the Lord[5] of righteousness.[4] (When) I look at[9] (that) Moon[8] of the dark half[7] [ek]I accept[12] it (that Moon[11] of darkness),[10] (when) I behold[15] the Moon of the bright half (that brilliant[13] Moon)[14] I accept it to (that brilliant[16] Moon)[17] the Holy Immortals[20] then stand up[19] and behold[22] (its) glory;[21] (and) they spread[26] [el](its) glory[25] upon[28] the earth[27] created by Ahura.[29]

(5) Āat yat[1] māonghahe raokhshni[3] tāpayeiti[4] mishti[5] urvaranām[6] zairi-gaonanām[7] zaramaēm[8] paiti[9] zemādha[10] uzukhshyeiti.[11] Antare-māonghāoscha,[12] perenō-māonghāoscha,[13] vīshaptathāoscha.[14] Antare-māonghem[15] ashavanem[16] ashahe[17] ratūm[18] yazamaide;[19] perenō-māonghem[20] ashavanem[21] ashahe[22] ratūm[23] yazamaide;[24] vīshap-tathem[25] ashavanem[26] ashahe[27] ratūm[28] yazamaide.[29]

(6) When[1] the light[3] of the Moon[2] shines[4], the green-coloured[7] plants[6] grow[11] on[9] the earth[10] through the mist.[5] We praise[19] the days after the new moon[12] and the days after the full moon,.[13] the destroyer (of the darkness) of the night.[14] [em]We praise[19] the new moon.[15]

We praise[24] the full moon,[20] the righteous[21] (and) the lord[23] of righteousness.[21] We praise[29] (the full moon), the destroyer (of the darkness) of the night,[25] righteous[26] and lord[28] of righteousness.[27]

(5) Yazāi[1] māonghem[2] gao-chitrem[3] baghem[4] raēvantem,[5] khvarenanghuhantem[6] afnanghuhantem tafnanghuhantem,[8] vare-changhuhantem[9] khshtāvantem[10] ishtivantem,[11] yaokhshtivantem,[12] saokavantem,[13] zairimyāvantem,[14] vohvāvantem,[15] baghem[16] baēshazem.[17]

I Praise[1] Māh yazata[2] that keeps the seed of kine or cattle,[3] (who is) the bestower[4] (or the ordainer[4]), radiant,[5] glorious,[6] possessed of [en]water,[7] warmth,[8] [eo]refulgent[9] help giving,[10] bestowing riches,[11] powerful,[12] profitable,[13] possessed of verdure,[14] giver of good things (or prosperity)[15] (and) the healing [ep]deity[16]

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ek Perhaps the word “tat” may be the abbreviation of the word “temanghuhantem” the meaning of which would be “pertaining to darkness”; besides tat = Sanskrit tad = for this, thus. Professor Darmesteter did not translate the word tat”.

el For explanation, see Khorshed Nyāyesh, page 34.

em The Full Moon is called “Vīshaptatha”, i.e. destroyer of the darkness of night; the reason is that on the Full Moon day there is no darkness at all the whole night; moreover, the word “Vīshaptatha” can also be explained in another way: vī = two; haptathe = relating to week; vī + haptatha = vīshaptatha = relating to two weeks, i.e. relating to a fortnight. The days of the Moon” (Darmesteter).

en Bringing clouds of water, producer of clouds, laid with water.

eo Wisdom-giving (Darmesteter); (ever-) moving (Harlez)

ep Bagha (Sanskrit bhaga) means “Divine power”.

(8) Ahe[17] raya[18] khvarenanghacha,[19] tem[20] yazāi[21] surunvata[22] yasna[23] māonghem[24] gaochithrem.[25] zaothrābyo[26] māonghem[27] gao-chithrem[28] ashavanem[29] ashahe[30] ratūm[31] yazamaide.[32]

(8) For this[17] splendour[18] and glory,[19] I worship[21] the resonant[22] (or excellent) yasna,[23] that[20] Mah yazata[24] that keeps the seed of kine or cattle.[25] We praise[32] with libations[26] the Moon[27] that keeps the seed of kine or cattle,[28] the righteous[29] (who is) the lord[31] of righteousness.[30]

Haomayō gava baresmana, hizvō-danghangha, mānthracha, vachacha, shyaothnacha, zaothrābysacha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat ysene paiti vanghō,
Mazdāo Ahurō vaēthā ashāt hachā
Yāonghāmchā tānschā tāoschā yazamaide

(To recite in bāz) **Ahura Mazda Khodāe, awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzdayasnān āgāhī āstavānī nekī rasānad. [eq]Aedūn bād.** (To recite aloud) **Yathā Ahū Vairyō 2.**

(9) Yasnemcha vahmemcha aojaseha zavarecha āfrīnāmi, māonghahe gao-chithrahe, gēushcha aēvō-dātayāo, gēushcha pouru-saredhayāo. Ashem Vohū 3.

(10) [er]Dasta[1] amem[2] verethraghnemcha,[3] dasta[4] gēush[5] khvāthrō-nahīm,[6] dasta[7] narām[8] pourutātem,[9] stāhyanām[10] vyākhnanām,[11] vanatām[12] avanemnanām[13] hathravanatām[14] hamerethe[15], hathravanatām[16] dushmainyush,[17] steraptām[18] chithra[19]-avanghām.[20]

(11) Yazata[21] pouru-khvarenangha,[22] yazata[23] pouru-baeshaza,[24] chithra[25] vō[26] buyāresh[27] masānāo,[28] chithra[29] vō[30] zavanōsavō[31] chithrem[32] bōit[33] yūzemchit[34] khvarenō,[35] yazemnāi[36] āpō[37] dāyata.[38] Ashem Vohū 1.

Ahmāi raēshcha, Hazanghrem; Jasa me avanghe Mazda; Kerfeh Mozd.

(10-11) Ye yazatas[21] full of glory![22] Ye yazatas[23] full of healing power![24] give[1] strength[2] and victory[3] (unto me), [es]give[4], increase[6] (herd) of cattle;[5] give[7] (me) [et]a multitude[9] of strong[10] men,[8] sitting in the assembly,[11] vanquishing[12] (wicked creation), unconquerable,[12] vanquishing[14] the

eq For the translation, see Khorshed Nyāyesh, above.

er Dr. Geldner takes entire paras 10-11 of "Dasta Amem" in verse form of 14 lines. Every line stops at Coma (,) and full point (.) The entire portion occurs in Vishtāsp yasht, paras 6-8.

es Give happiness of cattle and livelihood (Pahlavi): "give pompous beauty of cattle" (Harlez) "Meat and bread for comfort" (Darmesteter)

et Its significance is, many sons, of Atash Nyāyesh para 5.

adversaries[15] and enemies at-one-stroke,[14] ever bestowing gladness[28] (and) helping[20] openly.[19] May the greatness[28] be[27] manifest[25] through you![26] May the good derived by invocation[31] be[27] manifest[29] through you[30](or advantages obtained through prayers).[31]

(O yazatas!) give[38] ye[34] manifestly[32] the glory to him who consecrates[36] [eu]the waters[37] (i.e. to him who realises the excellence of the waters).

Roz nek nām, roz pāk nām, roz mubārak (falān) māhe mubārak (falān), gāhe (falān) namāz dādāre gehān dāmān. Khshnaothra Ahurahe Mazdāo, nemō Ahurai Mazdāi, nemō Ameshaēibyō Spentaēibyō, nemō māonghāi gao-chithrāi, nemō paiti-dītāi, nemō paiti-dīte; Ashem Vohū 1.

Gorje Khoreh awazāyād Māh Bokhtār Māh yazad berasād amāvand pirozgar amāvandih pirozgarī. Dād dīn beh Māzdayasnān āgāhī ravāi goāfrangāni bād hafte keshvar zamin; aedūn bād. Man āno āwāyad shudan, man āno āwāyad shudan, man āno āwāyad shudan. Ashaone Ashem Vohū 1.

(Recite facing the south) **Dādāre gehān dīne Māzdayasnī dāde Zarthushtī. Nemase-te ashāum sēvishte Aredvi Sūra Anāhite. Ashaone Ashem Vohū 1.**

Nemō urvaire vanghuhi mazdadhāte ashaone Ashem Vohū 1.

Māonghem gao-chithrem ashavanem ashahe ratūm yazamaide. Ashem Vohū 1.

Māh Bokhtār Māh yazad be-rasād. Ashem Vohū 1.

ARDVI SURA NYĀYESH

(This should be recited everyday if possible, otherwise it is enjoined to be recited on five days of every month, viz Asfandarmad, Avan, Din, Ashisvangh and Marespand).

(1) Khshnaothra Ahurahe Mazdāo; Ashem Vohū 1. Pa nāme yazdān Ahura Mazda Khodāe awazūnī, gorje khoreh awazāyād; Āvān Ardvi Sūr Bānu be-rasād.[ev]

Az hamā gunāh patet pashemānum; az harvastin dushmata duzhukhta duzhvarshta, men pa getī manīd, oem goft oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī tanī ravānī getī mīnōāni, okhe awākhsh pashemān pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōidīte anghrahe mainyēush;

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eu If the word, "āpo" is taken in the vocative plural instead of in the accusative plural, this sentence can be translated as under:- O waters! give glory manifestly (and) indeed to the consecrator.

ev i.e. may Ardvi Sura Banu come (to my help).

haithyāvarshtām hyat vasnā ferashōtemem. Staomi Ashem; Ashem Vohū 3. Fravaranē mazdayasnō Zarathushtrish vīdaēvō ahura-tkaēshō (Gāh according to the period of the day) **frasastayaēcha.**

Apām vanghuhīnām mazdadhātanām, areduyāo āpo anāhitayāo ashaonyāo, vīspanāmcha apām mazdadhātanām, vīspanāmcha urvanranām [ew]Mazdadhātanām, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha yathā Ahū Vairyō zaotā frā-me mrūte, athā ratush ashātchit hacha frā ashava vīdhvāo mraotū. Yathā Ahū Vairyō 10.

(2) Mraot[1] Ahurō Mazdāo[2] Spitamāi[3] Zarathushtrāi,[4] yazaēsha[5] me[6] him,[7] Spitama[8] Zarathushtra,[9] yām[10] Aredvīm Sūrām[11] anāhitām[12] [ex]perethū-frākām[13] baēshazyām,[14] vīdaēvām[15] ahurō-tkaeshām,[16] yesnyām[17] anghuhe[18] astvaite,[19] vahmyām[20] anghuhe[21] astvaite.[22] Ādhū-frādhanām[23] ashonīm,[24] vānthvō-frādhanām[25] ashaonīm,[26] gaēthō-frādhanām[27] ashaonīm[28] shaētō-frādhanām[29] ashaonīm,[30] danghu-frādhanām[31] ashaonīm.[32]

(2) (The Creator) Ahura Mazda[2] spoke[1] unto [ey]Spitamān[3] Zartosht[4]:

O Spitamān[8] Zartosht![9] Mayest thou praise[5] her[7] who[10] is My[6] Ardvi Sura[11] the undefiled,[12] wide-flowing,[13] health-giving[14] (River), opposed[15] to the [ez]Demons; [fa]acting[16] according to the Law of Ahura Mazda, worthy of worship[17] for the people[18] of the material[19] world, worthy of prayer[20] for the people[21] of the corporeal[22] world, life (or vivacity) increasing,[23] righteous,[24] [fb]herd-increasing,[25] righteous,[26] [fc]rendering the world prosperous,[27] holy,[28] wealth-increasing,[29] and rendering the countries prosperous,[31] the righteous[32] (Ardvi Sura of these characteristics).

Explanation:- Ardvi Sura is the name of the river flowing from certain quarters of the provinces of Ancient Iran. This river was longer and broader than all other rivers known at that period. It is compared with the River Āmu or the Oxus. The source of the present Oxus River is from the Pamir

ew i.e. for the worship, etc., of the good waters created by Mazda (of the undefiled and righteous water of Ardvi Sura), of all waters created by Mazda (and) of all plants created by Mazda, (see Khorshed Nyāyesh, above).

ex Dr. Geldner takes the portion from perethu-frākām up to end of the paragraph - (ashaonīm) in verse form of nine lines: every line has comma (,) and ends with a full-stop (.).

ey "Spitama" was the illustrious name of the ancestor of the ninth generation of the Prophet Zarathushtra. From this, Holy Zarathushtra is known as pertaining to the family of Spitama or Spitaman Zartosht. For further explanation concering this, see *Zartosht-Nama* by Sheth Kharshedji Rustamji Cama, Chapter 2.

ez i.e. removing impurity and plague, (see notes on Srosh Baj).

fa i.e. fulfilling that which is God's desire for keeping the world pure.

fb increasing the herd of cattle (Prof. Darmesteter and Harlez)

fc increasing the herd of sheep (Prof. Darmesteter).

mountains. The Mount Hukairya is known as the source of Ardvi Sura. This river was not only praised in the whole of Iran from very ancient times, but was well known in certain parts of Europe and many other places. In later times it was recognised widely, and the angel Anahita presided over it. As mentioned in the Seventh fargard of the Vendidad, its original name is "Ardvi". The description of this river, as seen in the Pahlavi Books is derived from the Ardvi Sura (or Āvān) Yasht. According to the description in the Pahlavi Book called *Dadistan i Denik*, this Ardvi Sura River, where the tree called, "Harvisp-Tokhmi" is situated, and where all kinds of trees and various medicinal plants are found, mingled with the source of the trees mentioned above and, with the fallen branches etc., spreads her water to all other places. On account of this, too, the water of this river is considered healthy and healing and superior to all other waters".[fd] At present our people generally regard the water of all rivers and seas as "Ardvi Sura" or, "Āvān Ardvi Sura").

(3) Yā[1] vīspanām[2] arshnām[3] Khshudrāo[4] yaozdadhāiti.[5] Yā[6] vīspanām hāirishinām[8] zānthāi garewān[10] yaozdadhāiti.[11] Yā[12] vīspāo[13] hāirishīsh[14] huzāmito[15] dadhāiti.[16] Yā[17] vīspanām[18] hāirishinām[19] dāitīm[20] rathwīm[21] paēma[22] ava-baraiti.[23]

(3) (Ardvi Sura) who purifies[5] the seed[4] of all[7] males,[3] who[6] (Ardvi Sura) purifies[11] the wombs[10] of all[7] pregnant mothers[8] for giving birth[9] (Ardvi Sura) grants[16] easy childbirth[15] to all[13] females[14], (and) who[17] (Ardvi Sura) bestows upon[23] all[18] females[19] proper[20] (and) timely[21] milk.[22]

Explanation:- (in this paragraph some excellent properties of the water of Ardvi Sura are mentioned). Its original significance is, that in the waters of this river there was the quality of purifying the blood, and of giving strength to the body, like a tonic, for digesting the food easily. For older people fresh air and pure water are very important, to obtain sound health and good digestion.

(3) Masitām[1] dūrāt[2] frasrūtām;[3] yā[4] asti[5] avavaiti[6] masō[7], yatha[8] vīspāo[9] imāo[10] āpō[11] yāo[12] zemā[13] paiti[14] fratachanti;[15] yā[16] amavaiti[17] fratachaiti,[18] hukairyāt[19] hacha[20] bareanghat,[21] avi[22] zrayō[23] vouru-kashem.[24]

(4) (I praise Ardvi Sura) famed[3] in distant (countries),[2] which[4] (alone) is[5] as great[7] as all[9] the other[10] rivers[11] that[12] flow[15] on[14] (this) earth.[13] Who,[16] (the great[17] River) flows forth[18] (originating) from[20] the Mount[21] [fe]Hukairya[19] to[22] the Sea[23] [ff]Vouru-kasha.[24]

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fd See Ardvi Sura yasht Bā Māheni, by Ervad T. D. Anklesaria.

fe In the Karda 23 of Meher Yasht this mount is called the highest summit of Albourz.

ff "Vouru-Kasha" whose original meaning is (the sea) with wide-shores, was called the sea situated in the southern direction of Iran. In Pahlavi it is known by the name "Frakhant". This

(5) Yaozenti[1] vīspe[2] karanō[3] zrayā[4] Vouru-kashayā[5] ā,[6] vīspō[7] maidhyō[8] yaozaiti.[9] Yat hīsh avi[10] fratachaiti[11] yat hīsh avi[12] frazgaraiti,[13] Aredvī Sūra[14] Anāhita.[15] Yenghe[16] hazangrem,[17] vairyanām,[18] hazangrem[19] apaghzāranām.[20] Kaschitcha[21] aēshām[22] vairyanām,[23] kaschitcha[24] aēshām[25] apaghzāranām,[26] chathwaresatem[27] ayare-baranām[28]hvaspāi[29] naire[30] baremnāi.[31]

(5) All[2] the [fg]shores[3] (of these rivers) unite[1] with[6] the Sea[4] Vouru-kasha[5] (and) every[7] (river) unites[9] with the middle part[8] (of that sea). To whatever parts[12] the undefiled[15] Ardvi Sura[14] (River) flows[13] she renders[11] those parts[10] prosperous.[11] To whom[16] (belong) a thousand[17] (rivers) amongst the rivers[18] (and) a thousand[19] (outlets) amongst the outlets.[20] (For crossing) any[21] of these[22] rivers[23] (or) any[24] of these[25] outlets[26] of forty[27] days ride[28] mounted[31] on a swift horse[29] is required for a man.[30]

(6) Anghāoscha[1] me[2] aēvanghāo[3] āpō[4] apaghzārō[5] vījasāiti,[6] vīspāish[7] avi[8] karshvān[9] yāish[10] hapta.[11] Anghāoscha[12] me[13] aēvanghāo[14] āpō[15] hamatha[16] avabaraiti[17] hāminemcha[18] zayanemcha.[19] Hā[20] me[21] āpō[22] yaozdadhāiti,[23] hā arshnām[24] khshudrāo,[25] hā[20] khshathrinām[26] garewān,[27] hā[20] khshathrinām[28] paēma.[29]

(6) (The Creator Ahura Mazdā says):- every outlet[5] of this[1] River[4] of Mine[2] penetrates[6] unto[8] all[7] the [fh]seven[11] regions.[9] (The water) of this[12] one[14] River[15] of Mine[13] is uniformly[16] sufficient in summer[18] as well as winter.[19] She[20] (i.e. Ardvi Sura) purifies[23] My[21] waters[22] (or rivers[22]), the seed[25] of males,[24] the wombs[27] of females[26] (and) the milk[26] of mothers.[28]

(From here Hā or Chapter of "Ā Hātām" begins. If any person desires to recite Ardvi Sura Nyāyesh without the Hā of Ā Hātām, he should leave the portion from here up to "ferashotemem" on page 69, line 16).

(6) Ā [fi]hātāmcha,[1] anghushāmcha[2] zātanāmacha[3] azātanāmcha,[4] ashaonām[5] idha[6] jasentu[7] fravashayō,[8] yōi[9] hīsh[10] bawrare[11] paityāpem,[12] nazdishtayāt[13] apat[14] hacha.[15] (7) Mā[16] nō[17] āpō[18] dushmananghe,[19] mā[20] nō[21] āpō[22] duzvachanghe,[23] mā[24] nō[25] āpō[26] dushshyaothanāi,[27] mā[23] duzdaēnāi,[29] mā[30] hashi-tbishe,[31] mā[32] mōghu-tbishe,[33] mā[34] varezānō-tbishe,[35] mā[36] nāfyō-tbishe.[37] Mādha[38] nō[39] ahmi[40] frādhāiti[41] āpō[42] vanghuhīsh,[43] vahishtāo[44] mazdadhātāo[45] ashaonish,[46] yō[47] nō[48] airirichinām[49] irirkshāiti[50] gaēthanām.[51] Mādha[52] nō[53] ahmi[54] frādhāiti[55] āpō[56] vanghuhīsh[57] vahishtāo[58] mazdadhātāo[59] ashaonīsh,[60] yō[61] nō[62] airirichinām[63] iririkhshāiti[64] tanunām.[65]

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sea has been compared with the modern "Caspian Sea". See my Avesta dictionary, p. 509

fg All the sources (of these rivers) (prof. Harlez)

fh For the explanation of the words. "Hafte Keswar", see notes on p.35.

fi This entire portion of "Ā hātāmchā" is taken from Yasna Hā 65, paras 6-14. For further details, see my translation of Yazishna.

(8) Yō[66] tāyush,[67] yō[68] hazangha,[69] yō[70] gadhō[71] yō[72] ashavaja,[73] yō[74] yōtumāo,[75] yō[76] nasuspāo,[77] yō[78] sperezvāo,[79] yō[80] arāitivāo,[81] yō[82] ashemaoghō[83] an-ashava,[84] yō[85] mashyō[86] drvāo[87] sāsta;[88] tem[89] avi[90] tbaeshāo[91] paityantu[92] ithyejāo[93] isha[94] yō[95] i dadha,[96] ithyejāo[97] yantu[98] yō[99] dī dadha.[100]

(6) May the Fravashis[8] of the righteous (people)[5], of those that are,[1] that have been,[2] and of those to be born hereafter[4], come hither[6] who[9] have made[11] those (waters)[10] from[15] the nearest[13] river[14] (of Ardvi Sura) flowing [fj]forward.[12] (7) (Let) not[16] (these efficacious) waters[18] of ours[17] (be) for a man of wicked thoughts[19], wicked words[23] and wicked deeds[23]! (Let) not[24] (these efficacious) waters[26] of ours[28] (be) for the man of wicked religion.[29] for the tormentors of a friend,[31] a priest[33] and workmen![35] (Let) not[36] (the waters be) for one who torments his own kindred![37] (Let) not[38] our[39] efficacious[43] effective,[43] best pure[46] waters[42] created by Ahura Mazda[45] (be) profitable[41] to that (person),[40] who[47] desires to empty out[50] (destroy) our[48] abundant[49] settlements.[51] (Let) not[52] our[53] efficacious,[57] best,[58] pure[60] waters[56] created by Ahura Mazda (be) beneficial[55] to that (person)[54] who[61] desires to [fk]empty out[64] (harm) our[62] [fl]healthy[63] bodies![65] (8) (And all those) who[66] (are) thieves[67] robbers,[69] murderers.[71] killers of righteous persons,[73] addicted to sorcery,[75] buriers of dead bodies,[77] [fm]the wicked,[79] the niggards[81] (or the greedy),[81] wicked[84] heretics[83] (and) the evil,[87] tyrannical[88] persons[86] (may not get the benefit of the efficacious waters of Ardvi Sura). May injuries[91] come upon[92] the[89] (persons) mentioned above) May [fm]their evil desires lead them to destruction.[97]

(9) Āpo[1] gātava[2] rāmōidhwem,[3] yavata[4] zaota[5] yazāite.[6] Katha[7] zaota[8] khsāta[9] vacha[10] āpō[11] vangushīsh[12] yazāite.[13] Kuthra[14] bavāt[15] hitō-hizvāo[16] yezi[17] an-arethe[18] yazāite.[19] Kuthra[20] vāchō[21] avi-būta,[22] yān[23] he[24] chakhse[25] aēthra-paitish,[26] kuthra[27] tāo[28] frayō[29] bavān,[30] kuthra[31] tāo[32] ishudō[33] bavān.[34] Kuthra[35] tāo[36] rātayō[37] bavān,[38] yān[39] Ahurō Mazdāo[40] Zarathushtrāi[41] fravavacha,[42] frā Zarathushtrō[43] gaēthābyō[43] astvaitibyō.[44] (10) Avajastīm[45] paurvām[46] āpō[47] jaidhyōish[48] Zarathushtra,[49] paschaēta[50] aiwyō[51] zaothrāo[52] frabarōish[53] yaozdātāo[54] dahmō-pairish-tāo,[55] imān[56] vachō[57] framrū.[58] (11) Āpō[59] yānem[60] vō[61] yāsāmi[62] mazāontem[63] tem[64] me[65] dāyata,[66] yenghe[67] dāiti[68] paiti[69] vanghō[70] nisrīta[71] an-aiwi-drukhti.[72] Āpō[73] ishtīm[74] vō[75] jaidhyāmi[76]

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fj i.e. We revere the Fravashis of those virtuous persons who have developed canals for fertilizing the earth for agriculture.

fk i.e. a desire to see us in a weak and sickly condition (Harlez).

fl Original meaning “not empty”, i.e not weak or not distressed.

fm “Enemy” (Spiegel): “Jealous” (Darmesteter).

fn Spiegel and Justi, this man ; that person (Harlez). May destruction reach him who attempts to destroy us (Darmesteter).

pouru-saredhām[77] amavitīm,[78] frazantīmcha[79] khvāparām[80] yenghāo[81] paourushcha[82] berejyān.[83] Naēchishcha[85] anghāo[86] yāsāiti[87] jyānāi[88], nōit[93] snathāi,[90] nōit[91] mahrkāi[92] nōit[93] aēnanghe,[94] nōit[95] apayatēe.[96]

(9) O (pure) waters![1] as long as[4] the priest[5] invokes, praises[6] (so long as) ye[3] rejoice in (your) place.[2] How[7] shall the priest[8] consecrate[13] (or praise)[13] the good[12] waters[11] with the word[10] taught?[9] If[17] (that officiating-priest) consecrates[19] (the waters) contrary to the prescribed rule,[18] how[14] will he be[15] (tongue-fettered)[16] silenced? How[20] will he apply[22] (those) words[21] which[23] the Herbad[26] taught[25] him?[24] How[27] might[30] that[28] prayer[29] (be fulfilled)?[30] In-what-way[31] will that[32] gratefulness[33] be accomplished?[34] How[35] will that[36] gift[37] (or offering)[37] be[38] made? About whom[39] (the creator) Ahura Mazda[40] had spoken[42] to (the prophet) Zarathushtra,[41] (and in turn the Prophet) Zarathushtra[43] proclaimed[42] to the people[43] of the corporeal world?[44] (10) O Zarathushtra! Thou shouldst pray[48] (address) first[46] the petition[45] to the waters;[47] thou shouldst then[50] carry[53] the libation[52] to those waters[51] examined by a pious[54] and wise man.[55] (and) pronounce the words[57] (mentioned below).

(11) O ye waters! Ye[66] grant me[65] that[64] great[63] favour,[60] I beseech[62] you.[61] Through the bestowal[68] of which[67] (favour) goodness[70] is produced[71] by means of guilelessness.[72] O ye waters! I beseech you[75] for wealth[74] of many kinds,[77] and large[78] and self-supporting[80] progeny.[79] On whom[81] plenty[82] of children [fo]plenty of blessings may spread. None, even[85] amongst that (family),[86] will desire[87] to harm[88] (others), to raise arms[90] (against them), to afflict[92] (them) or to wreak vengeance[94] (and) to destory.[96]

(12) Imat[97] vō[98] āpō[99] jaidhyemi,[100] imat[1] zemō,[2] imat urvarāo, imat Ameshā Spentā[6] hukhshathrā[7] hudhāonghō,[8] vanghavascha[9] vanguhīscha[10] vohunām[11] dātārō,[12] imat[13] ashāunām[14] vanguhīsh[15] fravashayō[16] ughrāo[17] aiwithūrāo,[18] imat[19] Mithra[20] Vouru-gaoyaoite,[21] imat[22] Sraosha[23] ashya[24] huraodha[25] imat[26] Rashnavō[27] razishta,[28] imat[29] Ātare[30] Mazdāo[31] puthra,[32] imat[33] bereza[34] Ahura,[35] khshathraya[36] apām[37] napō[38] aurvat-aspa,[39] imat[40] vīspe[41] yazatāonghō[42] yōi[43] vanghazdāo[44] ashavano.[45] (13) Imat[46] me[47] āpō[48] dāyata,[49] imat[50] zemō,[51] imat[52] urvarāo,[53] imat[54] Ameshā Spentā[55] hukhshathrā[56] hudhāonghō,[57] vanghavascha[58] vanguhīshcha[59] vohunām[60] dātārō,[61] imat[62] ashaonām[63] vanguhīsh[64] fravashayō[65] ughrāo[66] aiwithūrāo,[67] imat[68] Mithra[69] Vouru-gaoyaoite,[70] imat[71] Sraosha[72] Ashya[73] huraodha,[74] imat[75] Rashnavō[76] razishta,[77] imat[78] Ātare[79] Ahurahe Mazdāo[80] puthra,[81] imat[82] bereza[83] Ahura[84] khshathraya[85] apām[86] napō[87] aurvat-aspa,[88] imat[89] vīspe[90] yazatāongho[91] yōi[92] vanghazdāo[93] ashavanō.[94] (14) Yatcha[95] ahmāt[96] asti[97] mazyō,[98] yatcha[99] ahmāt[100] asti[101] vanghō,[102] yatcha[103] ahmāt[104] asti[105] srayō,[106] yatcha[107] ahmāt[108] asti[109] parō-arejastarem;[110] tat[111] nō[112]

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fo i.e. that generation may perform patriotic and benevolent acts so that people will bless them and their parents and guardians.

dāyata[113] yūzem[114], yazata[115] ashavanō[116] khshayamna[117] isāna,[118] mōshucha[119] āsuyācha,[120] hathra[121] ana[122] gāthwya[123] vacha.[124] Haithyāvarshtām[125] hyat[126] vasnā[127] ferashōtemem.[128]

(Hā of Ā Hātāmacha ends here).

(12) O waters![99] I beseech[100] of you[98] this[97] (favour). O earth![2] O plants![4] O Bountiful Immortals,[6] well-ruling,[7] possessing good sense,[8] givers[12] of good things[11] to good (men)[9] and good (women)![10] O good,[15] mighty[17] (and) triumphant[18] Fravashis[16] of the righteous (persons)[14]! O Meher[20] (yazata) of the wide pastures![21] O beautiful, holy Srosh (Yazata)! O Rashna, the most just! O Fire[30] the purifier[12] (of all things) relating to Ahura Mazda![31] O imperial,[36] swift-footed horse,[39] exalted[34] Lord,[35] Navel[38] of (centre) of the waters![37] (and) O ye all[41] holy[45] yazatas,[42] bestower of better gifts![44] (do I beseech[100] of you[98] this[97] (gift). (13) O ye waters! do you grant[49] me[47] these[46] (riches and virtuous progeny). O earth![51] plants![53] O Bountiful Immortals,[55] well-ruling,[56] possessing good sense,[57] givers[61] of good things[60] to good[58] (men) and (women)![59] O good,[64] mighty[66] (and) triumphant[67] Fravashis[65] of the righteous (persons)![63] O Meher[69] (yazata) of wide pastures,[70] O beautiful,[74] holy[73] Srosh[72] (yazata)! O Rashna,[76] the most just![77] O Fire,[79] the purifier[81] (of all things) relating to Ahura Mazda![80] O Royal,[85] swift-footed horse,[88] exalted[83] Lord,[84] Navel[87] (centre) of the Waters![86] And O ye all[90] holy[94] yazatas,[91] bestowers of better gifts![93] You grant me[47] these[46] (riches and virtuous progeny). (14) (O yazatas! Ye grant me that which[95] is[97] greater[98] than this,[96] and that which[99] is[1] better[2] than this,[100] and that which[3] is[5] more beautiful[6] than this[4] and that which[7] is[9] more precious[10] than this.[8] O ye[14] ruling[17] and with desires fulfilled,[18] righteous[16] yazatas![15] You grant[13] unto us[12] (above mentioned) that (wish) quickly[19] and swiftly[20] by means of these[22] Gathic[23] [fp]verses.[24] Whatever[26] is the wish[27] of the doers[25] of virtuous deeds is much superior[28] (to all other wishes)

(3) Yām[1] azem[2] yō[3] Ahurō Mazdāo[4] huzvārena[5] uzbaire,[6] fradathāi[7] nmānahecha[8] vīsascha[9] zan-tēushcha[10] danghēushcha.[11]

(4) Yā[12] ahmāt[13] staota yasnya[14] srāvayeni,[15] Ahunemcha Vairīm[16] srāvayeni[17] Ashemcha Vahishtem[18] husravāni[19] apascha[20] vanguhīsh[21] yaozdathāne;[22] hathra[23] ana[24] gāthwya[25] vacha[26] garō-nmāne[27] Ahurahe Mazdāo[28] jasat[29] paoiryō.[30] Dathat[31] ahmāt[32] tat avat[33] āyaptem.[34]

(7) I[2] am Ahura Mazda,[4] who[3] by the powerful [fq]force,[5] produced[6] Ardvi sura for the prosperity[7] of the house,[8] clans,[9] town[10] and country.[11] (8) (The reciter speaks):- For whom (Ardvi Sura)[12-13] (or inasmuch as[12-13]) I shall

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fp i.e. by means of hearing Gathic verses chanted by us.

fq If we take the reading, "hizvārena" according to Dr. Geldner, the word means, "with the movement of the tongue", i.e. with the strength of the tongue, derived form "hizva", tongue and "arena", motion, movement.

chant[15] the [fr]staota yasna[14] and Ahunavar[16] with good [fs]intonation[17] and I shall chant[17] Asha Vahishta[18] (i.e Ashem Vohū) and shall purify[22] the good[21] waters.[20] By means of (reciting)[23] these[24] (above-mentioned) Gathic[25] verse,[26] (the reciter) first[30] attains[29] the Garothman[27] (Paradise) of the (the Creator) Ahura Mazda. On account of this[32] (i.e. on account of reciting the sacred verse, the Creator Ahura Mazda) gave[31] him this[33] benefit[34] (to the reciter).

Explanation:- (Some reference to which benefits are accrued by reciting with understanding, clearly and with good intonation the sacred verses of Yathā, Ashem and "Staota yasnya", and by acting according to them, is seen from this para.)

(9) Ahe[1] raya[2] khvarenanghacha,[3] tām[4] yazāi[5] surunvata[6] yasna,[7] tām[8] yazāi[9] hu-yashta[10] yasna.[11] Ana[12] buyāo[13] zavanō-sāsta,[14] ana[15] buyāo[16] huyashtara.[17] Aredvīm Sūrām[18] Anāhitām[19] ashaonīm;[20] zaothrābyō[21] Aredvīm Sūrām[22] Anāhitām[23] ashaonīm[24] ashahe[25] ratūm[26] yazamaide.[27]

(9) On account of the radiance[2] and glory[3] of that (Ardvi Sura[1]) I praise her[4] with the famous[6] yasna; through this[12] (i.e with sincere heart) (0 undefiled Ardvi Sura!) Mayest thou [ft]be[13] pleased or honoured with my[15] invocation,[14] mayest thou be[16] most fully worshipped[17] (i.e pleased)! (I praise) the undefiled[19] (and) the righteous[20] Ardvi Sura.[18] We remember[27] or revere[27] with libations[21] the undefiled[23] (and) the righteous[24] Ardvi Sura (who) (is) the Lord of righteousness.

Haomayō gava baresmana hizvō-danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha, arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaēthā ashāt hachā,
Yāonghāmachā tānschā tāoschā yazamaide.

(To recite in bāz) **Hormazd Khodāe, awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzdayasnān āgāhi āstvānī nekī rasānad aedūn bād.** (To recite aloud) **Yathā Ahū Vairyō 2.**

(10) Yasnemacha vahmemcha aojascha zavarecha āfrināmi, apām vanguhinām mazdadhātanām, Areduyāo Āpo Anāhitayāo ashaonyāo, vīspanāmcha apām mazdadhātanām, vīspanāmcha urvaranām mazdadhātanām. Ashem Vohū 1.

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fr Staota yasnya - is the Avestan name of one of the 21 Nasks of our Holy religion. In Pahlavi it is called "Satud yasht". Its praise is mentioned in Yazishna hā 71. The literal meaning of "Staota yasnya" is "praise-worthy of Yazishna". Generally this name is applied to the Hās (or Chapters) of the Five Gathas and Seven Hās (or Chapters) of the Yasna Haptanghāiti.

fs Original meaning, "in good intonation," (locative singular of husravan.)

ft i.e. mayest thou be full of love unto me through this invocation of mine.

Ahmāi raēshcha; Hazanghrem; Jasa me avanghe Mazda; Kerfeh Mozd.

Roz nek nām, roz pāk nām, roz mubārak (falān)**, māhe mubārak** (falān)**, gāhe** (falān)**, namāz dādāre gehān dāmān. Khshnaothra Ahurahe Mazdāo, tarōidīte anghrahe mainyēush. Haithyāvarshtām hyat vasnā ferashōtemem. Staomi Ashem, Ashem Vohū 1.**

Gorje khoreh awzāyād Āvān Ardvī Sūr Bānu berasād amāvand pirozgar amāvandī pirozgarīh. Dād Dīn beh Māzdayasnān, āgāhī ravāi goāfarangānī bād hafte keshvar zamīn, aedūn bād. Man āno āwāyad shudan, man āno āwāyad shudan, man āno āwāyad shudan. Ashaone Ashem Vohū 1.

(Recite facing the south) **Dādāre gehān dīne Māzdayasnī dāde Zarthushtī. Nemasete ashāum sēvishte Aredvi Sūra Anāhite Ashaone Ashem Vohū 1.**

Nemo urvaire vanguhi mazdadhāte ashaone Ashem Vohū 1.

Aredvīm Sūrām Anāhitām, ashaonīm ashahe ratūm yazamaide. Ashem Vohū h

Āvān Ardvī Sur Bānu be-rasād Ashem Vohū 1.

ĀTASH NYĀYESH

(This Nyāyesh should be recited every day, if possible; it is enjoined otherwise in the Persian Rivāyets to recite it specially on five days every month – Hormazd, Ardibehesht, Ādar, Srosh and Beherām).

Khshnaothra[1] Ahurahe Mazdāo.[2]

(To recite bowing the head): **"Nemase[3]-te,[4] Ātarsh[5] Mazdāo Ahurahe[6] hudhāo[7] mazishta[8] yazata[9]. Ashem Vohū 1."**

(May there be) the propitiation or pleasure of Ahura Mazdā!

Homage (be) unto thee, O Fire[5] of Hormazd,[6] bestowing good[7] (or beneficent),[7] the Greatest Yazata!

Pa nāme[1] yazdān[2] Ahura Mazda[3] Khodāe[4] awazūnī[5] gorje[6] khoreh[7] awazāyād.[8]

(To recite as follows before Ātash Behrām)

Ātash [9] Beherām [10] Ādar[11] farā.[12]

(I begin to recite this) in the name[1] of God,[2] Creator Hormazd[3] (and) the Lord[4] (of the entire world) (and) beneficent. May the lustre[6] and glory[7] of Ātash[9] (angel of Fire)[9] Behram,[10] the exalted[12] Fire[9] increase![8]

(To recite as under before Ātash Ādarān)

Ātash[13] Ādarān[14] Ādar[15] farā.[16]

May the lustre[6] and glory[7] of Ātash[13] Ādarān,[14] the great[16] Fire,[13] increase![8]

(To recite as under before the fire in the house)

Ātash [17] dādgāh[18] Ādar[19] farā.[20]

May the lustre[6] and glory[7] of ātash[17] Dādgāh,[18] the great[20] Fire[17] increase![8]

Az hamā gunāh patet pashemānum; az harvastīn dushmata duzhukhta duzhvarshta, mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī, tanī ravāni getī mīnōānī, okhe awākhsh pashemān pa se gavashnī pa patet hom.

[fu]Us-mōi[18] uzāreshvā[19] Ahurā[20]
Ārmaiti[21] tevishīm[22] dasvā[23]
Spenishtā[24] Mainyū[25] Mazdā,[26]
Vanghuyā[27] zavō[28] ādā,[29]
Ashā[30] hazō[31] ēmavat[32]
Vohū[33] Mananghā[34] feseratūm.[35]

O Ahura Mazda, the most beneficent spirit and the [fv]bestower of good things[27] in return[29] for prayers![28] Do Thou [fw]purify[19] me[17] (i.e keep me away from wicked deeds), owing to (my) gentleness (or humility)[21] do Thou grant[23] me[18] strength,[22]on account of righteousness[30] bestow upon[23] (me) mighty[32] power[31] (and) on account of (my) good thoughts grant[23] me[18] [fx]supremacy.[35]

Rafedhrāi[36] vouruchashāne,[37]
dōishī[38]-mōi[39] yā[40] ve[41] abifrā,[42]
tā [43] khshathrahyā[44] Ahurā[45]
yā[46] vanghēush[47] ashish[48] mananghō;[49]
frō Spentā[50] Ārmaite[51]
Ashā[52] daēnāo[53] fradakhshayā.[54]

O Hormazd![45] for (my) delight[36] (and) for sufficiently [fy]acquiring

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fu The portion from "Us-mōi uzareshvā" to "Seraoshem Khshathremchā" is taken from Yasna Hā 33 called "Yathā āish", stanzas 12-14. For the explanation of the words contained in the stanza, see my *Gatha Ba Māeni*.

fv Originally bestower of reward of prayers in good things: Zava=Sanskrit hava= prayer, invocation, supplication".

fw "Uzāreshvā" imperative second person singular Atmanepada: root uz-arez = Sanskrit Arz = to purify, to render white; Arise for me" i.e. "help me" (Spiegel, Harlez and Mills): "deliver me from" (Darmesteter) based on Pahlavi version.

fx Original meaning "chieftainship over cattle", see Yasna 51,4.

fy Original meaning for "tasting widely", dative singular of vouru-chashān; root chash = Persian

religious lore,[37] do Thou [fz]grant me assuredly those[43] gifts[48] which[46] (are) blessed by Shehrevar[44] and Vohuman.[47-49] O Spenta Armaiti![50-51] instruct[54] (me) the Commandments of the Religion[53] through Asha.[52]

At rātām[55] Zarathushtrō[56]
tanvaschīt[57] khvakhyāo[58] ushtanem[59]
dadāiti,[60] paurvatātem[61]
mananghaschā[62] vanghēush[63] Mazdāi,[64]
shyaothanahyā[65] ashāi[66] yāchā[67]
ukhdhakhyāchā[68] seroshem[69] khshathremchā.[70]

(Holy) Zarathushtra[56] dedicates as an offering[55-60] even the life[59] of his own[58] body[57] and the excellence[61] (or pre-eminence[61]) of good mind unto Ahura Mazda.[64] The prophet dedicates as an offering[55-60] the power[70] of (his own) deed[65] and obedience[69] of word[68] unto Asha.[66]

Khshnaothra Ahurahe Mazdāo. (To recite bowing the head) **Nemasete Ātarsh Mazdāo Ahurahe hudhāo mazishta yazata. Ashem Vohū 3. Fravaranē mazdayasnō Zarathushtrish vīdaēvō ahura-tkaeshō** (Gāh according to the period of the day) **frasastayaēcha.**

Āthro[1] Ahurahe Mazdāo[2] puthra,[3] tava[4] ātarsh[5] puthra[6] Ahurahe Mazdāo.[7] Āthro[8] Ahurahe Mazdāo[9] puthra,[10] khvarenanghō[11] savanghō[12] mazdadhātahe[13] airyanām[14] khvarenō[15] mazdadhātanām,[16] kavayehecha[17] khvarenanghō[18] mazdadhātahe,[19] āthrō[20] Ahurahe Mazdāo[21] puthra.[22] Kavōish[23] haosravanghahe,[24] varōish[25] haosravanghe[26] asnavantahe[27] garōish[28] mazdadhātahe[29] chaēchishtahe[30] varōish[31] mazdadhātahe,[32] kāvayehecha[33] khvarenanghō[34] mazdadhātahe,[35] āthrō[36] Ahurahe Mazdāo[37] puthra.[38] Raēvantahe[39] garōish[40] mazdadhātahe,[41] kāvayehecha[42] khvarenanghō[43] mazdadhātahe,[44] āthrō[45] Ahurahe Mazdāo[46] puthra.[47] Ātarsh[48] spenta[49] rathaēshtāra,[50] yazata[51] pouru-khvarenangha,[52] yazata[53] pouru-baēshaza.[54] Āthrō[55] Ahurahe Mazdāo[56] puthra,[57] mat[58] vīspaeibyo[59] āterebyō,[60] khshathrō-nafedhrō[61] nairyō-sanghahe[62] yazatahe[63] khshnaothra[64] yasnāicha[65] vahmāicha[66] khshnaothrāicha[67] frasastayaēcha,[68] yathā Ahu vairyō[69] zaotā[70] frā-me[71] mrūte[72] atha ratush ashāt-chit hacha[73] frā ashava vidhvāo[75] mraotu.[76]

For the propitiation (of the Creator, Ahura Mazda) in the Gāh so and so) of the Fire[1], the purifier[3] (of all things) pertaining to Ahura Mazda,[2] O Fire[5]

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chashidan = to taste or Sanskrit chakhsh = to see, to examine.

fz Reverend Mills; blessing (see Yasna IX 3, 6, 9, 12); ashish (in the sense of ashish) noun, feminine gender, accusative plural. Sanskrit āshis.

[ga]the purifier[6] (of all things) pertaining to Ahura Mazda;[7] of the Fire[8] (Ādar [gb]Farohabā), the purifier[10] (of all things) of [gc]Thine[4] pertaining to Ahura Mazda;[9] of the glory[11] (and) lustre[12] created by Ahura Mazda;[13] of the Iranian[14] and Kayanian[17] Glory[18] created by Ahura Mazda;[19] of the Fire[20] (Ādar [gd]Goshasp), the purifier (of all things) pertaining of Ahura Mazda;[21] of (the King) Kaikhasrou[24] of the Kayanian (descent)[23] and of the [ge]Lake of (the king) Kaikhasrou (situated in the city of [gf]Ataropātākan); of the [gg]Mount[28] Asnavant[27] created by Ahura Mazda[29] of the [gh]Lake[31] Chaechasta[30] created by Ahura Mazda;[32] the Fire[36] (called [gi]Ādar Burzin) the purifier[38] (of all things) pertaining to Ahura Mazda;[37] the Mount[40] [gj]Raevant[39] created by Ahura Mazda;[41] the Kayanian[42] Glory[43] created by Ahura Mazda; of the Fire,[45] the purifier[47] (of all things) pertaining to Ahura Mazda;[46] O Adar[48] Yazata,[51] the

ga "Puthra" (Sanskrit "putra") - the ordinary meaning of the word is "son" but the meaning of this word in this Nyāyesh everywhere derived from the Sanskrit root pu- (= to purify, to render pure) is "source of purifying, cleaning" and I have thought it proper to translate "purifier" deriving from it.

gb About this Fire it is stated in the commentary of the Pahlavi version that it presides over the Mobeds, Dastoors and saintly persons. It is also called "Adar Farāh". In the Pahlavi Book *Bundahishn* it is stated that this Fire was first enthroned on the Mount, "Gadman-Homand" situated in the province of "Khvārzam" on the shores of the River Oxus. After the death of king Jamshid, it was saved from the clutches of Zohāk. During the time of king Gushtāsp it was removed from the Khvārzam, and brought to the Mount, "Roshan" situated in Kabulastan, where this very Fire was existing up to the period of *Bundahishn*.

gc The connection of the words of genitive singular in this paragraph should be taken with the words "Yasnaicha vahmāicha, khshnaothrāicha frasastayaēcha yathā Ahu Vairyo zaotā frā-me mrūte" occuring at the end of the same paragraph.

gd In the Pahlavi Commentary the King Kaikhusrou, after conquering "Beheman Diz" enthroned this Fire. It presides over the heroes and soldiers. It is also known as the Fire of Lightning.

ge In the Pahlavi Commentary.

gf i.e., of that lake where king Kaikhusrou prayed standing.

gg It was the abode of the Fire, Ādar Gushasp enthroned by king Kaikhusrou on the Mount situated near the Lake Chaechast.

gh Some of our Dasturs have understood the "Chaechasta" as the name of the Cave, but it is the name of a lake, and not a cave. This fact is clearly seen from the Āvan Yasht, para 49; Gosh Yasht, para 18, and Ashishvangh Yasht para 38. For both these Avesta words, "Vairi" (i.e. lake) and "vara" (i.e. enclousure, cave) there is only one and the same equivalent "var" in Pahlavi; hence this seems to have been mistaken. According to the statement in Napekh-ut-tawārikh, King Kaikhushrou, till the time he passed away from this material world, was fully engrossed in the prayers of God on the Mount Nihāvand. The Lake Chaechasta is situated in Azarbaizān and at present it is compared with the Lake Urumiyah.

gi In the Pahlavi Commentary this Fire presides over Vāstryosh, i.e. agriculturists, and "Adar Burzin Meher" is also known as "Adar Meher Burzin". About this Fire it is stated in the Pahlavi *Bundahishn* and Persian Rivayets that Holy Zarathushtra brought this Fire in the court of King Gushtasp, and its excellence was that the Fire was always kept buring bright without fuel, sandalwood and frankincense, incense, and was not extinguished by anything.

gj There was the place for the Fire "Ādar Burzin" on this Mount.

beneficent,[49] [gk]warrior[50] (against the demons), full of glory,[52] healing virtues![54] of the Fire,[55] the purifier (of all things) pertaining to Ahura Mazda[56] – together with[58] of all[59] the Fires;[60] of the yazata[63] [gl]Nairyosang,[62] residing in the navel (or source) of kings[61] – for the [gm]worship[65] (of all these) for (their) praise,[66] propitiation[67] and glorification, let the officiating priest[70] (zaotar) proclaim[72] to me[71] (the excellences of sacred verses of) Yathā Ahū Vairyō. Let (the Raspi) (who) (is) righteous[74] and learned[75] pronounce[76] (the excellences of these verses) athā ratush ashāt-chit hacha.[73]

(1) [gn]Yasnemcha[1] vahmemcha[2] huberetīmcha[3] ushta-beretīmcha,[4] vanta-beretīmcha,[5] afrīnāmi,[6] tava[7] Ātarsh[8] puthra[9] Ahurahe Mazdāo,[10] yesnyō[11] ahi[12] vahmyō,[13] yesnyō[14] buyāo[15] vahmyō[16] nmānāhu[17] mashyākanām[18] Ushta[19] buyāt[20] ahmāi[21] naire,[22] yase[23]-thwā[24] bādha[25] frāyazāite,[26] aesmō-zastō,[27] baresmō-zastō,[28] gao-zastō,[29] hāvanō-zastō.[30]

(1) O Fire,[8] the purifier[9] (of all things) pertaining to Ahura Mazda![10] I praise[6] Thy worship,[1] invocation,[2] good[3] health-giving and friendly gift.[5] (O Fire), thou art[12] worthy of worship[11] and invocation;[13] mayest thou be[15] worthy of worship[14] and invocation[16] in the abodes[17] of men![18] May there be[20] greatness[19] (or happiness[19]) unto that[21] man[22] who[23] shall always[25] worship[26] thee[24] with fuel Baresman,[28] milk, and mortar in hand.[30]

(1) Dāityō[1] aēsme[2] buyāo,[3] dāityō[4] baoidhi[5] buyāo,[6] dāityō[7] pithwi[8] buyāo,[9] dāityō[10] upasayene[11] buyāo.[12] Perenāyush[13] harethre[14] buyāo,[15] dahmāyush[16] harethre[17] buyāo,[18] ātarsh[19] puthra[20] Ahurahe Mazdāo.[21]

(2) (O Fire, the purifier of all things pertaining to Ahura Mazda), mayest thou be[3] proper[1] in fuel[2]! incense[5]! nourishment[8]! (and) mayest thou be[12] proper[12] in logs of wood[11]! O Fire,[19] the purifier[20] (of all things) pertaining to Ahura Mazda! mayest thou be[15] provided with food[14] for a long time[13]!

(3) Saoche[1] buye[2] ahmya[3] nmāne,[4] mat-saoche[5] buye[6] ahmya[7] nmāne,[8] raochahi[9] buye[10] ahmya[11] nmāne,[12] vakhshathe[13] buye[14] ahmya[15] nmāne,[16] dareghemchit[17] aipi[18] zrvānem,[19] upa[20] sūram[21] frashō-keretīm,[22] hadha[23] sūrayāo[24] vanghuyāo[25] frashō-keretōit.[26]

(3) (O Fire!) (until[18]) for a long[17] time,[19] up to[20] (the time of) the mighty[21]

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gk Fire is powerful weapon against the demons, impurity, uncleanness, etc. Besides, the persian Rivayets we get such writing in the Avesta itself; see Vendidad, Fargard VIII. para 80.

gl Neryosang is the name of the Fire as well as an Angel. As Fire, it resides in the heart of kings and assists them in the management of their state. As an Angel, he is the Messenger of the Creator, Ahura Mazda.

gm From the beginning of this paragraph up to this place the connection of all the words that occur in genitive singular ends here.

gn The portion from here up to the words, “Ashahe bereja yaozdātān” at the end of this Nyāyesh is taken from Yasna Hā 62.

[go]Renovation,[22] mayest thou be[2] burning[1] in this[3] house[4] (i.e. be ever burning)! in brilliance[9] (and) mayest thou be[14] in increase[13] in this[15] house![16]

(1) Dāyāo[1] me[2] Ātarsh[3] puthra[4] Ahurahe Mazdāo,[5] āsu[6] khvāthrem,[7] āsu thrāitim,[9] āsu[10] jītīm,[11] pouru[12] khvāthrem,[13] pouru[14] thrāitīm,[15] pouru[16] jītīm;[17] mastīm,[18] spānō,[19] khshviwrem[20] hizvām[21] urune[22] ushi,[23] khratūm[24] paschaēta[25] masita[26] mazāontem,[27] apairi-āthrem,[28] nairyām[29] paschaēta[30] hām-varetīm.[31]

(4) (The person who recites; O Fire, the purifier[4] (of all things) pertaining to Ahura Mazda![5] grant (thou[1] unto) me (the things mentioned below):

Explanation:- (As to what things the reciter of this Nyāyesh asks through the Fire or as to what wishes he desires to get fulfilled are stated in the following lines and in paras 5 and 6):

Immediate[6] (or without delay) comfort,[7] sustenance,[9] (long) life[11], happiness,[13] greatness,[18] wisdom,[19] fluent[20] tongue[21] (and) intelligence[23] for (my) soul[22] and intellect[24] (which may) increase[27] in proportion[26] after[25] (having received it) and (may) not diminish,[28] and (afterwards)[30] strength[31] of manliness[29] (all these, O Fire, do thou grant me).

(5) Eredhvō-zangām,[1] akhvafnyām[2] thrishūm[3] asnāmcha[4] khshafnāmcha[5] āsitō-gātūm,[6] jaghāurum,[7] tuthrushām,[8] āsnām[9] frazaintīm,[10] karshō-rāzām,[11] vyākhanām,[12] hām-raodhām,[13] hvāpām,[14] ānzō-būzīm[15] hvīram, yā[17] me frādhayāt[19] nmānemcha[20] vīsemcha[21] zantūmcha, dakhyūmcha[23] danghu-sastīmcha.[24]

(5) Strength for standing firm-footed,[1] [gp]wakefulness[2] (during the remaining period) (except) one-third[3] of the days[4] and nights,[5] [gq]steadiness in one's own duty,[6] watchfulness[7] (and) an offspring[10] (that is) nourishing,[8] of innate wisdom,[9] ruling over the region,[11] sitting in the assembly,[12] thoroughly developed,[13] possessed of good respect,[14] delivering from distress,[15] as powerful as a hero,[16] (such an offspring, O Fire of Ahura Mazda! do thou grant me): Who i.e. (the offspring) may render my[18] house[20], (my) clan,[21] (my) town,[22] (my) country[23] and the the [gr]religion of (my) country[24] prosperous[19].

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go The original meaning of "hadha" (comparing to Sanskrit saha) is, "together with, accompanied by":- e.g. "hadha-aesma", i.e. together with esam – fuel." # These words, "hadha sūrayāo vanghuyāo frasho keretōit" according to my opinion are the commentary of, "upa sūrām frashō-keretim", although there is a difference in cases of both. Pahlavi translator has also regarded this similarly. Harlez, Mills and Darmesteter have also translated in the same way.

gp It is noticed from this that except in the case of sickness or uneasiness more than eight hours should not be employed in sleep. The words "thrishum asnāmcha khshafnāmcha" seems to be a commentary of "akhvafnyām". Watergaard has inserted these words in ( ) and Geldner has taken them in footnotes.

gq "Quick to rise up from bed" (Darmesteter): " Speed in walking " (Harlez).

gr Sovereignty, Empire (Prof. Darmesteter); one's own country (Dr. Harlez)

(6) Dāyāo[1] me[2] Ātarsh[3] puthra[4] Ahurahe Mazdāo,[5] yā[6] me[7] anghat[8] afrasāonghāo,[9] nūremcha[10] yavaēchātaite,[11] vahishtem Ahūm[12] ashaonām[13] raochanghem[14] vīspō-khvāthrem[15] zaze-buye[16] vanghāucha[17] mīzde,[18] vanghāucha[19] sravahi,[20] urunaēcha[21] dareghe[22] havanghe.[23]

(6) O Fire, the purifier (of all things) pertaining to Ahura Mazda! Do thou grant[1] me[2] (that thing) which[6] may be[8] the instructor[9] for me,[7] may guide me now[10] and for ever[11] (i.e up to the end of my life), about the best world (i.e. Paradise)[12] of the righteous (people),[13] bright[14] (and) all-comfortable.[15] (And) may I obtain[16] that paradise in good[17] rewards,[18] in (return for the good[19] homage[20] and in (exchange of) holiness[23] of (my) soul[21] for a long duration.[22]

Explanation:- (O Fire of Ahura Mazda! Do thou grant me such knowledge and point out such a course so that I may perform virtuous deeds, I may pay homage to Ahura Mazda and lead my soul to goodness, so that after my passing away I may obtain for my good deeds the exalted place of Heaven in return).

(6) Vīspaēibyō[1] sastīm[2] baraiti[3] Ātarsh[4] Mazdāo Ahurahe[5] yaēibyō[6] aēm[7] hām-pachāite[8] khshāfnīmcha[9] sūirīmcha[10] vīspaēibyō hacha[11] izyeite[12] huberetīmcha[13] ushta-beretimcha[14] vanta-beretīmcha,[15] Spitama.[16]

(7) O Spitaman[16] (Zarathushtra)! That Fire[4] of Ahura Mazda[5] carries[3] admonition[2] unto all[1] for whom[6] that[7] (fire) cooks[8] the [gs]evening and [gt]noon meals[9]-[10] (i.e. gives them good understanding) (and) from all[11] he solicits[12] a good, healthful and friendly offering.[15]

(8) Vīspanām[1] para-charentām[2] Ātarsh[3] zasta[4] ādidhaya.[5] Chim[6] hakha[7] hashe[8] baraiti[9] fraeharethvāo[10] armaēshāidhe.[11] Ātarem[12] Spentem[13] yazamaide,[14] takhmem[15] hantem[16] rathaēshtārem.[17]

(8) The Fire[3] looks at[5] the hands[4] of all[1] comers[2] (and says:) What[6] does the walking[10] friend[7] bring[9] to the sitting[11] [gu]friend? [gv]We praise[14] the Fire,[12] the beneficent,[13] powerful,[15] shining[16] (or existing[16]) (and) the warrior[17] (against the demons).

(9) Āat[1] yezi[2]-she[3] aēm[4] baraiti[5] aēsmem[6] vā[7] ashaya[8] beretem,[9] baresma[10] vā[11] ashaya[12] frastaretem,[13] urvarām[14] vā[15] hadhānaepatām[16] ā-he[17] paschaēta[18] frīnaiti[19] Ātarsh[20] Mazdāo Ahurahe,[21] khshnūto[22] atbishtō[23] haghdhanghūm.[24]

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gs In Persian the meaning of "Shām" is both (night and night meal).

gt Like Sanskrit Shura = Sun, Persian Shām (night and night meal) or, alternatively, dinner (Persian Sura); Darmesteter gives the meaning of Khshāfnīmcha sūirīmcha" as, "lunch and dinner".

gu Walking friend means the person going near the Fire, and the sitting friend should be understood as Fire, which itself cannot walk.

gv This last sentence (ātarem ….... rathaēshtārem) is left out by Geldner.

(9) But[1] if[2] any person[4] brings[5] unto that (fire)[3] either fuel[6] religiously[8], (with sincere heart) or[7] Baresman[10] spread,[13] or[15] the (fragrant) plant[14] (called) Hadhanaepata,[16] unto that (offerer)[17] sanctimoniously, then the Fire[20] of Ahura Mazda[21] being pleased,[22] [gw]revered[23] (and) satisfied[24] gives a blessing[19] (as follows).

Upa-thwā[1] hakhshōit[2] gēush[3] vānthwa,[4] upa vīranām[5] pourutās.[6] Upa-thwā[7] verezvatcha[8] manō,[9] verezvaticha[10] hakhshōit[11] anguha.[12] Urvākhsh[13]-anguha[14] gaya[15] jighaēsha,[16] tāo[17] khshapanō[18] yāo[19] jvāhī,[20] Imat[21] āthrō[22] āfrīvanem,[23] yō[24] ahmāi[25] aēsmem[26] baraiti[27] hikush,[28] raochas-pairishtān[29] ashahe[30] bereja[31] yaozdātān.[32]

(10) Unto thee[1] (i.e. in thy family) may the flock[4] of cattle[3] increase![2] (Unto thee) may there be[2] an increase[6] of heroic [gx]men[5]! May thou[7] [gy]have[11] an active[8] mind![9] May (thy) [gz]life[12] be[11] active![10] Mayest thou live (thy) a joyous[14] life,[15] those[17] nights[18] that[19] thou livest![20] This[21] (i.e. mentioned above) (is) the blessing[23] of the Fire[22] (for him) who[24] brings[27] to that (fire)[25] dry [ha]fuel,[26] examined in the light[29] (and) purified with the blessings[31] of righteousness.[30]

(To recite in bāz) **Ahura Mazda Khodāe, awazūnī mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzdayasnān āgāhī āstavānī nekī rasānad; aedūn bād.** (To recite aloud) **Yathā Ahū Vairyō 2.**

Yasnemcha vahmemcha aojascha zavarecha āfrīnāmi āthrō Ahurahe Mazdāo puthra, tava ātarsh puthra Ahurahe Mazdāo, āthrō Ahurahe Mazdāo puthra. Khvarenanghō savanghō mazdadhātahe, airyanām khvarenō mazdadhātanām, kāvayehecha khavarenanghō mazdadhātahe, āthrō Ahurahe Mazdāo puthra. Kavōish Haosravanghahe, varōish Haosravanghahe, Asnavantahe garōish mazdadhātahe, Chaēchistahe varōish mazdadhātahe, kāvayehecha khvarenanghō mazdadhātahe, āthrō Ahurahe Mazdāo puthra. Raēvantahe garōish mazdadhātahe, kāvayehecha khvarenanghō mazda-

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gw "a-tbishtō" also means "unoffended", "not disrespected, not disliked by, not becoming revengeful".

gx i.e. sons having heroic strength, mighty progeny; see the passage "dasta amem" at the end of Māh Bokhtār Nyāyesh.

gy i.e. may your mind be thoughtful; mayest thou be clever and intellectual!

gz i.e. mayest thou perform benevolent and virtuous deeds!

ha The significance of the sentence "fuel examined in the light and purified" is that the fuel is selected after examining in the light and after removing the bark wherein small insects and polluted things may not be covered. The fuel, sandalwood and any other incense which may be put on fire should be absolutely dry and cleansed. Any kind of wet and dirty fuel should never be put on the fire. A strict order about this is enjoined in our religious books and Persian Rivayets.

dhātahe, āthrō Ahurahe Mazdāo puthra.

Ātarsh Spenta rathaēshtāra, yazata pouru-khvarenangha, yazata pouru-baēshaza, āthrō Ahurahe Mazdāo puthra, mat vīspaēibyō āterebyō khshathrō-nafedhrō nairyō-sanghahe yazatahe. Ashem Vohū 3.

I praise, [hb]worship with veneration, vivacity and strength of the Fire, etc., the purifier (of all things) pertaining to Ahura Mazda.

At[1] tōi[2] ātarem[3] Ahurā[4]
aojonghvantem[5] Ashā[6] usemahi[7]
asishtem,[8] ēmavantem,[9]stōi-
rapentem,[10] chithrā-avanghem;[11]
At[12] mazdā[13] daibishyante[14] zastāishtāish [15]
dereshtā[16] [hc]aēnanghem.[17]

Ashem Vohū 1. Ahmāi raēshacha: Hazanghrem; Jasa me Avanghe Mazda; Kerfeh Mozd.

O Ahura Mazda[4]! through Asha (i.e. Holy immortal Ardibehesht),[6] we wish[7] (or approve) thy[2] mighty,[5] swiftest,[8] powerful,[9] ever bestowing delight,[10] help the Fire[3] in various ([hd]wonderful) ways.[11] O Ahura Mazdā![13] (the fire) with (its) sufficient [he]vigour[15] (is) holding fast[16] (or chastising) the tormentor[14] or the revengeful person.[17]

[hf]Roz nek nām, roz pāk nām, roz mubārak (falān)**, māhe mubārak** (falān)**, gāhe** (falān)**, namāz dādāre gehān dāmān. Khashnaothra Ahurahe Mazdāo, nemase-te ātarsh Mazdāo Ahurahe hudhāo mazishta yazata. Ashem Vohū 1.**

Gorje Khoreh awazāyād[3]

(If one recites Ātash Nyāyesh in the Ātash Ādaran, one should recite as below):

Ātash[4] Beherām[5] Ādar[6] farā.[7]

May the lustre[1] (and) glory[2] of the fire[3] of the exalted[7] Atash[4] Behram[5] increase![3]

(If one recites Ātash Nyāyesh in the Ātash Ādaran, one should recite as below):

Ātash[4] Ādarān[5] Ādar[6] farā[7]

May the lustre[1] (and) glory[2] of the fire[6] of the exalted[7] Atash[4] Adaran[5]

hb For its translation and full explanation, see introductory verses above.

hc This whole stanza is taken from Yasna Hā 34, stanza 4.

hd Sanskrit Chitra = various, different, of various kinds; wonderful.

he Original meaning “wished for strength”.

hf For translation, see above.

increase![3]

(If one recites Ātash Nyāyesh before the fire in the house, one should recite as below):

Ātash[4] Dādgah[5] Ādar[6] farā[7]

May the lustre[1] (and) glory[2] of the fire[6] of the exalted[7] Atash[4] Dadgah[5] increase![3]

Ādarān[8] Shāh[9] pirozgar,[10] Ādar Gushasp[11] Ādar Khordād,[12] Ādar Burzīn Meher[13] avare[14] ādarān[15] o ātashān,[16] ke pa dādgāh[17] neshāst ested;[18] gorje[19] khoreh[20] awazāyād[21] mīnōkarko[22] amāvand[23] pirozgar[24] amāvandīh[25] pirozgarīh.[26] Dād Dīn beh Māzdayasnān, āgāhī ravāi goāfarangānī bād hafte keshvar zamīn; aedūn bād, man āno āwāyad shudan, man āno āwāyad shudan, man āno āwāyad shudan. Ashaone Ashem Vohū 1.

May the lustre[1] (and) glory[2] (of all these Fire) of the victorious[10] Lord[9] Ādaran,[8] Ādar Gushasp,[11] Ādar Khordād,[12] Ādar Burzin Meher[13] (and) other[14] Ādarān[15] and Fires[16] which are installed in the Dādgāh[17] (i.e in their proper places) increase![3] May the lustre[19] (and) glory[20] (of the Fire called) Mino [hg]Karko[22] increase!

May the powerful[23] (and) victorious[24] (Fire) (come unto my help) for (my) courage[25] and victory![26]

(Recite facing the south)**: Dādāre gehān dīne māzdayasnī dāde Zarthushtī. Nemase-te ashāum sēvishte Aredvi Sūra Anāhite. Ashaone Ashem Vohū 1.**

Nemō urvaire vanguhi mazdadhāte ashaone. Ashem Vohū 1.

Khshnaothra Ahurahe Mazdāo (recite bowing the head downward) **nemase-te Ātarsh Mazdāo Ahurahe hudhāo mazishta yazata. Ashem Vohū 1.**

HĀVAN GĀH

(**Note:** This same Gāh should be recited during the period of Second Havan as well, i.e. from the Month Āvan, Roz Hormazd up to Vahishtoisht Gatha. For further explanation see note given to "the five gāhs to be recited separately").

(1) Khshnaothra[1] Ahurahe Mazdāo.[2] Ashem Vohū 3. Fravarāne[3] mazdayasnō[4] Zarathushtrish[5] vīdaēvō[6] ahuratkaeshō.[7] Havanēe[8] ashaone[9] ashahe[10] rathwe,[11] yasnāicha[12] vahmāicha[13] khshnaothrāicha[14] frasastayaēcha.[15] Sāvanghēe[16] vīsyāicha[17] ashaone[18] ashahe[19] rathwe,[20] yasnāicha[22] vahmāicha[22] khshnaothrāicha[23] frasastayaēcha.[24]

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hg About this Fire it is stated that it is forever burning near the Creator Ahura Mazda.

(2) Mithrahe[25] vouru-gaoyaotōish[26] hazanghrō-gaoshahe,[27] baēvare-chashmanō,[28] aokhtō-nāmanō[29] yazatahe,[30] Rāmanō khvāstrahe,[31] khshnaothra[32] yasnāicha[33] vahmāicha[34] khshnaothrāicha[35] [hh]frasastayaēcha,[36] yathā Ahū Vairyō[37] zaotā[3s] frā me[39] mrūte[4] athā ratush ashātchit hacha[41] frā ashava[42] vīdhvāo[43] mraotū.[44]

(1-2) (May there be) propitiation[1] of (the Creator) Ahura Mazda![2] I [hi]profess myself (to be) a worshipper of Ahura Mazda,[4] a follower in accordance with the Religion proclaimed by the prophet Zarathushtra,[5] the abstainer from (the malpractices of) daevas[6] (and) the follower of the doctrines of Ahura Mazda.[7] During the time of holy and pure Havan[8] in which the work of [hj]Savanghi (i.e. business of gaining profit) and of Visya (i.e. lord of the clans) go on for the pleasure[32] of the Creator Ahura Mazda, through the propitiation[32] of Meher Yazata,[30] of wide pastures,[26] of thousand ears,[27] and ten thousand eyes[28] (and) of the spoken name[29] and of Ram Khvastar, for the worship,[33] for (their) invocation,[34] for (their) propitiation[35] and for (their) glorification,[36] let the officiating priest[38] proclaim[40] to me[39] (the excellences of the verses of) Yathā Ahū Vairyō.[37] Let the Raspi (who is) righteous[42] (and) learned[43] announce[44] (the excellences of these verses) "athā ratush ashāt-chit hacha".

(3) [hk]Ahurem Mazdām[1] ashavanem[2] ashahe[3] ratūm[4] yazamaide;[5] zarathushtrem[6] ashavanem[7] ashahe[8] ratūm[9] yazamaide;[10] zarathush-trahe[11] ashaonō[12] fravashīm[13] yazamaide;[14] Ameshe Spente[15] ashaonām[16] yazamaide.[17] (4) Ashāunām[18] vangushīsh[19] sūrāo[20] spentāo[21] fravashayō[22] yazamaide,[23] astvatō[24] manakhyācha[25] apanōtemem[26] rathwām[27] yazamaide[28] yaētushtemem[29] yazatanām[30] hanghanushtemem[31] ashahe[32] rathavām[33] aiwinasānstemem,[34] jaghmūshtemam[35] ashaonō[36] ashahe[37] rathwō[38] ratufritīm[39] yazamaide.[40]

(3) We praise[5] Ahura Mazda[1] the holy[2] Lord[4] of Righteousness.[3] We also praise[10] [hl]Zarathushtra[6] the holy[7] Lord[9] of Righteousness.[8]

We revere[14] the Fravashi[14] of the Holy[12] Zarathushtra.[11] We praise[17] the [hm]holy[16-18] Bountiful Immortals.[15] We worship[23] the good,[19] heroic[20] and

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hh In the beginning of this, as well as other Gāhs, the words, "Yasnāicha, vahmāicha, khshnaothrāicha frasastayaēcha" occur more than once, but their meanings are to be taken once.

hi For its explanation, see note on Srosh Baj.

hj Those words associated with each respective Gāh- such as Sāvanghi, visya, frādat-fshu, frādat-vīra, berejya, nmānya, etc.... are generally regarded as the hamkārs". i.e. co-working yazatas.

hk The portion from here up to "ratufritim yazamaide". is taken from Yasna Hā 71, paras 2-3.

hl From this paragraph the exalted status of Holy Zarathushtra is seen. Moreover in Yasna Hā 16 the Holy Prophet is regarded as a "Yazata" of this world. On this subject, for further details, see "Zartosht Namu" written by Sheth K.R. Cama, Chapter 12.

hm In the original formation the word "asho" is in the genetive plural. Spiegel and Darmesteter

beneficent[21] Fravashis[22] of the righteous.[18] We praise[28] the highest[26] (lord) amongst the lords[27] of the corporeal (world)[24] and of the spiritual (world).[25] We praise[40] the most helpful[29] of the yazatas[30] (and) the most worthy[31] amongst the lords[33] of righteousness[32] and most reaching, effective for help[34] (and) the well-timed prayer,[39] the most helpful[35] for the holy[36] lord[38] of holiness.[37]

(5) Hāvanīm ashavanem[2] ashahe[3] ratūm[4] yazamaide;[5] Haurvatātem[6] ashavanem[7] ashahe[8] ratūm[9] yazamaide;[10] Ameretātem[11] ashavanem[12] ashahe[13] ratūm[14] yazamaide;[15] āhūirīm[16] frashnem[17] ashavanem[18] ashahe[19] ratūm[20] yazamaide,[21] Āhūirīm[22] tkaēshem[23] ashavanem[24] ashahe[25] ratūm[26] yazamaide,[27] yasnem[28] sūrem[29] Haptanghāitīm[30] ashavanem[31] ashahe[32] ratūm[33] yazamaide.[34]

(5) We praise[5] Hāvani[1] the holy[2] Lord[4] of holiness;[3] we praise[10] Khordād[6] the holy[7] Lord[9] of Holiness;[8] we praise[15] Amardād[11] the holy[12] Lord[14] of holiness;[13] we praise[21] the [hn]word to Ahura Mazda,[16] the pious,[18] lord[20] of holiness.[19] We praise[27] the Religion[23] pertaining to Ahura Mazda,[22] the pious,[24] lord[26] of holiness;[25] we praise[34] yasna[28] [ho]Haptanghāiti,[30] efficacious[29] (and) holy,[31] Lord of[33] holiness.[32]

(6) Sāvanghaēm[1] vīsīmcha[2] ashavanem[3] ashahe[4] ratūm[5] yazamaide,[6] airyamanem[7] ishīm[8] ashavanem[9] ashahe[10] ratūm[11] yazamaide[12] amavantem[13] verethrājanem,[14] vitbaēshanghem,[15] vīspa[16] tbaēshāo[17] taurvayantem[18] vīspa[19] tbaēshāo.[20] titarentem;[21] yō[22] upemō,[23] yō[24] madhemō,[25] yō[26] fratemō,[27] zaozīzuye[28] tarō[29] mānthrem[30] pancha[31] gāthāo.[32]

(6) We praise[6] Savanghi[1] and Visya,[2] the holy[3] lords[5] of holiness;[4] we praise[12] (the prayer called) [hp]Airyamana,[7] the liked,[8] (lovable) the holy Lord[11] of holiness,[10] (which prayer is) powerful,[13] victorious,[14] keeping away from hatred,[15] (and) overcoming,[18] removing[21] all afflictions. Which[23] (i.e. Prayer called Airyamana) is the uppermost[23] (beginning), the middle[25] (and) the concluding (portion) on the Holy Spell[29] of Five[31] Gathas[32] for invoking help,[28] (i.e. the Prayer named Airyamana is the best amongst the Holy Spell of five Gathas).

(6) Mithremcha[1] vouru-gaoyaoitīm[2] yazamaide;[3] Rāmacha

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also have translated accordingly. Unto the Bountiful Immortals of the righteous people, i.e. the Bountiful Immortals whom the righteous people worship (Harlez); the Bountiful Immortals (who) are the protectors of the righteous people (Mills).

hn i.e. we praise those Questions and Answers exchanged between the Creator Ahura Mazda and the prophet Zarathushtra.

ho i.e. HaptanYasht (Vadi) Large, where in the description of the Seven Bountiful Immortals is given. For further details, see note on the first paragraph of Haptan Yasht (Large).

hp Prayer “Airyaman” should be undrestood as Yasna Hā 54, called “A Airyemā Ishyo”, see note on para 5 of Ardibehesht Yasht.

khvāstrem[4] yazamaide;[5] vīsyehe[6] rathwō[7] yasnāicha[8] vahmāicha[9] vīsīmcha[10] ashavanem[11] ashahe[12] ratūm[13] yazamaide.[14] (8) Mithrem[15] vouru-gaoyaoitīm[16] hazangra-gaoshem,[17] baēvare-chashmanem,[18] aokhtōnāmanem[19] yazatem[20] yazamaide,[21] Rāma khvāstrem[22] yazamaide.[23]

(7) We worship[3] Meher yazata[1] of the wide pastures;[2] we worship[5] Rama Khvastar.[4] In order to worship[8] and praise[9] the Lord[7] Visya[6] (i.e. pertaining to clan) we revere[14] the Holy[11] Visya,[10] the lord[13] of Righteousness.[12] (8) We worship[21] Meher yazata[15] of the wide pastures[16] (who is) of a thousand ears[17] and ten thousand [hq]eyes,[18] (and) the Worshipful[20] one (yazata) of the renowned name ; we worship Rama Khvastar.[22]

(9) [hr]Thwām[1] ātarem[2] Ahurahe Mazdāo[3] puthrem[4] ashavanem[5] ashahe[6] ratūm[7] yazamaide;[8] hadha-zaothrem[9] hadha-aiwyāonghanem,[10] imat[11] baresma[12] ashaya[13] frastaretem,[14] ashavanem[15] ashahe[16] ratūm[17] yazamaide;[18] Apām[19] Naptārem[20] yazamaide;[21] Nairīm Sanghem[22] yazamaide;[23] takhmem[24] dāmōish upamanem[25] yazatem,[26] yazamaide;[27] iristanām[28] urvānō[29] yazamaide[30] yāo[31] ashaonām[32] fravashayō.[33]

(9) We revere[8] thee,[1] O Holy[5] Fire,[2] the purifier[4] (of all things) pertaining to Ahura Mazda,[3] the lord[7] of righteousness.[6] We revere this[11] Baresman[12] (which) together with the Libation[9] (and) together with the Aiwyāonghana[10] (is) spread[14] with holiness[13]; We also revere the Lord[17] of Righteousness.[16] We revere[21] the Navel[20] of waters[19]; we revere[23] (the Fire named) [hs]Neryosang.[22] We revere[27] the powerful[24] yazata[26] (named) [ht]Dami Upamana;[25] we worship[30] the souls[29] of the departed[28] who[31] are the [hu]Fravashis[33] of the righteous [hv](people).[32]

(10) Ratūm[1] berezantem[2] yazamaide[3] yim[4] Ahurem Mazdām,[5] yō[6] ashahe[7] apanōtemō,[8] yō[9] ashahe jaghmūshtemō.[11] vīspa[12] sravāo[13] Zarathushtri[14] yazamaide;[15] vīspacha[16] hvarshta[17] shyaothna[18] yazamaide,[19] varshtacha[20] vareshyamnacha.[21]

Yenghe hātām āat yesne paiti vanghō,

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hq For its explanation see note given on page 30.

hr The portion from here up to the end (tānschā tāoschā yazamaide) occurs in Yasna Hā 71, paras 23-24. The initial word in it “Thwām” is appended.

hs For the explanation of Neryosang, see note at the end of the introductory verses above.

ht The original meaning of “dami upamana” is “the picutre of wisdom”, “the smile of wisdom,” “symbol of wisdom”. From this he is the presiding Angel over wisdom.

hu For explanation of the Fravashi and Soul see notes given on Khorshed Nyāyesh verse 9 above.

hv We revere the souls of the dead who are the Fravashis of the righteous (Spiegel, Harlez, and Mills) We worship the souls of the departed and the Fravashis of the righteous people (Darmesteter).

Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

Yathā Ahū Vairyō 2.

(10) We worship[3] the exalted[2] Lord[1] who[4] (is) Ahura Mazda,[5] who (i.e. Ahura Mazda) is the highest[8] in holiness (and) who[9] is most helpful[11] in Righteousness.[10]

We revere[15] all[12] the sacred verses[13] of (the Prophet) Zarathushtra,[14] and all[16] well-performed[17] deeds[18] (religious ceremonies), which have been performed[20] and shall be performed hereafter.[21]

(11) Yasnemcha vahmemcha aojascha zavarecha afrīnami, Mithrahe Vouru-gaoyaoitōish hazanghrō-gaoshahe, baēvare-chashmanō, aokhtō-nāmanō yazatahe, Rāmanō khvāstrahe. Ashem Vohū 1.

Ahmāi raescha, Hazanghrem; Jasa me avanghe Mazda; Kerfeh Mozd.

RAPITHWAN GĀH

(1) Khshnaothra Ahurahe Mazdāo. Ashem Vohū 3. Fravarāne Mazdayasnō Zarathuhtrish vīdaēvō ahuratkaeshō. Rapithwināi[8] ashaone[9] ashahe[10] rathwe,[11] yasnāicha[12] vahmāicha[13] khshnaothrāicha[14] frasastayaēcha.[15] Frādat-fshave zantumāicha[17] ashaone[18] ashahe[19] rathwe,[20] yasnāicha[21] vahmāicha[22] khshnaothrāicha[23] frasastayaēcha,[24] (2) Ashahe vahishtahe[25] āthrascha[26] Ahurahe Mazdāo,[27] khshnaothra[28] yasnāicha[29] vahmāicha[30] khshnaothrāicha[31] frasastayaēcha,[32] yathā Ahū Vairyō[33] zaotā frā me[35] mrūte,[36] athā ratush ashāt-chit hacha[37] frā ashava[38] vīdhvāo[39] mraotū.[40]

(1-2) At the time[20] of pure[9] and holy[10] period[12] Rapithwan,[8] when (the functions) of giving rest or relief to beasts,[16] and the Lord or chieftain of the town[17] (goes), for the pleasure[28] (of the Creator Ahura Mazda), for the worship[29] of Ardibehest,[25] the Fire[26] of Ahura Mazda,[27] for (their) praise, for (their) propitiation[31] and for (their) glorification,[32] may the Zaotar[34] (i.e. the officiating priest)[34] proclaim[36] before us[35] (the excellences of the verses of) Yathā Ahū Vairyō.[33] May the Raspi (i.e. the assistant Priest) (who is) holy[38] (and) learned in turn announce[40] (the excellances of these verses) athā ratush ashāt-chit hacha".

(3) Ahurem Mazdām ashavanem ashahe ratūm yazamaide; Zarathushtrem ashavanem ashahe ratūm yazamaide; Zarathushtrahe ashaonō fravashīm yazamaide; Ameshe Spente ashaonām yazamaide.

(4) Ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide, astvatō manakhyācha apanōtemem rathwām yazamaide, yaētushtemem yazatanām, hanghanushtemem ashahe rathwām aiwinasānstemem,

jaghmūshtemām ashaonō ashahe rathwō ratufritīm [hw]yazamaide.

(5) Rapithwinem[1] ashavanem[2] ashahe[3] ratūm[4] yazamaide.[5] Ahunavaitīm[6] Gāthām[7] ashaonīm[9] ashahe[10] ratūm[11] yazamaide[17] Ushtavaitīm[12] Gāthām[13] ashaonīm[14] ashahe[15] ratūm[16] yazamaide;[17] Spentā-mainyūm[18] Gāthām[19] ashaonīm[20] ashahe[21] ratūm[22] yazamaide,[23] Vohū-khshathrām[24] Gāthām[25] ashaonīm[26] ashahe[27] ratūm[28] yazamaide;[29] Vahishtōishtīm[30] Gāthām[31] ashaonīm[32] ashahe[33] ratūm[34] yazamaide.[35]

(5) We praise[5] Rapithwan[1] the holy,[2] Lord[4] of holiness,[3] we praise[11] the Gatha[7] Ahunavaiti,[6] we praise[17] the Gatha[13] Ushtavaiti,[12] we praise[23] the Gatha[19] Spentā-mainyu,[18] we praise[29] the Gatha[25] Vohu-khshathra,[24] and we praise[35] the Gatha[31] Vahishtoishti,[30] the holy,[32] Lord[34] of holiness.[33]

(6) Frādat-fshāum[1] zantumemcha[2] ashavanem[3] ashahe[4] ratūm[5] yazamaide;[6] fshushemcha[7] mānthrem[8] yazamaide;[9] arshukdhemcha[10] vāchem[11] yazamaide;[12] vacha[13] arshukhudha[14] yazamaide;[15] vārethraghnīsh[16] daevō-ghnīta[17] yazamaide;[18] apascha[19] zemascha[20] yazamaide[21]; urvarāoscha,[22] mainyavacha[23] yazata[24] yazamaide,[25] yōi[26] vanghazdāo[27] ashavanō;[28] Ameshescha Spente[29] ashaonām[30] yazamaide.[31]

(6) We praise[6] Fradat-fshu"[1] and Zantuma",[2] the holy[3] Lord[5] of Righteousness;[4] we praise[9] [hx]Fshusha[7] mānthra[8] (the hymn of prosperity);[8] we praise[12] the word[11] truly-spoken.[10]

We praise[15] the words[13] truly-spoken;[14] we praise[18] the victorious[16] (sacred verses) smiting the daevas;[17] we praise[21] the waters,[19] lands[20] and plants;[22] we worship[25] the heavenly[23] yazatas[24] who[26] (are) righteous[28] and bestowers of better (things);[27] we worship[31] the [hy]righteous[30] Bountiful Immortals.[29]

(7) Ashāunām[1] vanguhīsh[2] sūrāo[3] spentāo[4] fravashayō[5] yazamaide.[6] Bareshnūshcha[7] ashahe[8] yat[9] vahishtahe[10], mazishta[11] mānthra,[12] mazishta[13] verezya,[14] mazishta[15] urvaithya,[16] mazishta[17] haithyā-varezya,[18] mazishta[19] vindaithya[20] daēnayāo[21] māzdayasnōish[22] yazamaide.[23]

(7) We worship[6] the excellent,[2] heroic[3] and beneficent[5] Fravashis[6] of the righteous (people).[1] We worship[23] the chief points[7] (the essence) of Asha[8] Vahishta[10] (and) the greatest[11] Holy Spell[12] of the Religion[21] of Mazda-worship,[22] which are the greatest[13] in causing effect,[14] (which are very effective), the greatest[15] in accomplishing (any) work,[16] in performing just actions[18] (and) in acquiring (any want).

(8) Avat[1] vyākhnemcha[2] hanjamanemcha[3] yazamaide,[4] yat[5] asti[6]

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hw For the translation of paragraphs 3 and 4, see Havan Gāh, above.

hx Yasna Hā 58 is generally called the Fshusha-mānthra.

hy In the original formation this word is in genitive plural. See note to verse 4 above for further details about it.

Ameshanām Spentanām,[7] bareshnavō[8] avanghe[9] ashnō[10] ghimatem[11] zantumahe[12] rathwō[13] yasnāicha[14] vahmāicha,[15] zantumemcha[16] ashavanem[17] ashahe[18] ratūm[19] yazamaide.[20] (9) Ashem Vahishtem[21] ātaremcha[22] Ahurahe[23] mazdao[24] puthrem[25] yazamaide.[26]

(8) For the worship[14] of the Lord[13] Zantuma[12] (i.e. Lord of the town) and for (his) veneration,[15] we worship[4] this[1] meeting[2] and assembly[3] (abode) of the Bountiful Immortals[7] which[5] is[6] situated[11] on the heights[8] of the yonder[9] sky.[10] We praise[20] Zantuma[16] (the Lord of the town), the holy,[17] Lord[19] of Righteousness.[18] (9) We praise[26] Ardibehesht,[21] the Fire,[22] the purifier[25] (of all things) pertaining to Ahura Mazda.[23-24]

(10) Thwām Ātarem Ahurahe Mazdāo puthrem ashavanem ashahe ratūm yazamaide; hadha-zaothrem hadha-aiwyāonghanem imat baresma ashaya frastaretem, ashavanem ashahe ratūm yazamaide; Apām Naptārem yazamaide; Nairīm Sanghem yazamaide; takhmem Dāmōish upamanemyazatem yazamaide; iristanām urvānō yazamaide yāo ashaonām [hz]fravashayō. (11) Ratūm berezantem yazamaide yim Ahurem Mazdām, yō ashahe apanōtemo, yō ashahe jaghmūshtemō; vīspa sravāo Zarathushtri yazamaide; vispacha hvarshta shyaothna yazamaide, varshtacha vareshyamnacha.

Yenghe hātām āat yesne paiti vanghō.
Mazdāo Ahurō vaēthā ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

Yathā Ahū Vairyō 2.

(12) Yasnemcha[1] vahmemcha[2] aojascha[3] zavarecha[4] āfrīnāmi,[5] Ashahe Vahishtahe[6] āthrascha[7] Ahurahe Mazdāo.[8] Ashem Vohū 1.

Ahmāi raēshcha; Hazanghrem; Jasa me Avanghe Mazda; Kerfeh Mozd.

(12) I praise[5] the worship,[1] glory,[2] vivacity[3] and power[4] of Ardibehesht[6] the Fire[7] of Ahura Mazda.[8]

UZIRIN GĀH

(1) Khshnaothra Ahurahe Mazdāo. Ashem Vohū 3. Fravarāne mazdayasnō Zarathushtrish vīdaēvō ahuratkaēsho. Uzyeirināi[8] ashaone[9] ashahe[10] rathwe,[11] yasnāicha[12] vahmāicha[13] khshnaothrāicha[14] frasastayaēcha,[15] frādat-vīrāi[16] dakhyumāicha[17] ashaone[18] ashahe[19] rathwe,[20] yasnāicha[21] vahmāicha[22] khshnaothrāicha[23] frasastayaēcha.[24] (2) Berezatō[25] Ahurahe[26] nafedhrō[27] apām[28] apascha[29] mazdadhātayāo,[30] khshnaothra[32] yasnāicha[32] vahmāicha[33] khshnaothrāicha[34] frasastayaēcha,[35] Yathā Ahū Vairyō[36] zaotā[37] frā me[38] mrūte,[39] athā ratush ashāt-

hz For the translation of paragraphs 10-11, see Havan Gāh, above.

chit hacha[40] frā ashava[41] vīdhvao[42] mraotū.[43]

(1-2) At the time[11] of pure[9] (and) holy[10] period[11] Uzirin[8] when it is time to rest men from the work,[16] and when the Lord or sovereign of the country[17] (goes) to worship the Creator Ahura Mazda,[31] and to praise,[33] propitiate[34] and glorify[35] the (very source of)[27] water,[28] may the Zaotar[37] (i.e. the officiating priest) proclaim[39] before me[38] (the excellences of the verses of) Yathā Ahū Vairyō.[36] May (the Raspi) (i.e. the assistant Priest) (who is) holy[41] (and) learned[42] announce[43] (the excellences of these verses) athā ratush ashāt-chit hacha".

(3) Ahurem Mazdām ashavanem ashahe ratūm yazamaide; Zarathushtrem ashavanem ashahe ratūm yazamaide; Zarathushtrahe ashaonō fravashīm yazamaide; Ameshe Spente ashaonām yazamaide. (4) Ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide, astvatō manakhyācha apanōtemem rathwām yazamaide; yaētushtemem yazatanām hanghamishtemem ashahe rathwām awinasānstemem, jaghmūshtemām ashaonō ashahe rathwō ratufritīm yazamaide.[ia]

(5) Uzyeirinem[1] ashavanem[2] ashahe[3] ratūm[4] yazamaide;[5]
Zaotārem[6] ashavanem ashahe ratūm yazamaide;
Hāvanānem ashavanem ashahe ratūm yazamaide;
Ātarevakhshem ashavanem ashahe ratūm yazamaide;
Frabaretārem ashavanem ashahe ratūm yazamaide;
Āberetem ashavanem ashahe ratūm yazamaide;
Āsnatārem ashavanem ashahe ratūm yazamaide;
Rathwishkarem ashavanem ashahe ratūm yazamaide;
Sraoshāvarezem ashavanem ashahe ratūm yazamaide;

(5) We praise[5] Uzirin,[1] the holy,[2] Lord of Righteousness;[3]
we praise the Zaotar the holy, Lord of Righteousness;
we praise the Hāvanān the holy, Lord of Righteousness;
we praise the Ātarvakhsi the holy, Lord of Righteousness;
we praise the Frabaretar the holy, Lord of Righteousness;
we praise the Āberetar the holy, Lord of Righteousness;
we praise the Āsnātar the holy, Lord of Righteousness;
we praise the Rathwishkar the holy, Lord of Righteousness;
we praise the Sraoshāvarezathe holy, Lord of Righteousness;

Explanation: In the above paragraphs various classes of Herbad, the practising priests, are remembered with due respect. Moreover, from these names, we (come to know) what function each type of priest performs:

Zaotā, i.e. zoti or the performer of principal ceremony;

Hāvanān, i.e. the priest who strains the Haoma and performs the ceremony;

ia For the translation of paras 3 and 4, see Hāvan Gāh above.

Ātarvakhsha, i.e. Atarvakhshi, whose function is to keep the fire burning;

Frabaretar, i.e. the priest who brings to the Zaotar all the implements and other things (articles) required for the ceremonies;

Ābereta (= āp + beretar), a man in holy orders, who provides for the sacred water used in religious ceremonies and for purificatory purposes;

Āsnātar, i.e. the priest in holy orders who purifies defiled persons, as well as, the utensils used for ceremonial purposes;

Rawthwishkara, i.e. a priest who performs all the accessory services, such as adjusting the ceremonial utnesils and putting them in proper order;

Sraoshāvareza, i.e. a priest in whose presence a sinner confesses his misdeeds and makes amends for them, and the officer who keeps good discipline.[ib]

(6) Frādat-vīrem[1] dakhymemcha[2] ashavanem[3] ashahe[4] ratūm[5] yazamaide;[6] strēushcha[7] māonghemcha[8] hvarecha[9] raochāo[10] yazamaide;[11] anaghra[12] raochāo[13] yazamaide;[14] afrasanghāmcha[15] khvāthrem[16] yazamaide;[17] yā[18] narsh[19] sādrā[20] dregvatō.[21] (7) Haithyāva-rezem[22] ashavanem[23] ashahe[24] ratūm[25] yazamaide;[26] aparemcha[27] tkaēshem[28] yazamaide;[29] haithyāvarezem[30] ashavanem[31] ashaonō[32] stīm[33] yazamaide;[34] paiti[35] asni paiti khshafne,[36] yasō-beretābyō[37] zaothrābyō,[38] dakhyumahe[39] rathwō[40] yasnāicha[41] vahmāicha;[42] dakhumemcha[43] ashavanem[44] ashahe[45] ratūm[46] yazamaide.[47] (8) Berezantem[48] ahurem[49] khshathrīm,[50] khshaētem,[51] apām[52] napātem[53] aurvat-aspem[54] yazamaide;[55] apemcha[56] Mazdadhātām[57] ashaonīm[58] yazamaide.[59]

(6) We[6] praise "Fradāt-vīra" and "Dakhyuma",[2] the holy,[3] Lord[5] of Righteousness;[4] we praise[11] the stars[7] and the moon[8] and the sun[9] and luminaries;[10] we praise[14] the boundless[12] lights;[13] we praise[14] the [ic]splendour[16] of the doctrines[15] which (are as it were) the [id]woes[20] of the sinful[21] person.[19] (7) We praise[26] the Lord[25] of Righteousness[24] (who is) holy[23] and practising righteous or virtuous deeds;[22] we praise[29] the later[27] [ie]lore.[28] We praise[34] the creation[33] of Holy[32] (Ahura Mazda), the Lord[40] of the country[39] with libations[38] brought for the yasna;[37] we praise[47] day[36] and night[37] the Lord[41] of righteousness[45] (who is the chieftain) (pertaining) to the holy[44] country.[43] (8)

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ib "Sraoshāvareza - a priest in whose presence a sinner confesses his misdeeds and atones for them. A keeper of a weapon in hand to drive away demons and drujas at the time when the ceremony is being performed". (Prof. Harlez).

ic The lustre of the divine songs (Professor Harlez). afrasanghā = Sanskrit prashansā, prashasti = praise, fame.

id The good admonition appears to the wicked person, misery or rather poison. See Vispered 18 Karda, para 2; Yasna Hā 45, para 7.

ie Its purport is that the comparison of the Religion of the Poryotkeshas, flourished prior to Holy Zarathushtra may be applied to the Religion of Zarathushtra revealed by Ahura Mazda.

We praise[55] the [if]Navel[53] of the Waters,[52] the exalted[48] Lord,[49] swift-footed[54] horse (who is) imperial,[50] and shinning,[51] we praise[59] the pure[58] water[56] created by Ahura Mazda.[57]

(9) Thwām ātarem Ahurahe Mazdāo puthrem ashavanem ashahe ratūm yazamaide; hadha-zaothrem hadha-aiwyāonghanem imat baresma ashaya frastaretem, ashavanem ashahe ratūm yazamaide; Apām Naptārem yazamaide; Nairīm Sanghem yazamaide: takhmem Dāmōish upamanem yazatem yazamaide; iristanām urvānō yazamaide yāo ashaonām fravashayō. (10) Ratūm berezantem yazamaide yim Ahurem Mazdām, yō ashahe apanotemō, yō ashahe jaghmūshtemō; vīspa sravāo Zarathushtri yazamaide; vīspacha hvarshta shyaothna yazamaide, varshtacha vareshymnachya.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā;
yāonghāmcha tānschā tāoschā yazamaide.[ig]

Yathā Ahū Vairyō 2.

(11) Yasnemcha[1] vahmemcha[2] aojascha[3] zavarecha[4] afrīnami,[s] berezatō[6] ahurahe[7] nafedhrō[8] apām[9] apascha[10] mazdadhātayāo. Ashem Vohū 1.

Ahmāi raēshcha; Hazanghrem; Jasa me avanghe Mazda; Kerfeh Mozd.

(11) I praise,[5] worship,[1] with veneration,[2] vivacity[3] and power[4] of the Navel[8] of the waters[9] the exalted[6] Lord[7] of the waters[10] created by Ahura Mazda.[11]

AIWISRUTHREM GĀH

(1) Khshnaothra Ahurahe Mazdāo. Ashem Vohū 3. Fravaranē mazdayasnō Zarathushtrish vīdaēvō ahuratkaēshō, aiwisrūthremai[8] aibigayāi[9] ashaone[10] ashahe[11] rathwe,[12] yasnāicha[13] vahmāicha[14] khshknaothraicha[15] frasastayaēcha,[16] frādat-vīspām-hujyāitēe[17] zarathushtrōtemāicha[18] ashaone[19] ashahe[20] rathwe,[21] yasnāicha[22] vahmāicha[23] khshnaothrāicha[24] frasastayaēcha.[25] (2) Ashāunām,[26] fravashinām[27] ghenānāmcha[28] vīrōvānthwanām,[29] yāiryāoscha[30] hushitōish,[31] amahecha[32] hutāshtahe[33] huraodhahe[34] verethraghnahecha[35] ahuradhātahe,[36] vanaintyāoscha uparatāto,[37] khshnaothra[38] yasnāicha[39] vahmāicha[40] khshnaothrāicha[41] frasastayaēcha,[42] yathā Ahu vairyō[43] zaotā[44] frā mē[46] mrūte, athā ratush

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if Generally he is regarded as a Yazata and he keeps connection with the watery clouds, lightning and rain. Its equivalent in Sanskrit is, Apām Napāt.

ig For the tanslation of paras 9-10, see Havan Gāh.

ashāt-chit hacha[47] frā ashava[48] vīdhvāo[49] mraotī.[50]

(1-2) At the time[1] of the holy[10] and pure[11] period[12] of Aiwisruthrema,[8] the guardian over life[9], when (the act) of giving prosperity to all the living creatures[17] and when the power of the Pontiff[18] rests, for the pleasure[38] (of the Creator Ahura Mazda), for the worship[39] of the Fravashis[27] of the righteous (people),[29] women with their troops of heroes,[29] timely advent[31] of the seasons,[30] of (the yazata named) Ama,[32] well-made and beautiful,[34] Behrām yazata[35] created by Ahura Mazda,[36] and Vananti Uparatāt[37] (i.e. of the yazata presiding over the victorious ascendency), for (their) praise,[40] (their) propitiation[41] and glorification,[42]may the Zaotar[44] proclaim[46] before me[45] (the excellences of the sacred verses of) Yathā Ahū Vairyō.[43] May (the Rāspi) (who is) pious[48] (and) learned[49] announce[50] (the excellences of the verse) athā ratush ashāt-chit hachā.[47]

(3) Ahurem Mazdām ashavanem ashahe ratūm yazamaide; Zarathushtrem ashavanem ashahe ratūm yazamaide; Zarathushtrahe ashaonō fravashīm yazamaide; Ameshe Spente ashaonām yazamaide. (4) Ashaonām vanguhīsh sūrāo spentāo fravashayō yazamaide, astvatō manakhyācha apanōtemem rathwām yazamaide, yaētushtemem yazatanām, hanghanushtemem ashahe rathwām aiwinasānstemem, jaghmūshtemām ashaonō ashahe rathwō ratufritīm yazamaide.[ih]

(5) Aiwisrūthremem[1] ashavanem[3] ashahe[4] ratūm[5] yazamaide;[6] Aibigāim[2] ashavanem[3] ashahe[4] ratūm[5] yazamaide;[6] thwām[7] ātarem[8] Ahurahe Mazdāo[9] puthrem[10] ashavanem[11] ashahe[12] ratūm[13] yazamaide;[14] asmana[15] hāvana[16] ashahe[17] ratavō[18] yazamaide;[19] ayanghaēna[20] hāvana[21] ashahe[22] ratavō[23] yazamaide[24] hadha-zaothrem[25] hadha-aiwyāong-hanem[26] imat[27] baresma,[28] ashaya[29] frastaretem[30] ashavanem[31] ashahe[32] ratūm[33] yazamaide;[34] āpa urvaire[35] yazamaide;[36] aourvatām[37] urune[38] ashavanem[39] ashahe[40] ratūm[41] yazamaide[42].

(5) We praise[6] "Aiwisruthrema"[1], the Righteous[3], the Lord[5] of Righteousness[4]. We praise[6] the Righteous[3] (Aiwisruthrema) the Lord[5] of Righteousness[4] (and) the guardian of Life[2]. We praise[14] Thee[7], the Righteous Fire[8], the purifier[10] (of all things) pertaining to Ahura Mazda[9], the Lord[13] of Righteousness[12]. We praise[19] the stone[15] Mortar[16] (and) things [ii]useful in rituals[20-21] or to achieve for Righteousness[17-18]; we praise[24] this Baresman[23], which is righteous[31] spread[30] with holiness[29], together with the Libation[25], and Aiwyaonghan[26], things useful to be righteous; we worship[36] the waters and the trees[35]; we praise[42] the [ij]perfection[37] of the Soul[38], the righteous[39] soul (and) the Lord[41] of Righteousness[40].

ih For the translation of 3rd and 4th paragraphs, see Havan Gāh.

ii The meaning of the word "ratu" when applied to intimate objects can be taken as "useful - practical or worthy thing." Moreover, its usual meaning is, "Lord, time, season".

ij Justi; kindness, favour, good wishes (Harlez); sacred vows (Mills)

(6) Frādat-vīspam-hujyāitīm[1] ashavanem[2] ashahe[3] ratūm[4] yazamaide[5]; Zarathushtrem[6] ashavanem[7] ashahe[8] ratūm[9] yazamaide[10]; mānthrem[11] Spentem[12] ashavanem[13] ashahe[14] ratūm[15] yazamaide[16]; gēush[17] urvānem[18] ashavanem[19] ashahe[20] ratūm[21] yazamaide[22]; Zarathushtrōtememcha[23] ashavanem[24] ashahe[25] ratūm[26] yazamaide[27]; Zarathushtrem[28] ashavanem[29] ashahe[30] ratūm[31] yazamaide[32].

(6) We praise[5] "Frādat-vīspām-hujyāiti[1]", the Righteous[2], the Lord of Righteousness[3]; We praise[10] Zarathushtra[6], the Righteous[7], the Lord[9] of Righteousness[8]; we worship[16] the Beneficent[12] Holy Spell[11], the righteous[13], the Lord[15] of Righteousness[14]; we worship[22] the Soul[18] of the Universe[17], the righteous[19], Lord[21] of Righteousness[20]; we worship[27] the [ik]High-priest[23], the holy[24], the Lord[26] of Righteousness[25]. We worship[32] Zarathushtra[28], the Righteous[29], the Lord[31] of Righteousness[30].

(7) Āthravanem[1] ashavanem[2] ashahe[3] ratūm[4] yazamaide;[5] rathaēshtārem[6] ashavanem[7] ashahe[8] ratūm[9] yazamaide;[10] vāstrīm[11] fshuyantem[12] ashavanejn[13] ashahe[14] ratūm[15] yazamaide;[16] nmānahe[17] nmānō-paitīm[18] ashavanem[19] ashahe[20] ratūm[21] yazamaide;[22] vīsō[23] vīs-paitīm[24] ashavanem[25] ashahe[26] ratūm[27] yazamaide;[28] zantēush[29] zantu-paitīm[30] ashavanem[31] ashahe[32] ratūm[33] yazamaide;[34] danghēush[35] danghu-paitīm[36] ashavanem[37] ashahe[38] ratūm[39] yazamaide.[40]

(7) We praise[5] the Priest (i.e. Dastur-Mobed),[1] the righteous, the Lord of Righteousness; we praise[10] the Warrior[6] (i.e. Royal Hero),[6] the righteous,[7] the Lord of Righteousness;[8] we praise[16] the bringing of prosperity to the Agriculturist,[11] the righteous,[13] the Lord[15] of Righteousness;[14] we praise[22] the Lord of the House,[18] the righteous, the Lord of Righteousness; we praise[28] the Lord[24] of the Clans,[23] the righteous,[25] the Lord of Righteousness;[26] we praise[34] the Lord[30] of the Town,[29] the righteous,[31] the Lord[33] of Righteousness;[32] we praise[40] the [il]Lord[36] of the Country,[35] the righteous,[37] Lord[39] of Righteousness.[38]

(8) Yavānem[1] humananghem[2] huvachanghem[3] hushyaothnem[4] hudaēnem[5] ashavanem[6] ashahe[7] ratūm[8] yazamaide;[9] yavānem[10] ukhdhō-vachanghem[u] ashavanem[12] ashahe[13] ratūm[14] yazamaide;[15] khvaētva-dathem[16] ashavanem[17] ashahe[18] ratūm[19] yazamaide;[20] dangha-urvaesem[21] ashavanem[22] ashahe[23] ratūm[24] yazamaide;[25] humāim[26] pairyathnem[27] ashavanem[28] ashahe[29] ratūm[30] yazamaide;[31] nmānahe[32] nmānō-pathnīm[33] ashavanem[34] ashahe[35] ratūm[36] yazamaide.[37]

(8) We praise[9] the youth[1] of good thoughts,[2] good words,[3] good deeds[4] and good faith,[5] the righteous,[6] Lord[8] of Righteousness.[7] We praise[15] the

ik Zarathushtrotema, i.e. one strictly following or adherent to the doctrines of Zarathushtra.

il Original meaning of, "vis-paitim" is, "the master of the clans"; original meaning of, "Zantu-paitim" is, "the master of the town"; original meaning of, "danghu-paitim" is "the master of the country".

youth,[10] praying of God,[11] the righteous,[12] Lord[14] of Righteousness.[14] We praise[20] the patriotic person,[16] the righteous,[17] Lord[19] of Righteousness;[18] the righteous (man)[22] [im]coming from the land,[21] the Lord of Righteousness; the [in]missionary[27] of good wisdom,[26] the righteous,[28] lord[30] of Righteousness,[29] and we revere[37] the Lady of the House,[33] the righteous,[34] the Mistress[36] of Righteousness.[35]

(9) Nāirikāmcha[1] ashaonīm[2] yazamaide,[3] frāyō-humatām,[4] frāyō-hūkhtām,[5] frāyō-hvarshtām,[6] hush-hām-sāstām,[7] ratukhshathrām,[8] ashaonīm,[9] yām[10] Ārmaitīm Spentām,[11] yāoscha[12] te[13] ghenāo,[14] Ahura Mazda.[15] Naremcha[16] ashavanem[17] yazamaide,[18] frāyō-humatem,[19] frāyō-hūkhtem,[20] frāyō-hvarshtem,[21] vistō-fraoreitīm,[22] ēvistō-kayadhem,[23] yenghe[24] shyaothnāish[25] gaēthāo[26] asha[27] frādente,[28] Zarathushtrō-temahe[29] rathwō[30] yasnāicha,[31] vahmāicha[32] Zarathushtrōtememcha[33] ashavanem[34] ashahe[35] ratūm[36] yazamaide.[37] (10) Ashāunām[38] vanguhīsh[39] sūrāo[40] spentāo[41] fravashayō[42] yazamaide;[43] ghenāoscha[44] vīrōvānthvāo[45] yazamaide;[46] yāiryāmcha[47] hushitīm[48] yazamaide;[49] amemcha[50] hutashtem[51] huraodhem[52] yazamaide;[53] verethraghnemcha[54] ahura-dhātem[55] yazamaide;[56] vanaintīmcha upartātem[57] yazamaide.[58]

(9) We praise[3] the righteous[2] woman,[1] richest in good thoughts,[4] good words[5] and good deeds,[6] well and properly instructed,[7] obedient to her husband[8] (and) truthful[9] (and) who[11] (i.e. the woman) (is) like Spenta Armaiti (Bountiful Immortal)[11] and, O Hormazd,[15] like (other) [io]Feminine Powers[14] created by you. (We praise such women having the qualities mentioned above). We praise[18] the righteous[17] man,[16] richest in good thoughts,[19] richest in good words[20] and richest in good deeds.[21] understanding the faith[22] (i.e. steadfast on the Religion)[22] (and) ignorant of sins;[23] through whose[24] actions[25] for the worship[31] of the highest Priest[29] and for (his) praise,[32] the world[26] gets prosperous[28] by means of Righteousness.[27] We praise[37] the highest Priest,[33] the righteous,[34] the Lord[36] of Righteousness.[35] (10) the excellent,[39] heroic[40] and beneficent[41] Fravashis[42] of righteous (people);[38] women[44] with their troops of heroes;[45] the timely advent[48] of the seasons;[47] and the well-made,[51] beautiful[52] Ama (i.e. the yazata presiding over courage);[50] and we praise[56] Behram yazata[54] created by Ahura Mazda; and we praise Vananti Uparatat.[57]

(11) Thwām Ātarem Ahurahe Mazdāo puthrem ashavanem ashahe ratūm yazamaide, hadha-zaothrem hadha-aiwyāonghanem imat baresma ashaya frastaretem, ashavanem ashahe ratūm yazamaide; Apām Naptārem yazamaide; Nairīm Sanghem yazamaide; takhmem

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im "the traveller in the land", (Spiegel, Mills and Darmesteter).

in Its significance seems to be the propagator of the Religion of Zarathushtra abroad, and the preacher of the doctrines of this good religion.

io In the Zoroastrian Religion there are two types of angels, male and female. The feminine angels are, Spandārmad, Avān, Din, Ashishvangh and Astad.

Dāmōish Upamanem yazatem yazamaide, iristanām urvānō yazamaide yāo ashaonām fravashayō. (12) Ratūm berezantem yazamaide yim Ahurem Mazdām, yō ashahe apanotemō, yō ashahe jaghmūshtemō; vīspa sravāo Zarathushtri yazamaide; vīspacha hvarshta shyaothna yazamaide varshtacha vareshyamnacha.[ip]

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide,

Yathā Ahū Vairyō 2.

(13) Yasnemcha[1] **vahmemcha**[2] **aojascha**[3] **zavarecha**[4] **āfrīnami,**[5] **ashāunām**[6] **fravashinām**[7] **ghenānāmcha**[8] **vīrōvānthwanām,**[9] **yāiryāoscha**[10] **hushitōish,**[11] **amahecha**[12] **hutāshtahe**[13] **huraodhahe,**[14] **verethraghnahecha**[15] **ahuradhātahe,**[16] **vanaintyāoscha uparatāto. Ashem Vohū 1.**

Ahmāi raēshcha, Hazanghrem, Jasa me Avanghe Mazda, Kerfeh Mozd.

(13) I extol[5] the worship,[1] praise[2] vivacity[3] and the power[4] of the Fravashis[7] of the righteous (people),[6] and of the women[8] with their troops of heroes,[9] the timely advent[11] of the seasons,[10] the shapely,[13] beautiful[14] Ama (i.e. yazata presiding over courage), Behram yazata,[16] created by Ahura Mazda and Vananti Uparatāt[17].

USHAHEN GĀH

(1) Khshnaothra Ahurahe Mazdāo. Ashem Vohū 3. Fravaranē mazdayasnō Zarathushtrish vīdaēvō ahuratkaeshō. Ushahināi[8] **ashaone**[9] **ashahe**[10] **rathwe**[11] **yasnāicha**[12] **vahmāicha**[13] **khshnaothrāicha**[14] **frasastayaēcha.**[15] **berejyāi**[16] **nmānyāicha**[17] **ashaone**[18] **ashahe**[19] **rathwe,**[20] **yasnāicha**[21] **vahmāicha**[22] **khshnaothrāicha**[23] **frasastayaēcha,**[24] **(2) Sraoshahe**[25] **ashyehe**[26] **ashivatō**[27] **verethrājanō**[28] **frādat-gaēthahe,**[29] **Rashnaosh**[30] **Razishtahe,**[31] **Arshtātascha**[32] **frādat-gaēthayāo**[33] **varedat-gaēthayāo,**[34] **khshnaothra**[35] **yasnāicha**[36] **vahmāicha**[37] **khshnaothrāicha**[38] **frasastayaēcha,**[39] **yathā Ahū Vairyō**[40] **zaotā**[41] **frā me**[42] **mrūte,**[43] **athā ratush ashāt-chit hacha**[44] **frā ashava**[45] **vīdhvāo**[46] **mraotū.**[47]

(1-2) At the time[20] of the pure[9] and holy[10] period[11] Ushahen[8] when it is propitious to ask for one's wishes[16] to be fulfilled and when the authority, the master of the house[17] (prays the creator Ahura Mazda),[35] through propitiation[35] of Sraosha (yazata),[25] the pure,[26] holy,[27] victorious,[28] bringing prosperity to the world,[29] the Most Just[31] Rashna (yazata),[30] and Astad (yazata),[32] the promoter and the increaser of the world,[34] for the worship (of them all),[36] praise[37], propitiation[38] and for (their) glorification[39] may the

ip For the translation of paragraphs 11-12, see Havan Gāh, above.

Zaotar[41] proclaim[43] before me[42] (the excellences of the sacred verses of) Yathā Ahū Vairyō.[40] May (the Raspi who is) holy[45] (and) learned[46], announce[47] (the excellences of these verses) athā ratush ashāt chit hacha.

(3) Ahurem Mazdām ashavanem ashahe ratūm yazamaide; Zarathushtrem ashavanem ashahe ratūm yazamaide; Zarathushtrahe ashaonō fravashīm yazamaide; Ameshe Spente ashaonām yazamaide. (4) Ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide, astvatō manakhyācha apanōtemem rathwām yazamaide, yaētushtemem yazatanām, hanghanushtemem ashahe rathwām aiwinasānstemem, jaghmūshtemām ashaonō ashahe rathwō ratufritīm yazamaide.[iq]

(5) Ushahinem[1] ashavanem[2] ashahe[3] ratūm[4] yazamaide;[5] ushām[6] srīrām[7] yazamaide;[8] ushāonghem[9] yazamaide,[10] khshōithnīm[11] raēvat-aspām,[12] framen-narām,[15] framen-narō-vīrām;[14] yā[15] khvāthravaiti[16] nmānavaiti;[17] ushāonghem[18] yazamaide,[19] revīm[20] renyat-aspām,[21] yā[22] sanat[23] avi[24] haptō-karshvairīm[25] zām;[26] avām[27] ushām[28] yazamaide.[29] Ahurem Mazdām[30] ashavanem[31] ashahe[32] ratūm[33] yazamaide;[34] vohū manō[35] yazamaide;[36] Ashem Vahishtem[37] yazamaide;[38] khshathrem vairīm[39] yazamaide;[40] Spentām[41] vanguhīm[42] Ārmaitīm[43] yazamaide.[44]

(5) We praise[5] Usahahen Gah[1] the righteous,[2] the Lord of righteousness;[3] we praise[8] the beautiful[7] Dawn,[6] the light of the Dawn,[9] shining[11] with the radiant horses,[12] agreeable or pleasing to men,[15] heroic men[14] which[15] (light) (is) giving comfort and ease[16] and belongs to the house and family.[17] We praise[19] the light of the Dawn,[18] agile[20] (and) of nimble-paced horses[21], which[22] is spread[23] upon[24] the seven regions of the earth.[25] We praise[29] this[27] Dawn.[28] We worship[34] Ahura Mazda,[30] Righteous,[31] Lord[33] of Righteousness.[32] We worship[36] (the Holy Immortal) Vohu Manah;[35] we worship[38] (the Bountiful Immortal) Asha Vahishta;[37] we worship[40] (the Bountiful Immortal) Sheherevar;[39] we worship[44] the good[42] Spandarmad (Bountiful Immortal).[43]

(6) Berejīm[1] ashavanem[2] ashahe[3] ratūm[4] yazamaide,[5] bereja[6] vanghēush[7] ashahe,[8] bereja[9] daēnayāo[10] vanghuyāo[11] māzdayasnōish,[12] nmānyehe[13] rathwō[14] yasnāicha[15] vahmāicha[16] nmānimcha[17] ashavanem[18] ashahe[19] ratūm[20] yazamaide.[21]

(7) Sraoshem[22] ashīm[23] huraodhem[24] verethrājanem[25] frādat-gaēthem[26] ashavanem[27] ashahe[28] ratūm[29] yazamaide;[30] Rashnūm[31] razistem[32] yazamaide,[33] Arshtātem[34] frādat-gaēthām[35] varedat-gaēthām[36] yazamaide.[37]

(6) We praise[5] Berejya[1] the righteous,[2] Lord[4] of righteousness,[3] with the blessing[6] of the good[7] righteousness,[8] (and) with the blessing[9] of the good[11] Mazda-worshipping[12] Religion,[10] for the worship[15] of Nmānya[13] Ratu[14] (i.e.

iq For the translation, see Havan Gāh, above.

principal master of the house) and for (his) praise.[16] We praise[21] "Nmānyo" (i.e. the chief Lord of the house)[17] the holy,[19] Lord[20] of holiness.[19]

(7) We worship[30] Sraosha (yazata)[22] the holy,[23] the Lord[29] of righteousness,[28] (who is) of good appearance,[24] victorious,[25] bringing prosperity to the world[26] (and) righteousness.[27] We worship[33] the just[32] Rashnu (yazata).[31] We worship[37] Astad (yazata),[34] the promoter and the increaser of the world.[36]

(8) Thwām ātarem Ahurahe Mazdāo puthrem ashavanem ashahe ratūm yazamaide; hadha-zaothrem hadha-aiwyāonghanem imat baresma ashaya frastaretem, ashavanem ashahe ratūm yazamaide; Apām Naptārem yazamaide; Nairīm Sanghem yazamaide; takhmem Dāmōish upamanem yazatem yazamaide; iristanām urvānō yazamaide yāo ashaonām fravashayō. (9) Ratūm berezantem yazamaide yim Ahurem Mazdām, yō ashahe apanotemō, yō ashahe jaghmūshtemō; vīspa sravāo Zarathushtri yazamaide, vīspacha hvarshta shyaothna yazamaide varshtacha vareshyamnacha.[ir]

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaēthā ashāt hathā,
yāonghāmcha tānschā tāoschā yazamaide.

Yathā Ahū Vairyō.(2)

(10) Yasnemcha[1] vahmemcha[2] aojascha[3] zavarecha[4] āfrīnāmi[5] Sraoshahe[6] ashyehe[7] ashivatō[8] verethrājano[9] frādat-gaēthahe,[10] Rashnaosh[11] razishtahe,[12] Arshtātascha[13] frādat-gaēthayāo[14] varedat-gaēthayāo.[15] Ashem Vohū 1.

Ahmāi raēshcha, Hazanghrem, Jasa me avangha Mazda, Kerfeh Mozd.

(10) I praise,[5] worship,[1] the Srosh (Yazata), glory,[2] vivacity[3] and strength[4] of the holy,[7] righteous and victorious[9] Srosh (Yazata) bringing prosperity to the world,[10] of the just;[12] Rashna (yazata)[11] and Astad (yazata),[13] the furtherer (promoter)[14] and increaser of the world.[15]

PATET (AVESTA)

Kshnaothra Ahurahe Mazdāo. Ashem Vohū 1.

Yathā Ahū Vairyō. 5. Yathā Ahū Vairyō panj Az hamā gunāh patet pashemānum, az harvastīn dushmata dushukhta duzhvarshta, mem pa getī manīd, pishe-shumā vehān, manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī, okhe awākhsh pashemān pa sē gavashnī pa patet hom.[is] **Yathā Ahū Vairyō. 5. Ashem Vohū 3.**

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ir For the translation of paragraphs 8-9, see Havan Gāh, above.

Fravarāne mazdayasnō Zarathushtrish vīdaēvō ahuratkaēshō (Gāh according to the period of the day) **frasastayaēcha. Sraoshahe ashyehe, takhmahe, tanu-mānthrahe, darshi-draosh, āhūiryehe, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha. Yathā Ahū Vairyō Zaotā frā me mrūte, athā ratush ashātchit hacha frā ashava vīdhvāo mraotū. Yathā Ahu Vairyō 1.**[it]

Frastuye humatōibyaschā hūkhtoibyaschā hvarshtōibyaschā mānthwōibyaschā vakhedhvōibyaschā varshtvōibyaschā. Aibigairyā daithe vīspā humatāchā hūkhtācha hvarshtāchā. Paitirichyā daithe vīspā dushmatāchā dushūkhtāchā duzhvarshtāchā. Ferā ve rāhi, Ameshā Spentā, yasnemchā vahmemchā, ferā mananghā, ferā vachanghā, ferā shyaothnā, ferā anghuyā, ferā tanvaschīt, khvakhyāo [iu]**ushtanem. Staomi Ashem. Ashem Vohū 1.**

Yathā Ahu Vairyō 21, Ashem Vohū 12, Yathā Ahu Vairyō 2.

Yasnemcha vahmemcha aojascha zavarecha āfrināmi, sraoshahe ashyehe, takhmahe, tanu-mānthrahe, darshi-draosh, āhuiryehe. Ashem Vohū 1.

Ahmāi raēshcha: Hazanghrem; Jasa me avanghe Mazda; Kerfeh Mozd.

PATET PASHEMANI

[iv]**Yathā Ahu Vairyō 1. Yathā Ahu Vairyō[1] panj[2] az hamā gunāh[3] patet pashemānum[4], az[5] harvastīn[6] dushmata[7] duzhukhta[8] duzhvarshta[9], mem[10] pa getī[11] manīd[12], pishe[13] shumā[14] vehān[15], manashnī[16] gavashnī[17] kunashnī[18] tanī[19] ravānī[20] getī[21] minōānī[22], okhe[23] awākhsh pashemān[24] pa se gavashnī[25] pa patet hom[26]. Yathā Ahu Vairyō 5, Ashem Vohū 3.**

Fravaranē mazdayasnō Zarathushtrish, vīdaēvō ahuratkaesho (Gāh according to the period of the day) **frasastayaēcha. Sraoshahe ashyehe, takhmahe tanu-mānthrahe, darshi-draosh, āhūiryehe, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha. Yathā Ahū Vairyō zaotā frā me mrūte, athā ratush ashātchit hacha frā ashava vīdhvao mraotu. Yathā Ahū Vairyō 1.**

(The person who atones for his sins speaks):-

O good[15] (religious high-priests!) I, in your[14] [iw]presence[13] (having recited)

is For its translation, see beginning part of Srosh Bāz, above.

it For its translation, see Srosh Bāz, above.

iu For the translation of Ferastuye, see Khorshed Nyāyesh, pages above.

iv This whole Patet is in Pazend language. Of these some subject matters are taken from Avesta and some from Pahlavi Books.

iw From this it appears that the sinner confesses his own sins and makes suitable atonement in

five[2] Yathā Ahū Vairyō[1] repent[4] (of all sins) by means of Patet[4]. From[5] all[6] wicked thoughts[7], words[8] (and) deeds[9] which I[10] have thought in my mind[12] in this world[11] (and) from all kinds of sins[3], pertaining to thought[16], word[17], and deed[18], pertaining to (my own) body[19], and soul[20], pertaining to this world[21], and the world beyond[22], O Hormazd[23]! I abstain from them with repentance[24] (and) with the three words[25] (i.e. with thought, word, and deed) I repent[26].

(Kardāh 1) Farāz setāem[1] harvespa[2] humata[3] hukhta[4] hvarshta[5], pa[6] manashne[7] gavashne[8], kunashne[9]. Awāz setāem[10] harvespa[11] dushmata[12] duzhukhta[13] duzhvarshta[14], az[15] manashne[16] gavashne[17] kunashne[18]. Avargīrashnī dehom[19] harvespa[20] humata[21] hukhta[22] hvarshta[23], pa[24] manashne[25] gavashne[26] kunashne[27] ku[28] kerfeh[29] kunam[30], Behelashnī dehom[31] harvespa[32] dushmata[33] duzhukhta[34] duzhvarshta[35] az[36] manashne[37] gavashne[38] kunashne[39], ku[40] gunah[41] nakunam[42].

I praise[1] all[2] good thoughts[3], good words[4] (and) good deeds[5] through (my) meditation[7], speech[8] and action[9]. I abhor[10] all[11] evil thoughts[12], evil words[13] and evil deeds[14] by[15] (my) thoughts[16], words[17], and deeds[18]. I hold fast[19] (i.e. I acquire) all[20] good thoughts[21], words[22] and deeds[23] through[24] (my) thoughts[25], words[26], and deeds[27], so that[28] (I) may perform[30] meritorious deeds[29]. I relinquish[31] all[32] evil thoughts[33] evil words[34] and evil deeds[35] through[36] (my) thoughts[37], words[38] and deeds[39] so that[40] (I) may not commit[42] sin[41].

Farāz[43] oy shumā[44] rād hom[45], ke[46] amshāspand[47] hed[48], yazashne[49] o[50] nyāeshne[51]; farāz[43] pa[52] manashne[53] farāz[43] pa[54] gavashne[55], farāz[43] pa[56] kunashne[57], farāz[43] pa[58] ōh[59], farāz[43] pa[60] tan[61], farāz[43] pa[62] ānech[63] in[64] khesh[65] jān[66], tan[67] o[68] jān[69] nām[70] ravān[71]. Būn[72] bar[73] khāsta[74] im hast[75], pa[76] kheshīye[77] yazdān[78] dār hom.[79] Pa[80] kheshīye[81] yazdān[82] dāshtan ae bahod[84] ku[85] agar[86] tash[87] azān rasad[88], ke in tan[89] ravānrā[90] be-āwāyad dādan[91] be-deham[92].

I dedicate[45] unto you[44] (who[46] are[48]) the Ameshāspand[47] the Yasna[49] and[50] Nyāyesh[51] with[52](my) thought[53], word[55], and deed[57], with[58] (my own) conscience[59], body[61], (and) through[62] (this[64] which[63] is) my own[65], life[66] and through[62] the body[67] and life[69] i.e. soul[71]. I keep[79] the internal[72] (and) the external[73] treasure[74] which I have[75], owing to[76] (due to my) kinship[77] with God[78]. Keeping[83] with[80] the kinship[81] of God[82] (is this[84] that[85],) i.e.[85] if[86] any thing[87] happens[88], I shall give[92], dedicate[91], if necessary, this (my) body[89] for the sake of (my) soul[90].

Explanation:- (Its significance is, if it is necessary to dedicate my body for the benefits of my soul, I do so.)

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the presence of the High-priests fully-versed in the Zoroastrian Religion. After the composition of this Patet even from the Persian Rivayets written in later times similar writing is found, that a sinful person should confess his sins and atone in presence of the just, learned, well-versed person in Religion, in Dastur, of that period.

Setāyem[93] ashahī[94] pāhlom[95], nagunam[96] devān[97]. Pa nīkīye dādār Hormazd[98] sepāsdār hom[99]. Pa petyār[100] anāi[1] az[2] ghanāminō[3] awar mad[4], umede rastākhizrā[5] padash[6] khorsand[7] hamdāstān[8] hom[9]. Dīne Hormazd[10] dāde Zartosht[11], rastae farārun[12], kard poryōdakeshān[13] pa dastūr[14] dār hom[15]. Ān jādehrā[16] az gunāh[17] pa patet hom[18] pa patet hom[19] az gunāh[20].

I praise[93] the best[95] righteousness[94] (and) I smite[96] the demons[97] for the sake of or in the hope of the [ix]Resurrection[5], I am [iy]grateful[99] and contented with the goodness of the creator Hormazd[98], and harm (and unanimous of) the antagonism[100] and harm[1] which have come[4] (upon me) from[2] Ahriman.[3]

Explanation:- (As regards the last sentence mentioned above in the Pahlavi commentary it is stated that on the day of Resurrection the power of the Ahriman, and his associates the devs and drujas, will be annihilated and they cannot bring any kind of harm.)

I keep[15] (I observe) the Religion of Hormazd[10], the Law of Zartosht[11], (good) truthfulness[12] (and the excellent) deeds of the [iz]Poryotkaeshas[13] in accordance with the commandments of the Religion[14].

Explanation:- (I will live my life according to the Religion of Hormazd, all the commandments of the Holy Zartosht and the virtuous acts of the Poryotkaeshas, i.e. the believers in one God, prior to the time of that Prophet.)

For that way[16] (i.e. if I have deviated from the above mentioned commandments) I repent (those) sins[17] and I am penitent[19] of (these) sins.[ja]

(Kardāh 2) Ku[1] mardumān[2] o būn[3] shāyad būdan[4] yāo man[5] o būn[6] būd ested[7], pesh[8] oy cheher andā, pas[10] oy cheher pesh[11], yadshān andar[12] jast ested[13], az sē sraoshō-charanām gunāh[14], az ān nītūm gunāh[15], andā hazārān hazār margarzān[16] and chand geosh[17] hast shāyad būdan[18], pa nāme chesht[19], harvespa[20] dushmata[21] duzhūkhta[22] duzhvarshta[23], mem[24] parāe kasānrā[25], yāv[26] kasān[27] parāe manra[28], yāv[29] gunāhkārī[30] pa manrā[31] kasō gunāh[32], o būn būd ested[33], az[34] ān gunāh[35] manashnī[36] gavashnī[37] kunashnī[38] tanī[39] ravanī[40] getī[41] mīnoānī[42], okhe[43] awākhsh pashemān[44] pa sē gavashnī[45] pa patet hom[46]; pa patet hom[47] az gunāh[48].

(From all sins) which[1] might originate[34] (by) from men[2] (from the very

ix For full explanation on "Ristākhez", see "Zarthoshti Abhyas" written by Sheth K.R. Cama, pages 288-302.

iy i.e. I am most grateful to the Creator for whatever excellences reach me every time from Him (Hormazd).

iz i.e. the believers in one Good, prior to the time of the Prophet.

ja The significance of this entire first Kardāh - chapter, rather some portion, word by word, agrees with in "Ferastuye" prayer which is known by "Avestan Patet". For the text of Ferastuye and for its translation, see pages 27-28.

birth), (if) such (sins) from the beginning[6] have been committed[7] by me[5] like others, and of these (sins) if there are (in the early life) few[9] in the beginning[8] (and) had more[11] in the end[10] (in their life), from the sin[14] worthy of punishment with strokes[14], (rather) from the sin (even) less than that[15] up to one thousand times one thousand of the "margarzān" (sins)[16] (and the sin) even more than so much measure[17] (if) perchance has been committed (by me)[18] - specially,[19] all[20] evil thoughts[21], evil words[22] (and) evil deeds[23] which I[24] (may have committed) for the sake of others[25], or[26] (may have been committed) by others[27] for my sake[28], or[29] by any sinful person[30] for my sake[31] some minor sin[32] even, may have originated[33] - from (all above mentioned) sins[35] pertaining to thought[36], word[37], deed[38], (my own) body[39], (my own) soul[40], – pertaining to this world[41], or the yonder world[42], - from[34] these sins (of all kinds)[35], O Hormazd! I abstain from them with renunciation[44] with three words (i.e. thought, word and deed) and repent[46] and become penitent[47] for them.

(Kardāh 3) In[1] and[2] ākho[3] pāye[4] gunāh[5] nām[6]; chun[7] handarakht[8], mediosāst[9], andarazfarmān[10], boedīozad[11], kāedīozad[12], āgerept gunāh[13], avāvaresht gunāh[14] aredush gunāh[15], khorahe gunāh[16], bāzāe gunāh[17], yātu gunāh[18], tanvalgān gunāh[19], margarzān gunāh[20], avasosh gerān gunāh[21], jehmarz gunāh[22], dashtānmarz gunāh[23], kunmarz gunāh[24], awārun marzashnī[25], shoethra gunāh[26] seshnī[26], gunāhe ravānī[27], gunāh hamīmālān[28], gunāhīo pulshahod[29], vakhshe vakhshān vakhshe gunāh[30], gunāh az gunāh[31] avareākho gunāh[32], ku mardum[33] o būn shāyad būdan[34] gajasteh[35] ghanāmīnō[36] darvand[37] pa petyare dāmān-e[38] Hormazd farāz karnīd[39].

The sins of worse[3] degrees (or origin)[4] are:-

Namely[7], to harm someone by (doing) injustice and to interfere in his good work[8], to admonish some one falsely, to tell utter lies and to point out a wrong path[9]; - not to act or to act contrary to the will made by any person at the time of his death or while going on a journey to a foreign country, in favour of his children or some other persons,[10] - to steal human beings or cattle and to sell them, to spoil a set of good clothes and to spoil purposely pure and tasty edibles[11], not to nourish the poor and the needy in spite of being rich and prosperous, instead cause affliction and harm them and to keep the beneficent animals under his control hungry and to strike them,[12] – to hold a weapon in hands in order to smite or wound someone[13] – or to brandish it on the head of a person opposite him[14], the sin of inflicting a wound on a person which heals after three[15] to four days,[16] the sin of inflicting a wound on hand[17], – or foot[18], – the sin of inflicting a wound in such a way as to render the foot lame and to prevent it from doing work[19] – the sin deserving the punishment of [jb]death[20] - the sin of practising derision

jb A long commentary in Pahlavi is given about the sins. A list of various types of sins which

or mockery of anyone beyond limit[21] - the sin of having physical relations with a prostitute[22] or with a woman in menses[23], the sin of committing unnatural intercourse with a man, or woman[24] - the sin of formation with a woman unlawfully[25] - the sin of destroying sperm by one's own hands[26] - the sin of sexual intercourse with a woman of another faith,[27] the sin of criminal intimacy with another person's wife and of stealing property of another person[28] - and such other sins as not performing the compulsory meritorious deeds enjoined in the Zoroastrian Religion, which cause difficulty in crossing the Chinvat Bridge after death[29].[jc]

[jd]sin growing and growing more[3] – from one sin to another brought into existence[31] – (and) other worse sins[32] which can originate[34] with men[33] (i.e. from the birth) (and the sins) promised[34] or originated by the accursed[35], wicked[37] Ahreman (evil spirit)[36] for[39] (the [je]antagonising[38]) the creatures of the Creator Hormazd (i.e. for harming them).

Hormazd Khodāe[40] gunāh andar dīn[42] pedā bekard[43], gohāne poryōtkeshān[44] gunāh dāshteh ested[45]. Manashnī[46] peshe[47] dādār Hormazd[48] mīnōyān[49] getīyān[50] mahest[51] peshe[52] Amshāspandān[53], peshe[54] Meher[55] Sarosh[56] Rashna[57], peshe[58] ātash[59] barsam[60] hom[61], peshe[62] dīn[63] ravāne khesh[64], peshe[65] rad[66] dastūre[67] dīnī[68], peshe[69] oy gaveh[70] mad ested[71], az an gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī, okhe awākhsh pashemān pa sē gavashnī pa patet hom; pa patet hom az gunāh.

The Lord Hormazd[40] (of the entire world) has manifested[43] (all the above mentioned) sins[41] in the Religion[42], and the faithful of the Poryotkaeshas[44] (i.e. the good Poryotkeshas) (too) have acknowledged[45] (them) as sins. (I repent with atonement all those above mentioned sins)[41] with (my good)

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come within the purview of this greatest punishment, is given as follows:- Not to regard the Creator Hormazd as peerless: Not to recognise Zartosht as a genuine prophet and the good Mazda-worshipping Religion as true: Not to obey the commands of father, mother and teacher, but on the contrary, to inflict pain on them: To learn witchcraft: to practise heresy: to throw nasa (dead matter) in water and fire and to bury nasa under the earth: to extinguish the Fire Varharan: to deprive possessions and property of any person, deposited for safety with a lawyer and to consume them after the death of the person, instead of giving to his progeny and descendants: to behave immorally with a strange woman: to accept the religion of the wicked (or wicked person); for inflicting false accusation on a holy and pious man or a Dastur, or a chief to give false evidence against them; to procure abortion; to eat dead matter with drugs and medicine or to cause them to be consumed by others: to practise heretical deeds being a dastur or a mobed.

jc In the Pahlavi Commentary, five principal duties are mentioned regarding this they are (1) the consecration of Six Gahāmbārs of the year, or the participation in them according to one's own means; (2) celebration of the Fravartikan; (3) participation in the celebration of Rapithwan; (4) Observance of the Rozgār" of one's dead parents and relatives, i.e. to consecrate yazishna, bāz, dron, and Afrinagan in their honour on the day and the month on which they departed; and (5) to perform daily prayers.

jd i.e. not to atone for the sins after having committed once, rather to commit sins continually.

je For its explanation, see note given on Hormuzd Khoday prayer above.

thought[46] before[47], (in the presence) of the Creator Hormazd[48], (who is) the greatest[51] of the spiritual world[49] (and) of this world[50], before[52] the Ameshāspand[53], (the Yazatas) Meher[55], Srosh[56] (and) Rashna[57], before[58] the Fire[59], Baresman[60] (and) Hom[61], before[62] the Religion[63] and my (own) soul[64], before[65] the leader[66] (and) the Dastur[67] of the Religion[68], (and) before[69] any good (i.e. pious) [jf]person[70] (who) (has come)[71] is present. (I repent, atone all the above mentioned sins and recite patet in humiliation).[jg]

(Kardāh 4) Andar[1] ped[2] mād[3] khoh[4] berād[5], zan[6] farzand[7], shōy[8] sālār[9], khesh[10] nazdīk[11], hamgehāniyān[12], hamkhvāstagān[13], hamsāyegān[14], hamshahrīyān[15], pa irmānīān[16] jast pa har adādīa[17], chun[18] man[19] andar gunehgār būd ested hom[20], az ān gunāh manashnī gavashnī kunashnī, tanī ravāni getī minōānī, okhe awākhsh pashemān pa sē gavashnī pa patet hōm; pa patet hom az gunāh.

If[18] I[19] have been a sinner[20] against (or with[1]) (my) father[2], mother[3], sister[4], brother[5], with[1] (my) [jh]wife[6](or) husband[8], with[1] (my) children[7] (and) leader[9] (i.e. leader of the Religion), with the relatives[10] and near ones[11], or with[1] those living in one and the same place[12], with[1] the partners[13], neighbours[14], inhabitants of the same city[15], use (my) servitors[16] - through deviation (negligence) of [ji]justice[17], (I repent for the sins mentioned above with renunciation).

(Kardāh 5) Heher[1] nasā[2] khoreshnī[3], heher[4] nasā[5] joeshnī[6] heher[7] nasā[8] oy[9] āv[10] o[11] ātash[12] bordan[13], yā[14] āv[15] o[16] ātash[17] heher[18] nasā[19] bordan[20], avestā[21] pa chamishn[22] nagoftan[23], mōy[24] nākhun[25] dandān faresh[26], daste shavīn[27], o[28] avare[29] harche[30]padar heher nasā[31]. chun[32] man[33] andar[34] gunehgār bud ested hom[36], az ān gunāh manashnī gavashnī kunashnī, tanī ravāni getī minōāni, okhe awākhsh pashemān pa sē gavashnī pa patet hom; pa patet hom az gunāh.[ji]

If[31] I[33] have become[36] a sinner[35] of eating (or the act of eating) dry or used[2] [jk]dead matter, to defiling[6] the dry or wet[4] dead matters[5] carrying[13] it to water[10] and[11] fire[12] or[14] of carrying the water and fire (near) the dry dead

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jf i.e. in the absence of the Religious Leader or Dastur, the confession of sins can be made also in the presence of any person righteous and well-versed in the Zoroastrian Religion.

jg See translation at the end of the second Kardāh above.

jh It is understood that the reciter of the Patet may be a man or a woman.

ji i.e. by treating unlawfully in any way with the above mentioned persons or by exercising oppression on them.

jj See the translation at the end of the second Kardāh above.

jk Hair and nails removed from the body of a living person are called “heher” or dry dead matter. In Avesta it is called “hikhra”. The entire body of the dead or any part of it is called “dead matter” or “wet dead matter”. The original meaning of “Nasā” is “corpse”, “carrion”, “contaminated thing.” The word is derived from root nas (Sanskrit nash - to destroy).

matter[18]. Not reciting[23] (the Holy) Avesta[21] not [jl]abstaining from the hair,[24] nails[25] and toothpick[26], [jm]using the dirt soiled hands[27] (or anything without being cleansed with nirang or with water)[27] and[28] (by being defiled) by[34] other[29] (things regarded) as dry dead matter or wet dead matter, [jn]I repent with contrition.

(Kardāh 6) Ku kāme Dādār Hormazd būd[1], oyem āwāyast manīdan[2], oyem namanīd[3]; oyem āwāyast goftan[4] oyem nagoft[5]: oyem āwāyast kardan[6], oyem na kard[7]; az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī minōāni, okhe awākhsh pashemān pa sē gavashnī pa patet hom; pa patet hom az gunāh.[jo]

I repent and renounce for not thinking about the wish of the Creator Ahura Mazda[1], as I ought to have thought[2], for not speaking about[4] as I ought to have spoken[5] and for not doing[6] as I ought to have done[7].

(Kardāh 7) Ku kāme ahreman bud[1], oyem na-āvayast manīdan[2], oyem manīd[3]; oyem na-āwāyast goftan[4], oyem goft[5]; oyem na-āwāyast kardan[6], oyem kard[7]: az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnōāni, okhe awākhsh pashemān pa sē gavashnī pa patet hom; pa patet hom az gunāh.

I ought not to have thought according to[2] the wish of Ahriman and yet I have thought of[3]: I ought not to have spoken[4] and yet I have spoken[5] and I ought not to have done[6] and yet I have done[7]1 repent for all these sins with penitence.

(Kardāh 8) Az[1] hamoyin[2] har āyin[3] gunāh[4], har āyin[5] margarzān[6], har āyin[7] farod mānd[8], har āyin[9] mānid[10], har āyin gunāh az gunāh[11], oyem[12] andar[13], Hormazd[14] mardum[15], mardum sardagān[16] jast[17] pa patet hom[18].

I repent for[18] all types of (and) every kind[3] of sins[4], every kind[5] of Margarzān[6] (i.e. sins worthy of the punishment of death), every kind[7] (of sin) confirmed[8], every kind[9] of sin left unatoned for[10] (i.e. unexpiated) (and) every kind (of sin arising) out of (another) sin[11] which may have been committed[17] by me[12] against[13] (the Creator) Hormazd[14] (and against) men[15] (and various) kinds of men[16].

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jl In the Pahlavi commentary.

jm In the Pahlavi commentary: i.e. not to bury lawfully in the earth.

jn The matter contained in this fifth kardāh is also found in Avesta itself. In Vendidad, to eat dead matter or to throw it in water or in fire is strictly forbidden. The person performing such an act is regarded as impure till the end of his life. Never throw dry dead matter (nasā) in water or in fire: not only that but if we notice it fallen in water or in fire, it should betaken out immediately, (see Vendidad fargard VI, paras 26-29; frakart VII, paras 23-27; frakart VIII, paras 73-82). After removing hair or nail from the body, they are not to be scattered but they are to be buried in a separate place after digging a pit. (For further details, see Vendidad fargard XVII).

jo See the translation at the end of the second kardāh.

(ii) Az[19] hamoyin[20] har āyin[21] gunāh[22], har āyin[23] margarzān[24], har āyin[25] farod mānd[26], har āyin[27] mānīd[28], har āyin gunāh az gunah[29], oyem[30] andar Bahman[32] gāo gospand[33], gospand sardagān[34] jast[35] pa patet hom[36].

I repent for[26] all types[20] of (and) every kind[21] of sins[22], every kind[23] of Margarzan[24] (sin), every kind[25] of sin confirmed[26], every kind of sin[27] left[28] unatoned for (i.e. unexpiated), (and) every kind (of sin arising) out of (another) sin[29] which may have been committed[35] by me[30] against[31] Behman[32] (Amshāspand)[32], the [jp]cattle[33] and (various) kinds of cattle[34].

(iii) Az[37] hamoyin[38] har āyin[39] gunāh[40] har āyin[41] margarzān[42], har ayin[43] farod mānd[44], har āyin[45] mānīd[46], har āyin gunāh az gunah[47], oyem[48] andar[49] Ardibehesht[50], ātash[51], ātash sardagān[52] jast[53], pa patet hom[54].

I repent for all types[38] of, (and) every kind[39] of sins[40], every kind[41] of Margarzan (sin)[42], every kind[43] (of sin) confirmed[44], (and) every kind[45] (of sin arising) out of (another) sin[47] left unatoned[46] (i.e. unexpiated), which may have been committed[53] by me[48] against[49] Ardibehesht[50] (Ameshaspand), [jq]fire[51] and (various) kinds of fire[52].

Az[55] hamoyin[56] har āyin[57] gunāh[58], har āyin[59] margarzān[60] har āyin[61] farod mānd[62] har āyin mānīd[64], har āyin gunāh az gunah[65], oyem[66] andar[67] Shehrevar[68], ayokhshast[69], ayokhshast sardagān[70] jast[71], pa patet hom[72].

I repent[72] for all types[56] of (and), every kind[57] of sins[58], every kind[59] of Margarzān (sin)[60], every kind[61] (of sin) confirmed[62], every kind[63] (of sin) left unatoned for, (i.e. unexpiated)[64], (and) every kind (of sin arising) out of (another) sin[65] which may have been committed[71] by me[66] against[67] Sheherevar (Amshāspand)[68], [jr]metal[69], (and) various kinds of metals[70].

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jp The significance of the sins committed against cattle is that they have been treated with cruelty. And when they were under our control, they were not treated properly with nourishment – fodder and required care.

jq The significance of sins committed against Fire is that it was not kept burning by feeding fuel, sandalwood, incense from time to time, with care and precaution, but was allowed to extinguish or was placed on a dirty and defiled place, or some dry dead matter (nasa) was thrown on it. A strict prohibitive order as regards this is enjoined in our holy Avesta. Various kinds of Fires are referred to here, and its significance seems to be an indication about various professional fires, e.g., fire of the blacksmith, fire of the potter, fire of the factory, fire of the bakers, etc. The writing about this is given in Vendidad, Fargard VIII, see paragraphs 81-96.

jr The import of the sins committed against metals is this: metallic utensils have to be kept clean, and not allowed to remain dirty or rusty. Health is spoiled by eating the food kept in dirty and rusty utensils. If we examine minutely the commandments of the Zoroastrian Religion, its original aim is to make the world prosperous, by means producing diseases and plagues and taking care of the health. It is enjoined to keep the health free from unhealthy and to apply suitable remedies before and after the deterioration takes place. This is ordained to be the most important duty amongst other duties. By not fulfilling this we stand as sinners in the eyes of the

(iv) Az[73] hamoyin[74] har āyin[75] gunāh[76], har āyin[77] margarzān[78], har āyin[79] farod mānd[80], har āyin[81] mānīd[82], har āyin gunāh az gunah[83], oyem[84] andar[85] Spandārmad[86] zamīn[87] zamīn sardagān[88] jast[89] pa patet hom[90].

I repent[90] for all types[74] of[78] (and)[79] every kind[75] of sins[76], every kind of Margarzan[78] (sin), every kind (of sin) confirmed[80], every kind (of sin) left una toned for[82] (i.e. unexpiated). (and) every kind (of sin arising) out of (another) sin[83] which may have been committed[89] by me[84] against[35] Spandarmad (Amshaspand)[86], the [js]earth[87] (and various) kinds of earth[8]

(vi) Az[91] hamoyin[92] har āyin[93] gunāh[94], har āyin[95] margarzān[96] har āyin[97] farod mānd[98], har āyin[99] mānīd[100], har āyin gunāh az gunah[1] oyem[2] andar[3] khordād[4], āv[5], āv tokhmagān[6], jast[7], pa patet hom[8].

I repent for all types[92] of, (and) every kind[93] of sins[94], every kind[95] of Margarzan (sin)[96], every kind[97] (of sin) confirmed[98], every kind[99] (of sin) left[100] unatoned for (i.e. unexpiated), (and) every kind (of sin) arising out of (another) sin[1] which may have been committed[7] by me[2] against[3] Khordad (Amshaspand)[4] the [jt]water[5] (and various) kinds of waters[6].

(vii) Az[9] hamoyin[10] har āyin[11] gunāh[12], har āyin[13] margarzān[14], har āyin[15] farod mānd[16], har āyin[17] mānīd[18] har āyin gunāh az gunah[19] oyem[20] andar[21] Amardād[22] orvar[23] orvar sardagān[24] jast[25], pa patet hom[26].

I repent[26] for all types of[10] (and) every kind[11] of sins[12], every kind[13] of Margarzan (sin)[14], every kind[15] (of sin) confirmed[16], every kind[17] (of sin) left[18] unatoned for (i.e. unexpiated), (and) every kind (of sin arising) out of (another) sin[19], which may have been committed[25] by me[20] against[21] Amardad[23] (Amshaspand), [ju]trees[23] (and various) kinds of trees[24].

(viii) Az[27] hamoyin[28] har āyin[29] gunah[30], har āyin[31] margarzān[32], har āyin[33] farod mānd[34], har āyin[35] mānīd[36], har āyin gunāh az gunāh[37],

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Creator, Hormazd.

js The significance of sins committed against the earth is that it is not tilled after developing it and kept uncultivated and desolate. By keeping residential place wet and dirty instead of maintaining it dry and clean as it would lead to deterioration of health. Holes of harmful animals and noxious creatures should be closed - Because, by keeping the earth within ten single, carelessly, it (metaphorically) gets annoyed and curses the owner.

jt The significance of the sins committed against water is the water is not to be spoiled by throwing into it nasa - dry dead matter or any other polluted thing, or to remove the nasa - dry dead matter if fallen in it, or in any way, the water is not to be kept unclean so that by drinking it health is spoiled. Various kinds of waters are referred to here and its meaning should be understood as the waters of the spring, waters of the rivers, waters of the well, etc.

ju The significance of the sins committed against trees is: that the trees should not be destroyed carelessly, they should be allowed to grow with care and labour. So that they produce fruits and flowers.

oyem[38] andar[39] dāme Hormazd[40] jast[41] chun[42] satar[43], māh[44] o[45] khorshed[46], ātash[47] sohar[48] sozā[49], sag[50], vay[51], gospand[52] panj āyin[53], o[54] avare[55] gavahe[56] deheshnān[57] in[58] Hormazd khesh[59], chun[60] andarg[61] zamīn[62] o[63] āsmān[64] chun[65] man[66] andar[67] gunehgār būd ested hom[68], az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī, okhe awākhsh pashemān pa sē gavashnī pa patet hom; pa patet hom az gunāh.

I repent for all types of[28], (and) every kind[29] of sins[30], every kind[31] of Margarzan (sin)[32], every kind[33] (of sin) confirmed[34], every kind[35] (of sin) left unatoned for[36] (i.e. unexpiated), (and) against[39] the creatures of Ahura Mazda[40], such as[42] stars[43], the Moon[44] and the Sun[45] (and) against[39] the red[48] (and) burning[49] fire[47], against[39] the dogs[50], birds[51] and animals[52] of five kinds[53] and[54] against[39] other[55] good[56] creatures[57] between[61] the earth[62] and[63] the sky[64], which[58] (are) Hormazd's own[59].

(Kardāh 9) Satarshekasnī[1], khaetodath vasovashnī[2], dūdae vehān vasovashnī[3], gāhāmbār[4], Farvardiyān[5], Hom Darun[6], hosh farīd[7] yazdān[8] nehād[9] o[10] padīraft[11], rapithwen fardum[12], roze vadardegān[13], chun[14] man āwāyast yashtan[15] oyem na yasht[16], az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī, okhe awākhsh pashemān pa sē gavashnī pa patet hom; pa patet hom az gunāh.

I repent for destroying adopted sonship (of anyone)[1], disturbing internal relations[2], destructing a family of the good[3] and not consecrating[16] Gāhāmbār[4], (on) Fravardegān days[5], (not offering) Dron (in honour) of Hom yazat[6], (or other) consecrated (or dedicated) things[7] fixed[9] for the Yazat accepted by me[11] not consecrating the first [jv]Rapithwan[12], the Rozgar (anniversary) of the departed ones (of the near relatives)[13] as[14] I ought to have consecrated[15].

(Kardāh 10) Avar-manashnī[1], tar-manashnī[2], āzurī[3], pandī[4], khshmaghanī[5], arshghanī[6], vad-chashmī[7], sūr-chashmī[8] vadnagirashnī[9], khordaknagirashnī[10], nagīrāi[11], pandī[12], khud-shahī[13], asgehanī[14], sapozgarī[15], varunī[16], gomānī[17] āshmoi[18], zorgavāhī[19], darogdāvarī[20], ozdīst parastī[21], koshād davārashnī[22], barhen davārashnī[23], aymuk dvārashnī[24], drāyān-joyishnī[25], drāyān-khorishnī[26], duzdī[27], gadahī[28], jahī[29], jādui[30], jāduparastī[31], rospī[32], rospī bāragī[33], gavahe paetī[34], gavahe vanīdī[35] shīnmoi[36], o[37] avare[38] har āyin[39] gunāh[40], o pa in patetī[41] hoshmord[42], ān nahoshmord[43], ān dānest[44], ān nadānest[45], ān angard[46], ān na-angard[47], sraoshādā verezyā[48] peshe rad dasture dīnī[49] āwāyast

jv i.e. the first day of Rapithwan, which falls in the month Farvardin and roz Hormazd. But our people have kept the day of consecrating Rapithwan in the month Farvardin, roz Ardibehesht, because its propitiatory formula – khshnuman - is similar to that of Ardibehesht Roz. The meaning of "Rapithwan" is heat, summer season, middle of the day, noon. The significance of the Rapithwan Jashan is that the Jashan is performed in honour of the commencement of the Summer season.

garzīdan[50], oem na-garzīd[51] az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī okhe awākhsh pashemān pa sē gavashnī pa patet hom; pa patet hom az gunāh.

I repent for the pride[1], haughtiness[2] speaking ill of the dead,[3] avarice,[4] getting angry beyond limits,[5] practising jealousy,[6] casting an evil eye on anyone,[7] casting a glance shamelessly,[8] with [jw]evil intention[9], casting a glance with contempt[10], self-willedness[11], being discontented of my own [jx]condition[12], acting according to my own will [jy]only[13], slothfulness[14], scandalousness[15], revenge[16], [jz]distrust—doubt[17], [ka]heresy[18], giving false evidence[19], delivering false judgement[20], idol-worship[21], running to and fro without tying kusti - (the sacred girdle on the sacred shirt[22],) running about naked[23], moving with a shoe in one foot and with another foot bare[24], saying grace (big) at the time of meals and thereafter vitiating it by speaking audibly[25], partaking of the meal without saying grace[26], theft[27], [kb]robbery[28], whoredom[29], magic or uttering spells of the demons[30], worship of witchcraft[31], prostitution[32], whorishness[33], permitting unnatural intercourse with oneself[34], performing unnatural intercourse with others[35], weeping loudly after the departed ones and lamenting beyond limit[36], and[37] (besides these) other[38] sins[40] of every kind[39], which have been remembered[42] in this Patet[41], the sins which are not enumerated[43], the sins which have been known[44] (by me) (and) the sins which are not known (by me)[45], the sins about which I have thought[46] and the sins about which I have not thought[47], and have not been atoned (expiated)[51] by me (with regret) as they ought to have been (atoned) with submission and regret (i.e. with confession)[50] before the leader of the religion (and) the Dastur[49].

(Kardāh 11) Ku agar[1] kasān[2] patetī[3] padīrafteh hom[4], oyem nakardeh hom[5], ishān ravānrā dushkhārīh[7] mad. Yadshan[8] zādehrā[9], har yak[10] jud judrā[11], manashnī gavashnī kunashnī, tanī ravānī geti minoanī, okhe awākhsh pashemān pa sē gavashnī pa patet hom; pa patet hom az gunāh.

If[1] I have accepted[4] (to perform) the Patet[3] for others[2], (and if) I do not perform it[5] whereby distress[7] (or difficulty[7]) come upon[8] their souls[6] (and)

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jw Casting an evil eye on a woman or wealth, property of another person (in the Pahlavi commentary).

jx Not obeying the commands of the teacher, Dastur and parents (in the Pahlavi commentary).

jy Causing heart-burning, i.e. to bewail in mind on seeing the good condition of others (in the Pahlavi commentary).

jz to cast a doubt on what one says and does himself (in the Pahlavi commentary).

ka To blaspheme the Creator Hormazd, the Prophet Holy Zartosht and the good Mazda-worshipping Zoroastrian Religion and to wish ill of them, to cause discord amongst men and to interpret falsely the meaning of Avesta intentionally (in the Pahlavi commentary).

kb Of the women who procure abortion (in the Pahlavi commentary).

their children[9], (then) for (the distress or difficulty (caused to) each person[10], individually[11], (I repent).

(Kardāh 12) Pa[1] ān[2] dīn[3] dastūr[4] est hom[5], īn[6] Hormazd[7] Zartosht[8] chāsht[9], Zartosht[10] oy Goshtāsp[11]. Pa payvand[12] Ādarbād Mārāspandān[13] mad[14]. Padash[15] pasākht[16] kard bokht[17]. Ashahī[18] veh[19] ravāne[20] dushāramrā[21] āwāyeshnītar[22] veheshnī hom[23].

(I) remain steadfast[5] on[1] the commandments[4] of that[2] Religion[3], which[6] (the Creator) Hormazd[7] tasted[9] (i.e. taught) to (Holy) Zartosht[8] (and the Holy) Zartosht[10] in turn (taught) (it to King) Gushtasp[11]. From the families[12] (of the Prophet Zartosht and King Gushtasp), Adarbad Maraspand[13] descended[14]. He[15] embellished[16] and purified[17] (the Religion of Zartosht) (i.e. brought it into original present form.

Explanation: (A learned and erudite Dastur, Adarbad Maraspand flourished during the reign of king Shapur, son of Hormazd. It is so stated about him in the Pahlavi commentary that his father had descended from the family of the Holy Prophet Zartosht and his mother from the family of King Gushtasp. In order to show the excellence of the good Mazda-worshipping Religion this Dastur poured on his chest nine maunds of molten brass and removed doubts and suspicion from the minds of the people about this true religion.

For the delight[21] of (my own) soul[20] I approve[23] (or I desire) good[19] Righteousness[18] more seemly[22].

Explanation: (I aspire to acquire righteousness and truthfulness more than other things as an excellent thing with the purpose that my soul may achieve salvation after my death, and attain to its delight.)

Pa zīvandie jān[24] āstuān hom[25] humata[26] pa manashne[27], āstuān hom[28] hukhta[29] pa gavashne[30], āstuān hom[31] hvarshta[32] pakunashne[33], āstuān hom[34] pa[35] gavahe[36] dīne māzdayasnān[37], hamā[38] kerfehā[39] hamdāstān hom[40] az[41] hamā[42] gunāhīā[43] jud-dāstān hom[44]. Pa nekī[45] sepāsdār hom[46]; az anāi[47] khorsand hom[48]. Pul pādfarāh[49] band e darosh[50], tojashne[51] tāvān[52] dīn[53], padfarāhe[54] sē shab[55] panjāh haft sāl[56], padash[57] khorsand[58] hamdāstān hom[60].

I remain steadfast[25] on good thoughts[26] through (my) thinking good (thought)[27] till the existence of (my) [kc]life[24], I remain steadfast[28] on good words[29], through (ray) utterance. I remain steadfast[31] on good deeds[32] through (ray) action[33], (and) I remain steadfast[34] on[35] good[36] Religion[37] of Mazda-worship[37]. I am in agreement[40] with all[38] meritorious deeds (or virtuous deeds)[39]; (and) I do not agree[44] with[41] all[42] sins[43].

Explanation: (I agree with and accept all meritorious deeds, truthfulness,

kc i.e. as long as my life is extant in my body.

morality, etc.; and I do not agree with, but hate all wicked deeds, falsehood, immorality, etc.)

I am thankful[46] for the goodness[45] (conferred upon me by the Creator Hormazd) (and) I am contented[48] with distress[47].

Explanation: (I am extremely grateful to the Creator Hormazd, for whatever happiness and good things have reached me through Him and I am not displeased or grumble for any calamity or distress that may befall me, but I keep my mind at ease and contented).

(I) am[60] contented[58] and in agreement[59] with (all) these[57] - retribution at the (Chinvat) [kd]Bridge[49], severe fetters[50], atonement[51] (and) fine for the [ke]sins[52](prescribed by) the religion[53], punishment[54] of the three nights[55] (first after death) (of which every night will be [kf]as long as) fifty-seven years[57].

Oem kardeh hom[61] in[62] patetī[63], guzarg umede kerfehrā[64], gerān bīme duzakhrā[65]. Ashahī veh[66] ravān dushāramrā[67]: pa īn manashne[68] kardeh hom[69]. Ku kār kerfeh[70] man[71] andā nū[72] kard[73], ānche[74] nū[75] kunam[76], hamā[77] estashne kerfehrā[78], guzārashne gunāhrā[79], bokhta ravānrā[80]. Agar[81] māndeh bahod[82], ku gunāhe man[83] tokht nabahod[84], pādfarāh[85] e sē shab[86] ānahīa[87] padash[88] khorsand[89] hamdāstān hom[90].

I say[61] this[62] Patet[63] repent with the hope of gaining Heaven for ray meritorious deeds[64], (and) am shaken for the sake of the immense dread of hell[65], (and) for the [kg]sake of righteousness[66] (which is) the delight of (my) soul[67]. With this intent[68]1 have made[69] (this Patet). Whatever meritorious deeds[70]1 have hitherto[72] done[73] (and)[74] do[76] at present[75] (are) for maintaining them permanently and for wiping off of the sins[79] for the salvation of my soul[80]. If[81] any of my sins (remain unatoned)[82], (and) if I[83] am not yet absolved from them[84], (then) I am contented[89] and in agreement[90] with the punishment[85] of (the first) three nights (after my death)[86] for committing them[87].

Hame farmāem[91] Ashem Vohū[92] vegudīrashnī[93], patetī[94] pesh az begudirashnī[95]: pas gudardeh man[96], man zādehrā[97] az gunāh[98] pa patet bahod[99]. Sedosh[100] getofrīd[1] farmāyad[2] farmudār[3] khāheshnī[4] hamdāstān hom[5]; Hormazd khesh[6] hom[7], Hormazd dahmānī kunam[8], ashahī[9] satāem[10].

I order[91] (to recite) Ashem Vohū (for me) at the time of (my) passing

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kd For its explanation see below, note on Sedosh.

ke i.e. whatever atonement and punishment is to be borne for not acting according to the orders of the Religion.

kf In the Pahlavi commentary, for the explanation about this, see my *Yasht Bā Māeni*, Hādokht Nask, Fargard III.

kg i.e. whereby my life be pleased by doing truthful and virtuous deeds.

away[93] (and to recite) the Patet[94] prior to death[95], (and) after my demise[96]; my children[97] should perform Patet[99] (repentance) for (my) sins[98], and should order[2] (to perform [kh]Srosh[100] (and) Getikharid[1] (in my name).

[ki]I am[5] the director[3], the desirer[4] (of it) (and its) approver[5] (for performing that Patet and Srosh [kj]Getikharid). I am[7] the relative of Hormazd[6] (i.e. through the Creator Hormazd), (and) I regard Hormazd as the Most Pious[8]: I praise[10] righteousness[9].

Oem gerafteh hom[11] harvespa[12] humata[13] hūkhta[14] hvarshta[15], pa manashnī[16] gavashnī[17] kunashnī[18]. Be-helashnī dehom[19] harvespa[20] dushmata[21] duzhūkhta[22] duzhvarshta[23], az manashnī[24] gavashnī[25] kunashnī[26]. Oem gerafteh hom harvespa humata hūkhta hvarshta, pa manashnī gavashnī kunashnī. Behelashnī dehom harvespa dushmata dūzhukhta duzhvarshta, az manashnī gavashnī kunashnī. Oem gerafteh hom harvespa humata hūkhta hvarshta, pa manashnī gavashnī kunashnī. Behelashni dehom harvespa dushmata duzhūkhta duzhvarshta, az manashnī gavashnī kunashnī.[kk]

I have taken hold" of all[12] good thoughts[13], good words[14] (and) good deeds[15] with (my) thought[16], word[17] and action[18]. I renounce[19] all evil thoughts[21], evil words[22] and evil deeds[23] with (my) thought[24], speech[25] and action[26].

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kh i.e. the yazishn in honour of Srosh for three days. According to the Religion of Zarathushtra, for three days after the death of a person, the soul hovers about the same place where the body was laid after necessary ceremonies and on the dawn of the fourth day after death, it goes towards the Chinvat Bridge. For these three days the soul remains under the protection of Holy Srosh yazata it is enjoyed: therefore, to consecrate the yasna with the Khshnuinan of Srosh for the dead person. For these three days the soul remembers all good or wicked deeds performed during his lifetime, and thinks of the place he will get in the next world. To the soul of the righteous man immense joy arises in the hope of gaining the reward of his goodness during that period and the soul of the wicked gets frightened with fear of being punished for his wicked actions. On the dawn of the fourth day the soul goes towards the Chinvat Bridge, where Meher yazata, Srosh yazata and Rashna yazata, the most just, assign to him the proper place (Heaven, Purgatory or Hell) after weighing all the deeds done in this world. For further details about this, see my translation of Vendidad 19 fargard, paras 27-32 and its explanation; and my *Yasht Bā Māeni*, Yasht 22.

ki i.e. on these three ceremonies I have my full faith, and I order to perform them in my name after my death.

kj Getikharid. The original meaning of the word getikharid is "to purchase this world", i.e. to acquire meritorious deeds from this world, so that after death the soul may get happiness and comfort. But generally to have performed this act of getikharid, means to consecrate the yasna in honour of the soul of the dead for nine days. Like the Zindeh-ravān ceremony this ceremony can also be performed for living persons. We find such a writing in the later books on the Zoroastrian Religion.

kk If anyone recites the Patet for the dead person, the words falān "jādehrā" may be added after each "hvarsht" and "duzhvarsht" words: i.e. the name of the person in whose honour the Patet is performed should be uttered with "jādehrā". The original meaning of the word "jādeh" is "open road" and from that it means "salvation, release".

Oem gerafteh hom[1] harvespa[2] rāhe[3] rāstī[4] farārun[5]; behelashni dehom[6] harvespa[7] rāhe[8] arāstī[9] awārun[10]: ghanā[11] shekast[12], Hormazd behawzūn[14]; staomi[15] Ashem[16]. Ashem Vohū 1.

I have taken hold[1] (followed) of all[2] just[4] and virtuous[5] paths[3]: I renounce[6] all[7] false[9] and wicked[10] paths[8]. (May) Ghanamino[11] (i.e. Ahreman) (be) annihilated[12]; (the Creator) Hormazd[13] (is) the increaser of goodness[14]; I praise[15] Righteousness[16].

Ferastuye humatōibyascha hūkhtōibyaschā hvarshtōibyaschā, mānthwōibyaschā vakhedwōibyaschā varshtvōibyaschā. Aibigairyā daithe, vīspā humatāchā hūkhtācha hvarshtāchā. Paitirichyā daithe, vīspā dushmatācha duzhūkhtāchā duzhvarshtāchā. Ferā ve rāhī, Ameshā Spentā, yasnemchā vahmemchā, ferā mananghā, ferā vachanghā, ferā shyaothanā, ferā anghuyā, ferā tanvaschīt khvakhyāo ushtanem; staomi Ashem. Ashem Vohū 1.[kl]

Yathā Ahū Vairyō 21: Ashem Vohū 12: Yathā Ahū Vairyō 2. Yasnemcha vahmemcha aojascha zavarecha āfrīnami, Sraoshahe ashyehe, takhmahe, tanu-mānthrahe, darshi-draosh, āhūiryehe. Ashem Vohū 1.

Ahmāi raēshcha; Hazanghrem; Jasa me Avanghe Mazda; Kerfeh Mozd.

HOMAGE UNTO A LAMP

[km]Pa nāme yazdān Hormazd Khodāe awazūnī, gorje khoreh awazāyād; Ātash Dādgāh Ādar farā. Az hamā gunāh patet pashemānum: az harvastīn dushmata duzhūkhta, duzvarshta mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh, manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī, okhe awākhsh pashemān pa sē gavashnī pa patet hom.

Khshnaothra Ahurahe Mazdāo (recite bowing the head) **nemase-te Ātarsh Mazdāo Ahurahe hudhāo mazishta yazata. Ashem Vohū 1.** (recite three times)**.**

Ahmāi raēshcha: Hazanghrem: Jasa me Avanghe Mazda: Kerfeh Mozd.

HOMAGE UNTO FRAVARTIKĀN

Az hamā gunāh[1] patet pashemānum[2]. Ashāunām[3] vanguhīsh[4] sūrāo[5] spentāo[6] fravashayō[7] yazamaide[8]. Ashaone Ashem Vohū 1. (to recite three

kl For the translation of this paragraph, see Khorshed Nyāyesh, above.

km This entire Homage is taken from the initial portion of Atash Nyāyesh: for its translation, see at that place.

times).

Ahmāi raēshcha: Hazanghrem: Jasa me Avanghe Mazda: Kerfeh Mozd.

Of all sins[1] I repent through penitence[2]. We worship[8] (or remember) the good[4], heroic[5] (and) prosperity-increasing[6] Fravashis[7] of the righteous (people)[3].

HOMAGE UNTO DAKHMA – TOWER OF SILENCE

Az hamā gunāh[1] patet pashemānum[2]. [kn]Nemase-te[3] idha[4] iristanām[5] urvānō[6] yazamaide[7] yāo[8] ashaonām[9] [ko]fravashayō[10]. Ashaone Ashem Vohū 1. (to recite three times)**.**

Ahmāi raēshcha: Hazanghrem: Jasa me Avanghe Mazda: Kerfeh Mozd.

Of all sins[1] I repent with contrition[2]. We here[4] worship[7] the souls[6] of the dead[5] who[8] are the Fravashis[10] of the righteous (people).

HOMAGE UNTO MOUNTAINS

Az hamā gunāh[1] patet pashemānum[2]. [kp]Vīspāo[3] garayō[4] asha-khvāthrāo[5] pouru-khvāthrāo[6] mazdadhāta[7] ashavana[8] ashahe[9] ratavō[10] yazamaide. Ashem Vohū 1. (To recite three times).

Ahmāi raēshcha; Hazanghrem; Jasa me Avanghe Mazda; Kerfeh Mozd.

Of all sins[1] I repent with Patet[2]. We praise[11] all holy[8] mountains[4] created by Hormazd[7] (which are) fully comfortable[5] (spacious) (and) (with fullness) full of welfare[6] (i.e. producers of food) (and) [kq]useful things[10] of righteousness[9] (grow there).

HOMAGE UNTO WATERS

Az hamā gunāh[1] patet pashemānum[2]. (To recite bowing the head)**. Nemase[3]-te[4] ashāum[5] sēvishte[6] Aredvi Sūra[7] Anāhite[8] ashaone. Ashem Vohū 1.** (To recite three times).

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kn There does not seem to be the necessity of the words, "nemase-te" in this place; if by retaining these words on the one hand we attach to "urvānō" or "fravashayō", then there should occur "nemō ve" instead of "Nemase-te", because the words "nemase-te" are in singular and "nemo ve" are in plural. Nemō ve = Homage (be) unto you.

ko The words, "idha iristanām urvānō yazamaide yāo ashaonām fravashayō" are taken from yasna Hā 26, para 7.

kp This whole sentence is taken from Yasna Hā 6, para 13.

kq For its explanation, see note to Aiwisruthrem Gah verse 5.

Ahmāi raēshcha: Hazanghrem: Jasa me avanghe Mazda: Kerfeh Mozd.

Of all sins[1] I repent with Patet[2]. Homage[3] (be) unto thee[4], O holy[5], most beneficent[6] (and) undefiled[8] Ardvi Sura[7]!

HOMAGE UNTO PLANTS

Az hamā gunāh[1] patet pashemānum[2]. (To recite bowing the head)**. Nemo[3] urvarayāo[4] vanghuyāo[5] Mazdadhātayāo[6] [kr]ashaonyāo[7]. Ashem Vohū 1.** (To recite three times)

Ahmāi raēshcha: Hazanghrem: Jasa me Avanghe Mazda: Kerfeh Mozd.

Of all sins[1] I repent with Patet[2]. Homage[3] (be) unto the good[5] (and) holy[7] plants[4] created by Hormazd[6]!

BĀZ OF RECITING ASHEM VOHU 1200

(Note: This bāz should be recited on the first five days of the Fravartikān, i.e. from Roz 26 Māh 12 to Roz 30 Māh 12).

Pa nāme yazdān Hormazd Khodāe awazūni, gorje khoreh awazāyād; Ardāfravash berasād. [ks]Az hamā gunāh patet pashemānum; az harvastīn dushmata duzhukhta duzhvarshta; mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī, tani ravānī getī mīnōānī, okhe awākhsh pashemān pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush; haithyāvarshtām hyat vasnā [kt]ferashōtemem: staomi Ashem. Ashem Vohū 3.

Fravarāne Mazdayasnō Zarathushtrish vīdaēvō ahuratkaeshō (Gāh according to the period of the day) **frasastayaēcha. Ahurahe Mazdāo[6] raēvatō[7] khvarenanguhatō[8], Ameshanām Spentanām[9] ashāunām[10] fravashinām[11] ughranām[12] aiwithūranām[13], paoiryōtkaēshanām[14] fravashinām[15], nabānazdishtanām[16] fravashinām[17], khshnaothra[18] yasnāicha[19] vahmāicha[20] khshnaothrāicha[21] frasastayaēcha[22] yathā Ahū Vairyō[23] zaotā[24] frā me[25] mrūte[26], athā ratush ashātchit hacha[27] frā ashava[28] vidhvāo[29] mraotū[30]. Ahurem Mazdām[31] raēvantem[32] khvarenanguhantem[33] yazamaide[34]; Ameshā Spentā[35] hukhshathrā[36] hudhāonghō[37]**

kr Also from the Vendidad fargard 19, para 18, we get the "Homage unto Plants" of the same signification but written differently from the grammatical formation; it is:- Avesta - Nemō[1] urvaire[2] vanaguhi[3] mazdadhāte[4] ashaone[5]; Ashem Vohū 1. Translation. - Homage[1] (be) (unto thee), O good[3], holy[5] plant[2] created by Hormazd[4]!

ks i.e. may the Holy Fravashis come (to this prayer)! This portion is wholly taken from the Khshnuman of Ardāfravash Āfringān.

kt For its translation, see the translation of Ahura Mazda Khodāe, above.

yazamaide[38]; ashāunām[39] vanguhīsh[40] sūrāo[41] spentāo[42] fravashayō[43] yazamaide[44].

(Here 1200 Ashem Vohū are to be recited)

(To recite in bāz) **Hormazd Khodāe awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzdayasnān āgāhī āstavānī nekī rasānad; aedun [ku]bād.** (Recite aloud) **Yathā Ahu Vairyō 2.**

Yasnemcha[1] vahmemcha[2], aojascha[3] zavarecha[4] āfrīnāmi[5], Ahurahe Mazdāo[6] raēvato[7] khvarenanguhatō[8], Ameshanām Spentanām[9], ashāunām[10] fravashinām[11] ughranām[12] aiwithūranām[13]; paoiryōtkaēshanām[14] fravashinām[15], nabānazdishtanām[16] fravashinām[17]. Ashem Vohū 1.

Ahmāi raēshcha; Hazanghrem; Jasa me Avanghe Mazda; Kerfeh Mozd.

I praise[s], worship[1], adoration[2], efficacy[3] and strength of (the Creator) Hormazd[6], keeper of treasure[7] (and) glorious[8] the Bountiful Immortals[9], the heroic[12] (and) triumphant[13] Fravashis[11] of the righteous (people)[10], the Fravashis of the Poryotkaeshas[14], (and) the Fravashis[17] of the next of kin[16].

YAZISHN HĀ XX known as FRĀMRAOT

[kv]**(Note:** This Hā with the bāz shown below should be recited on the first five days of the Fravartikān, i.e. from the Roz 26 Māh 12 to Roz 30 Māh 12).

Khshnaothra Ahurahe Mazdāo. Ashem Vohū 1. Pa nāme yazdān Hormazd Khodāe awazūni gorje khoreh awazāyād; Ardāfravash berasād.[kw] Az hamā gunāh patet pashemānum; az harvastīn dushmata duzhūkhta duzhvarshta; mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī tanī ravānī getī mīnōānī, okhe awākhsh pashemān pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush: haithyāvarshtām hyat vasnā ferashōtemem; staomi Ashem. Ashem Vohū 3.

Fravarāne Mazdayasnō Zarathushtrish vīdaēvō Ahuratkaeshō (Gāh according to the period of the day) **frasastayaēcha. Ahurahe Mazdāo raevatō khvarenanguhatō Ameshanām Spentanām, ashāunām fravashinām ughranām aiwithūranām, paoiryōtkaēshanām fravashi-**

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ku For its translation, see Khorshed Nyāyesh, page 39.

kv In this Hā there occurs the commentary of Ashem Vohū. About this, see pages 1-2; by reciting this well-known prayer called Ashem Vohū at a certain time separately, how much merit that reciter gains; about this, see my *Yasht Bā Māeni*, 21st Yasht.

kw May the Holy Fravashis come up (to this Prayer)!

nām, nabānazdishtanām fravashinām, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, yathā Ahū Vairyō zaotā frā me mrūte, athā ratush ashātchit hacha frā ashava vīdhvāo mraotū. Ahurem Mazdām raēvantem khvarenanguhantem yazamaide; Ameshā Spentā hukhshathrā hudhāonghō yazamaide; Ashāunām vanguhīsh sūrāo spentāo fravashayō [kx]yazamaide.

(1) Frāmraot[1] Ahurō Mazdāo[2] Ashem Vohū vahishtem asti[3], para ahmāi[4] vohū[5] vahishtem[6] chinasti[7], yatha[8] khvaētave[9] khvaētātem[10]: vohū vahishtem asti[11] atha[12] tkaēshem[13] kārayeiti[14]. (2) Ushtā asti ushtā ahmāi[15] ushtatāitya[16] vīspem[17] ashavanem[18] vīspāi[19] ashaone[20] para-chinasti[21], yathanā[22] stāitya[23] vīspem[24] ashavanem[25] vīspāi[26] ashaone[27] para-chinasti[28] (3) Yat ashāi vahishtāi ashem[29], parachinasti[30] vīspem[31] mānthrem[32] vīspem[33] mānthrāi[34], yatha[35] ashāi[36] khshathrem[37] chinasti[38], yathacha[39] zbayente[40] ashaone[41] ashem[42] chinasti[43], yathacha[44] khshmāvōya[45] ashem[46] chinasti[47] yat saoshyantaēibyō[48]; thrāyō[49] tkaēsha[50]. Vīspem[51] vachō[52] fravākem[53] haurūm[54], vachō[55] Ahurahe Mazdāo[56].

(4) Mazdāo[57] frāmraot[58]: chīm[59] frāmraōt[60]; ashavanem[61] mainyaomcha[62] gaēthīmcha[63]. chvāns[64] frāmraot[65] fravākem[66], vahishtō[67] khshayamnō[68]. chvantem[69]; ashavanem[70] vahishtemcha[71] avasō-khshathremcha[72]. (5) Baghām[73] Ashahe vahishtahe[74] yazamaide[75]; Ashahe vahishtahe[76] yazamaide[77] frasraothremcha[78], framarethremcha[79] fragāthremcha[80] frāyashtimcha[81].

Yenghe hātām āat yesne paiti vanghō
Mazdāo Ahurō vaēthā ashāt hachā,
Yāonghāmchā tānschā tāoschā yazamaide.

Ashem Vohū 1.

(**Note:** The portion from "Frāmraot" up to Ashem Vohū 1 should be recited seven times. When it is recited the seventh time, Ashem Vohū need not be recited).

(1) (The Creator) Hormazd proclaimed[1] (the sacred verse of Ashem Vohū).

Ashem Vohū Vahistem asti[3] - (uttering these words, the worshipper) acknowledges[7] for Him[4] (i.e. Hormazd) the highest[6] good[5], as if[8] he were accepting[7] the kinship[10] of his kindred[9]. Vohu vahishtem [ky]asti[11] - (uttering these words, the worshipper, in a way) puts into practice[14] the laws of the Religion[13].

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kx For its translation, see Baz of reciting Ashem Vohū 1200, above.

ky i.e. Righteousness is the best good (or blessing).

(2) **Ushtā asti ushtā [kz]ahmāi**[15] (in repeating these words the worshipper) associates[28] firmly[23] a[26] righteous (man)[27] with other[24] righteous (men)[25], just as[22] a[17] righteous (man)[18] [la]accepts[21] happiness[16] from other[19] righteous (men)[20].

(3) **Yat ashāi vahishtāi [lb]ashem**[29] - (in repeating these words the worshipper, as it were) accepts[30] all[31] the Holy Spells[32] for every [33] (knower) intelligent person of the Holy Spells[34], just as[39] he accepts[38] sovereignty[37] of (that) righteousness[36], just as[39] he accepts[43] truthfulness[42] from the righteous (man)[41], and for you[45], the benefactors[48]. (As stated above) (there are) three[49] divisions[50] (of Ashem Vohū). Every[51] hymn[52] verse (which is) complete in itself (the whole[54] hymn[53]) (is) the hymn[55] of (the Creator) Hormazd.

(4) (The Creator) Hormazd[57] proclaimed[58] (the hymn of Ashem Vohū. Whom[59] did he proclaim[60]? (Reply): to the righteous (man)[61] belonging to the spiritual[62] and the material world[63]. In what capacity[64] did He proclaim[65] the hymn[66] (of that Ashem Vohū)? (Reply): as to the supreme[70] Rulers[lc] Whom (did He proclaim? (Reply): to the righteous and the best [ld](man)[71] not acting according to his own whims[72].

(5) We adore the portion of [le]Asha Vahishta[74]. Of the Asha Vahishta[76]; we adore[77] its chanting[78], remembrance[79], singing-aloud[80] and glorification[81].

(To recite in bāz) **Hormazd Khodāe, awazūnī mardum mardum sardagān hamā sardagān, hambāyaste vehān oem behedīn māzdayasnān āgāhī āstavānī nekī rasānad; aedūn bād.** (To recite aloud). **Yathā Ahū vairyō 2.**

Yasnemcha vahmemcha aojascha zavarecha āfrīnāmi Ahurahe Mazdāo raēvatō khvarenanguhatō, Ameshanām Spentanām, ashāunām fravashinām ughranām aiwithūranām, paoiryōtkaeshanām fravashinām, nabānazdishtanām fravashinām.[lf] Ashem Vohū 1.

Ahmāi raēshcha; Hazanghrem; Jasa me Avanghe Mazda: Kerfeh Mozd.

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kz i.e. it is happiness, happiness is unto (that) man.

la Its significance is that righteous people mutually share each other's happiness.

lb i.e. (the man) who (is) in the cynosure of righteousness.

lc Original meaning "not ruling according to his will".

ld It appears that there is a reference to the Prophet Holy Zarathushtra.

le Prayer called Asha Vahishta should be understood as Ashem Vohū.

lf For the translation of this para, see "Bāz of reciting Ashem Vohū 1200".

BĀZ OF RECITING YATHĀ AHU VAIRYO 1200

[lg](**Note**: This bāz should be recited on the Five Gatha Gāhāmbār days.)

Pa nāme yazdān Hormazd Khodāe awazūnī, gorje khoreh awazāyād: Geh Gāthābyō Ahunavad Geh, Ushtavad Geh, Spentomad Geh, Vohūkhshathra Geh, Vahishtōisht Geh, Geh Gāthābyō, ardāfarvash berasād[lh]. Az hamā gunāh patet pashemānum: az harvastīn dushmata duzhukhta duzhvarshta, mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī, okhe awākhsh pashemān pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush; haithyāvarshtām hyat vasnā ferashōtemem: staomi Ashem. Ashem Vohū 3. Fravarāne Mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaēsnō (Gāh according to the period of the day) **frasastayaēcha.**

Ahurahe Mazdāo[6] raēvatō[7] khvarenanguhatō[8], Ameshanām Spentanām[9], gāthābyō[10] spentābyō[11] ratukhshathrābyō[12] ashaonibyō[13], Ahunavaityāo Gāthayāo[14], Ushtavaityāo Gāthayāo[15], Spentāmainyēush Gāthayāo[16], Vohūkhshathrayāo Gāthayāo[17]. Vahishtoishtōish Gāthayāo[18], ashāunām[19] fravashinām[20] ughranām[21] aiwithūranām[22], paoiryotkaēshanām[23], fravashinām[24], nabānazdishtanām[25] fravashinām[26], khshnaothra[27] yasnāicha[28] vahmāicha[29] khshnaothrāicha[30] frasastayaēcha[31], Yathā Ahū Vairyō[32] zaotā[33] frā me[34] mrūte[35], athā ratush ashātchit hacha[36], frā ashava[37] vīdhvāo[38] mraotū[39].

For the pleasure[27] (of the Creator Hormazd), for the worship[28] (of all these) - of (the Creator) Hormazd[6], the keeper of treasures[7], glorious[8], of the Bountiful Immortals[9], (amongst) the beneficent" Gathas[10] which are the [li]Lords[12] of truthfulness[12] (and) holy[13], of the Gatha Ahunavad[14], the Gatha Ushtavad[15], the Gatha Spentomad[16], the Gatha Vohukhshathra[17], the Gatha Vahishtoisht[18] (and) of the Fravashis[20], the powerful[21] (and) triumphant[22], of the righteous (people)[19], the Fravashis[24] of the Poryotkaeshas[23], (and) the Fravashis of the next of kin[25], - for (their) praise[29], propitiation[30], and glorification[31], let the Zaotar - the officiating priest[33] - proclaim before me[34] (the excellences of the verses of) Yathā Ahu Vairyo[32]. (The Raspi or the assistant Priest who is) righteous[37] (and) learned[38] may announce[39] (the excellences of the verses) athā ratush ashātchit hacha[36].

Ahurem Mazdām[40] raēvantem[41] khvarenanguhantem[42] yazamaide[43];

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lg The khshnuman - or the propitiatory formula of this "Bāz" is taken from the Khshnuman of Āfrinagān Gāthā.

lh i.e. May the Immortal Souls reach (unto my prayers) during (the five days of) the Gatha Gāhāmbārs (viz. Ahunavad, Ushtavad, Spentomad, Vohukhshathra, and Vahishtoisht.)

li Its meaning can be, "ruling over the chieftains", Which rule over the time or period". (Dr. Spiegel).

Ameshā Spentā[44] hukhshathrā[45] hudhāonghō[46] yazamaide[47]; Gāthāo Spentāo[48] ratukhshathrāo[49] ashaonīsh[50] yazamaide[51]; Ahunavaitīm Gāthām[52] ashaonīm[53] ashahe[54] ratūm[55] yazamaide[56]; Ushtavaitīm Gāthām[57] ashaonīm[58] ashahe[59] ratūm[60] yazamaide[61]; Spentāmainyūm Gāthām[62] ashaonīm[63] ashahe ratūm[64] yazamaide[65]; Vohūkhshathrām Gāthām[66] ashaonīm[67] ashahe ratūm[68] yazamaide[69]; Vahishtōishtīm Gāthām[70] ashaonīm[71] ashahe[72] ratūm[73] yazamaide[74]; ashāunām[75] vanguhīsh[76] sūrāo[77] spentāo[78] fravashayō[79] yazamaide[80]. Ahunem Vairīm[81] tanūm[82] pāiti[83], Ahunem Vairīm tanūm pāiti, Ahunem Vairīm tanūm pāiti.

Note: (In this place 1200 Yathā Ahū Vairyō should be recited).

We praise[43] (the Creator) Hormazd[40], the keeper of treasures[41] (and) glorious[42]: we praise[47] the Bountiful Immortals[44] (who are) good discreet[46] rulers[45]; we praise[51] the beneficent[48] Gathas[47] (which are) the Lords of Truth[49] (and) holy[50]: we praise[56] the holy[53] Ahunavad Gatha[52]; the Ushtavad Gatha,[57] Spentomad Gatha,[62] the holy Vohukhshathra Gatha[66] and the Vahishtoisht Gatha[70] (which are) the Lords[73] of Righteousness[72]; we worship[80] the good[76], heroic[77] (and) beneficent[78] Fravashis[79] of the righteous (people)[75]. Ahunavar[81] [lj]protects[83] the body[82].

(To recite in bāz) **Ahura Mazdāo Khodāe, awazūnī mardum, mardum sardagān, hamā sardagān, hambāyaste vehān, oem behedīn māzdayasnān āgāhī āstavānī nekī rasānad; aedūn bād.** (To recite aloud) **Yathā Ahū Vairyō 2.**

Yasnemcha vahmemcha aojascha zavarecha āfrīnāmi, Ahurahe Mazdāo raēvatō khvarenanguhatō, Ameshanām Spentanām. Gāthābyō spentābyō ratukhshathrābyō ashaonibyō, Ahunavaityāo Gāthayāo, Ushtavaityāo Gāthayāo, Spentāmainyēush Gāthayāo, Vohūkhshathrayāo Gāthayāo, Vohishtōishtōish Gāthayāo, ashāunām fravashinām ughranām aiwithūranām paoiryō-tkaēshanām fravashinām, nabānazdishtanām fravashinām. Ashem Vohū 1.

Ahmāi raēshcha; Hazanghrem; Jasa me Avangahe Mazda; Kerfeh Mozd.

Avesta concerning the immense joy which the Soul experiences in the hope of getting Heaven after the passing away of a virtuous and pious man.[lk]

Ushtavaitīm[1] gāthām[2] srāvayō[3] ushtatātem[4] nimraomnō[5]. Ushtā[6] ahmāi[7] yahmāi[8] ushtā[9] kahmāichīt[10] vase-khshayāns[11] Mazdāo[12] dāyāt[13] Ahurō[14].

lj For its explanation, see Srosh Baz.

lk For its detailed description, see my *Yasht Bā Māeni*, Yasht 22, Second fargard of Hādhokht Nask, paras 1-18.

(The heavenly soul) [ll]chants[3] Ushtavad[1] Gatha[2] desiring[5] happiness[4] (for himself), (and speaks): "Happiness[6] (be) unto (the) man[7], from whom[8] happiness[9] (reaches) others[10]! May Ahura Mazda[12-14] ruling at His Own Will[11] grant[13] (happiness) (to that benevolent person)!"

Avesta concerning the dejection and terror which the Soul experiences owing to the fear of the punishment of hell, after the death of the wicked and sinful man[lm].

Kimām[1] gāthvyām[2] vachō[3] srāvayō[4]; kām[5] nemōi[6] zām[7], Ahura[8] Mazda[9], kuthrā[10] nemōi[11] ayenī[12].[ln]

The sinful soul [lo]chants[4] the hymn[3] of the Gatha[2] with sorrow and despondency[1] (and speaks frightfully): "O Ahura Mazda[8-9]! (now) to what[5] land[7] shall I turn[6] ? Whither[10] shall I turn[11] to go?"[12]

NAMES OF THE DAYS AND MONTHS

(Names of Thirty Days)

1. Dādār Hormazd
2. Behman Ameshāspand
3. Ardibehesht Ameshāspand
4. Sheherevar Ameshāspand
5. Asfandārmad Ameshāspand
6. Khordād Ameshāspand
7. Amardād Ameshāspand
8. Dae pa Ādar Dādār
9. Ādar yazad
10. Āvān Ardvi Sur Bānoo
11. Khorshed yazad
12. Mohor yazad
13. Tir yazad
14. Gosh yazad
15. Dae pa Meher Dādār
16. Meher yazad
17. Srosh yazad
18. Rashne Rāst yazad
19. Farrokh Farvardin
20. Bahram yazad
21. Mīno Rām
22. Govād yazad
23. Dae pa Din Dādār
24. Dīn yazad
25. Mīnō Ashishvangh
26. Āshtād yazad
27. Mīnō Āsmān
28. Zamiād yazad
29. Mīnō Mārespand
30. Mīnō Anerān

(Names of Twelve Months)

1. Farrokh Farvardin
2. Ardibehesht Ameshāspand

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ll This entire paragraph occurs in the Second fargard of the Hādokht Nask, para 2. Moreover, the initial portion up to *nimraomnō* occurs also in Yasna Hā 71, para 16, and the remaining portion from *ushtā* up to *Ahurō* also occurs in Yasna Hā 43, Stanza 1.

lm Original meaning "singer, chanter, (is) singing". Present participle, parasmaipada, nominative singular; original base *srāvayant* - singing", *srāvaya* (casual form).

ln For its detailed description, see my *Yasht Bā Māeni*, Yasht 22, Hadokht Nask, fargard third, paras 19-36.

lo This entire paragraph occurs in Hādokht Nask, para 20; besides its later portion also occurs in Yasna Hā 46, stanza first.

3. Khordād Ameshāspand
4. Teshtar Tir yazad
5. Amardād Ameshāspand
6. Sheherevar Ameshāspand
7. Meher yazad
8. Āvān yazad
9. Ādar yazad
10. Dae Dādār
11. Bahman Ameshāspand
12. Asfandārmad Ameshāspand

Explanation Regarding Five days of Gatha-Gāhāmbār

(Note: The under mentioned five Gathas come at the end of Asfandārmad Month).

1. Ahunavad- 2. Ushtavad- 3. Spentomad. 4. Vohūkhshathra- 5. Vahishtōisht.

(**Note:** Five Days of the Gathas in "Roz Nek Nām" should be recited as Roz under-mentioned.)

Geh Gāthābyō Geh Ahunavad, Geh (falān)

Geh Gāthābyō Geh Ushtavad, Geh (falān)

Geh Gāthābyō Geh Spentomad, Geh (falān)

Geh Gāthābyō Geh Vohūkhshathra, Geh (falān)

Geh Gāthābyō Geh Vahishtōisht, Geh (falān)

Explanation:- The above-mentioned names of the Five Gatha-Gahambars are derived from the names of the Gathas of Zarathushtra. When five days were added to 360 days of the year, names of any five best things from amongst the Zoroastrians were discovered which could only be applied to these additional five days. As they could not find more revered names except the names of the Five Gathas of Zarathushtra, they were assigned to these five days.[lp] Besides, these five Gatha Gāhāmbārs are known by more names than one:-(1) Panje Andarangān, i.e. five intermediate days, i.e. five days between the last month of a year and the first month of the year after that. (2) Panje Meh, i.e. understood as five big days. Out of the ten days of the Fravartikān the first five days are regarded as Panje Keh, and the other five days, i.e. five days of the Gathas as greater. (3) Panje ashoān, i.e. the last five days of coming of the Fravashis of the righteous people in this world.

Explanation Regarding Six Gāhāmbārs of the Year.

1. Maediozarem. 2. Maedioshahem 3. Paeteshahem. 4. Ayāthrem. 5. Maedīārem. 6. Hamaspathmaedaem.

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lp Zartoshti Abhyās, No. 11, pages 200-201.

(Note: The explanation of the above mentioned Gāhāmbārs and their seasons according to Avesta are to be understood as under:-)

1. **Maedīozarem** - This Gāhāmbār or Seasonal Festival begins with the Roz Khorshed of the Month Ardibehesht and ends with the Roz Dae Pa Meher. The meaning of this word is "full verdure" or "the period of mid-spring". On the occasion of this Gāhāmbār fertility or essence in the trees and plants is on the increase.

2. **Maedīoshahem** - This Gāhāmbār or (Seasonal Festival) begins with the Roz Khorshed of the Month Tir and ends with the Roz Dae Pa Meher. The meaning of this word is "the period of Mid-Summer". On the occasion of this Gāhāmbār the fields or farms are full of corns.

3. **Paeteshahem** - This Gāhāmbār, Seasonal Festival, begins with the Roz Ashtad of the Month Sheherevar and ends with the Roz Anerān. The meaning of this word is "the harvest-season" During the departing summer corns and fruits are ripe and the period of gathering the harvest approaches. This period is called "Paeteshahem Gāhāmbār".

4. **Ayāthrem** - This Gāhāmbār begins with the Roz Ashtād of the Month Meher and ends with the Roz Aneran. The exact meaning of this word has not been still ascertained. In its context in Yasna Hā 1, 2, and 3, as well as in Vispered Kardāh 1 and 2, words like "fraourvaēshtrem varshniharshta" occur. Dr. Spiegel translates these words as "increaser (and) strength-giver". Sheth Kharshedji Rustamji Kamaji translated it, "bringing to an end (of summer), and the spender of the seed of males of the rutting season", when the male animals are in heat; i.e. on the occasion of this Gāhāmbār the Summer would end. And the rutting season of some animals take place.

5. **Maedīārem** - This Gāhāmbār begins from the Roz Meher of the Month Dae and ends with the Roz Bahrām. It literally means the period of perfect rest owing to slack business and trade due to excessive cold and heavy rains.

6. **Hamaspathmaedaem** - This Gāhāmbār is the name of the five days of the Gatha Gāhāmbār immediately following the completion of the month Asfandārmad. The meaning of the word is "the equal proportion of heat and cold, and the division of 24 hours of the day into two equal parts of 12 hours."

Description of the Jashans of Twelve Months.

Māh 1 Farrokh Farvardin

- Roz First Dādār Hormazd - Naoroz or the New Year's Day.
- Roz Third Ardibehesht - the Day of Consecration of Rapithwan.
- Roz Sixth Khordād - Khordād Sāl Jashan[lq]

lq This day has been regarded as the greatest day in later Books pertaining to our Religion,

- Roz Nineteenth Farvardin - Jashan of Farvardegān

Māh 2 Ardibehesht Amsehāspand

- Roz Third Ardibehesht - Jashan Day of Ardibehesht Month.
- Roz Eleventh Khorshed to Roz fifteenth Dae Pa Meher - Five Days of Maedīozarem Gāhāmbār.

Māh 3 Khordād Ameshāspand.

- Roz Sixth Khordād - Jashan Day of Khordād Month.

Māh 4 Teshtar Tir.

- From Roz Eleventh Khorshed to Roz Fifteenth Dae Pa Meher - Five Days of Maedioshahem Gāhāmbār.
- Roz 13th Tir - Jashan Day of Tir Month - Tiryān Jashan.

Māh 5 Amardād Ameshāspand

- Roz Seventh Amardād - Jashan of Amardād Month

Māh 6 Sheherevar Ameshāspand

- Roz Fourth Sheherevar - Jashan of Sheherevar Month.
- From Roz 26 Ashtād to Roz 30 Anerān - Five Days of the Paeteshahem Gāhāmbār.

Māh 7 Meher Yazad.

- Roz Sixteenth Meher - Jashan of Meher Month.
- From Roz 26 Ashtād to Roz 30 Anerān - Five days of the Ayāthrem Gāhāmbār.

Māh 8 Avān Ardvi Sur Bānu.

- Roz Tenth Avān - Jashan of Avān Month

Māh 9 Adar Yazad

- Roz Ninth Ādar - Jashan of Ādar Month

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because on that day many important events concerning the Ancient Iranian History took place. Of them the principal events are: (1) (The Creator) Hormazd created the first pair on this world called Mashya and Mashyana. (2) The first King of Ancient Iran Gayomard was born. (3) King Hoshang estabilished the Peshdadian Dynasty. (4) Tehemuras who was called "Devband" defeated Ahreman and the divs. (5) King Faredun distributed his sovereignty amongst his three sons. (6) Sam Narimān killed a most powerful demon. (7) King Kaikhosrou killed Afrāsiāb. (8) King Kaikhosrou left his throne (became a resident in the Mountain) and went into seclusion. (9) Prophet Holy Zartosht was born. (10) Holy Zarathushtra was blessed with (received) the knowledge of the religion by Hormazd and (Prophetship from the Creator Hormazd) emerged as a prophet.

- Roz Nineteenth Farvardin- Fravartikān Jashan[lr]

Māh 10 Dae Dādār

- Roz First Dādār Hormazd - First Jashan of the Month Dae.
- Roz eighth Dae Pa ādar Dādār - Second Jashan of Month Dae.
- Roz Eleventh Khorshed - the Anniversary of the death of the Prophet Zarathushtra[ls] (Zartosht-no-Diso).
- Roz Fifteenth Dae Pa Meher Dādār - Third Jashan of Month Dae.
- From Roz 16 Meher to - Five days of Maedīārem
- Roz 20 Bahrām Gāhāmbār.
- Roz 23 Dae Pa Din Dādār - Fourth Jashan of Month Dae.

Māh 11th Bahman Ameshāspand.

- Roz Second Bahman - Jashan of Month Bahman.

Māh 12th Asfandārmad Ameshāspand.

- Roz Fifth Asfandārmad - Jashan of Asfandārmad Month.
- Roz Sixth Khordād - [lt]Jashan of Avardād Sālgāh.
- From Roz 26 Āshtād – 10 days of Fravartikān-Muktād. Roz 29 Mārespand - Mino Mārespand Jashan.[lu]

Names of SEVEN HAMKĀRS - COLABORATEURS.

1. Hormazd - Dae Pa Ādar, Dae Pa Meher, Dae Pa Din.

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lr If a person dies either during the sea voyage or a journey by land or under any other difficulties (calamities), and if the day of his death could not be ascertained, the Fravartikan Jashan day is applied as of his death.

ls i.e. the day of the death of the Prophet Zarathushtra.

lt This Jashan was performed every four year with great pomp and splendour during the times of our Iranian Kings. According to the movement of the Sun, generally every year isof 365 1/4 days. (If calculated accurately, it is365 days, 5 hours, 48 minutes and 49 seconds). For filling the gap owing to the diminution of 1/4 day every year, which comes to one full day at four years, our Zoroastrian ancestors used to add one day every four years after the completion of Five days of Gatha. The additional day was called "Avardād Sāl gāh", on which one big Jashan ceremony was performed. Besides, in the Khshnuman, or propitiatory formula of this Jashan any special yazata was not worshipped, but, especially, all the divisions of the year used to be remembered. The significance of this Jashan can easily be noticed thereby, and its importance as the "Gatha of the year" gets fixed more and more. The meaning of "Gāh" in addition to "Gatha" is "time, period", too). Owing to the discontinuance of the usage of adding the additional day at every four years, the Jashan is at present performed on the Roz Khordad of the Month Asfandarmad. For further details, see *Zarthoshti Abhyas* by Sheth K.R. Cama, pp. 523-528.

lu On this day, Holy Zarathushtra, in order to convince the truth of His Prophetship, demonstrated to King Gushtasp the validity of his Religion by performing miracles.

2. Bahman - Mohor, Gosh, Rām.
3. Ardibehesht - Ādar, Srosh, Bahrām
4. Sheherevar - [lv]Khur, Meher, Āsmān, Anerān.
5. Asfandārmad - Āvān, Din, [lw]Ard, Mārespand.
6. Khordād - Tir, [lx]Ardā-Fravash, Govād.
7. Amardād - Rashne, Āshtād, Zamyād.

Names of 12 YAZATAS OF HAMĀYASHT

1. Dādār Hormazd
2. Teshtar Tir yazad.
3. Khorshed yazad.
4. Mohor yazad.
5. Ādar yazad.
6. Āvan ardvi Sur Bānoo.
7. Asfandārmad Ameshaspānd.
8. Govad yazad.
9. Khordād Ameshaspānd.
10. Amardād Ameshaspānd.
11. Srosh yazad.
12. Farrokh Farvardin.

Names of 21 NASKS.

1. Satudgar
2. Vahishta Mānsar
3. Bagh
4. Dāmdād or Dvāzdah Hamāst
5. Nādur
6. Pājeh or Pājam
7. Ratoshtāi
8. Barash
9. Kashasrub
10. Vishtāspashāh or Vishtāsp.
11. Khesht
12. Jerasht
13. Safand
14. Baghān yasht
15. Niyāram
16. Dvāsrujad or dvāsraub
17. Aspāram
18. Askāram
19. Jud-dev-dād
20. Hādokht
21. Satud yasht

The 21 Nasks mentioned above were written in Avesta language, and besides all the Avestan texts of the Religion and all the Commandments and Laws of the Religion concerning this world, the spiritual world, Behest (Paradise), Dozakh (Hell), instructions about Justice, Ethics, Philosophy, Medicine, Astrology and all other kinds of sciences have been incorporated in them.

For those who can neither read nor recite by heart the Avesta, it is enjoined in the Persian Rivayets to recite Yatha - Ashem as under:-

Recite Yathā Ahū Vairyō:

- 103 for Khorshed Nyāyesh.

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lv "Khur" should be understood as "Khorshed".

lw "Ard" should be understood as Ashish, i.e. "Ashishvangh".

lx Ardāfravash should be understood as "Farvardin (the day of the holy Fravashis).

- 65 for Meher Nyāyesh.
- 65 for Māh Bokhtār Nyāyesh.
- 65 for Ardvi Sura Nyāyesh.
- 65 for Ātash Nyāyesh
- 121 and Ashem Vohū 12 for Patet.
- 103 and Ashem Vohū 12 for Hormazd yasht
- 65 for Ardibehesht yasht.
- 75 for Srosh Yasht Hādokht.
- 103 for Srosh Yasht Large.
- 121 and Ashem Vohū 12 for Āfringān.

Y A S H T S

HORMAZD YASHT

Khshnaothra Ahurahe Mazdāo. Ashem Vohū 1.

Pa nāme yazdān Hormazd Khodāe awazūni gorje khoreh awazāyād; Dādār Hormazd rayōmand khorehmand mīnōān mīnō beretum berasād.[ly]

Az hamā gunāh patet pashemānum: az harvastīn dushmata duzhukhta duzhvarshta, men pa getī manīd, oem goft, oem kard, oem jast oem būn būd ested, az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī okhe avākhsh pashemān pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush: haithyāvarshtām hyat vasnā ferashōtemem. Staomi Ashem: Ashem Vohū 1.

Ferastuye humatōibyaschā hukhtoibyaschā hvarshtōibyaschā, mānthvōibyaschā vakhedhvōibyaschā varshtvōibyaschā. Aibigairyā daithe vīspā humatāchā hūkhtāchā hvarshtāchā. Paitirichyā daithe vispā dushmatāchā duzhūkhtāchā duzhvarshtāchā. Ferā ve rāhī, Ameshā Spentā, yasnemchā vahmemchā, ferā mananghā, ferā vachanghā, ferā shyaothanā, ferā anghuyā, ferā tanvaschit khvakhyāo ushtanem. [lz]Staomi Ashem. Ashem Vohū 3.

Fravarāne Mazdayasnō Zarathushtrish vidaevō Ahura-tkaēshō (Gāh according to the period of the day) **frasastayaēcha. Ahurahe Mazdāo raevatō khvarenanguhato [ma]khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, yathā Ahū Vairyō zaota frā-me mrūte, athā ratush ashātchit hacha frā ashava vīdhvāo mraotū.**

(1) Peresat[1] Zarathushtrō[2] Ahurem Mazdām[3] Ahura Mazda[4] mainyō[5] spēnishta[6] dātare[7] gaēthanām[8] astvaitinām[9] ashāum[10], misvānahe gātvō[11] khvadhātahe[12]. Kat[13] asti[14] mānthrahe spentahe[15] amavastemem[16], kat[17] verethravastemem[18], [mb]kat khvarenanguhastemem[19] kat[20] yāskeres-temem[21], (2) kat[22] vārethraghnyōtemem[23], kat[24] baeshazyōtemem[25], kat[26] tbaēshō-taurvayānstemem[27] daēvanām[28] mashyānāmcha[29]; kat[30] vīspahe[31] anghēush[32] astvatō[33] mana[34] asti[35] vijaghmishtem[36]; kat[37]

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ly i.e. may the Creator Hormazd (who is) the keeper of treasures, (and) glorious, the Spirit amongst the Spirits and the most exalted come (to my help)!

lz For the translation of this para, see Khorshed Nyāyesh.

ma i.e. for the worship of (the Creator) Hormazd, the keeper of treasures and glorious, etc. (see Khorshed Nyāyesh, above).

mb In this paragraph the word “Kat” is employed before every adjective, but I have translated it only once.

vīspahe[38] anghēush[39] astvatō[40] anghvām[41] asti[42] vimarezishtem[43].

(1) (The Prophet) Zarathushtra[2] asked[1] (the Creator) Hormazd[3], O, Most Beneficent[6] Spirit[5], Righteous[10] Creator[7] Ahura Mazda[4] of the corporeal[9] world[8] (and) of the natural[12] [mc]Hameshtagehān[11]! Which[13] (part) of the Holy "Spell[15] is most courageous[16], victorious[18], glorious[19], efficacious[21], fiend-smiting[23], most health-giving[25], and destroying effectively (best)[27] the malice of the daevas[28] and (wicked) men[29]?[md] Which[30] (part) (of the Holy Spell) is most reaching[36] (helping) the mind[34], (and) purifying[43] the soul[41] in the entire corporeal world?

(3) Āat[1] mraot[2] Ahurō Mazdāo[3] ahmākem[4] nāma[5], Spitama[6] Zarathushtra[7], yat[8] Ameshanām Spentanām[9]. Tat[10] asti[11] mānthrahe[12] spentahe[13] amavastemem[14], tat[15] verethravastamem[16], tat[17] khvarenangu-hastemem[18], #tat[19] yāskerestemem[20], (4) tat[21] vārethraghnyōtemem[22], tat[23] baeshazyōtemem[24], tat[25] tbaēshō-taurvayānstemem[26], daēvanām[27] mashyānāmcha[28]; tat[29] vīspahe[30] anghēush[31] astvatō mana asti[34] vyaghmishtem[35], [me]tat[36] vīspahe[37] anghēush[38] astvatō[39] anghvām[40] asti[41] vimarezishtem[42].

(3) The[1] (the Creator) Hormazd[3] then replied: O,! Spitaman Zarathushtra[7]! the names[5] of us[4], (our names) the Bountiful Immortals[9].

Explanation: (According to the above sentence, the Creator Hormazd Himself is considered as an Amshaspand: see p. 4 for further explanation).

That[10] (part) of the Holy[13] Spell[12] is[11] most courageous[14], victorious[16], glorious[18], efficacious[20], (4) most fiend-smiting[22], most health-giving[24] (and) effectively destroying the malice[26] of the daevas[27] and (wicked) men[28]; that[29] (part of the Holy Spell) is[41] most reaching[35] (i.e. helping) the mind[33] in the entire[30] corporeal[32] world[31] (and) most purifying[42] the soul[40].

Explanation: Mānthra Spenta, i.e. beneficent or holy spell. The original meaning of *mānthra* (Sanskrit *mantra*) is "secret mysteries of the Zoroastrian

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mc "Hameshtagehān" is known as a place between heaven and hell. For those persons whose good deeds and sins are equal, the fixed place in that world beyond is called, "hameshtagtehān". According to the suggestion of Dr. Roth (as communicated by Darmesteter) reference to Hameshtagehān is found in the Gathas (in Yasna Hā 33.1), see my *Gāthā Bā Māeni*, yazishn Hā 33, Stanza 1 and its explanation. The original meaning of Hameshtagehān, which is called in Avesta "misvāna gātu" is the place of "mediocre profit". These words occur in Vendidad fargard 19, para 36, and in the khshnuman of Mino Anerān. In this khshnuman, the word "Hameshtagehān" occurs along with "Endless Lights", Garothmān Heaven and the Chinvat Bridge. Here the words, "misvanānhe gātvo khvadhātahe" presumably seems to have been added later on. Prof. Westergaard and Dr. Geldner have not given these words in the text in their Avestan Editions, but have taken them in the footnotes: Drs. Spiegel, Harlez and Darmesteter have therefore left these words untranslated.

md Removing or dismissing (the wicked) thought, (Darmesteter).

me In this paragraph the word tat occurs before every adjective, but I have translated it only once.

Religion", "mysterious excellences of the Zoroastrian Religion". A reference about this we find in Vispered Kardāh 13, first paragraph, thus: "Ashem vīspem mānthrem yazamaide: Zarathushtrem hadhamānthrem yazamaide", i.e. we worship the entire mānthra as holy; we worship Zarathushtra who is one with mānthras or the composer of the mānthras. In several later books it is stated that some writings of the Prophet Zarathushtra were so mysterious that even the great sages could not comprehend their meaning. Moreover, many famous Persian writers call him, "Paegambare Ramz-gu" (i.e. Prophet who reveals the secrets). We have no certain evidence at present as to how many these mānthras were originally given by him.

(5) Āat[1] aokhta[2] Zarathushtrō[3] frōit[4] me[5] tat[6] nāma[7] framrūidhi[8], ashāum[9] Ahura Mazda[10], yat[11] te[12] asti[13] mazishtemcha[14], vahishtemcha[15] sraēshtemcha[16], yāskerestememcha[17], vārethraghnyōtememcha[18], baēshazyōtememcha[19], tbaēshō-taurvayānstememcha[20], daēvanām[21] mashyānāmcha[22]. (6) [mf]Yatha[23] azem[24] taurvayeni[25] vīspe[26] daēva[27] mashyānscha[28], yatha[29] azem[30] taurvayeni[31] vīspe[32] yātavō[33] pairikāoscha[34], yat mām[35] naē[36] chish[37] taurvayāt[38], nōit[39] daēvō[40], naēdha[41] mashyo[42], nōit[43] yātavō[44] naēdha[45] pairikāo[46].

(5) Zarathushtra[3] then[1] said[2]: O Holy[9] Ahura Mazda[10]! tell[8] me[5] indeed[4] that[6] name[7] of Thine[12] which[11] is[13] the greatest[14], best[15], excellent[16], most efficacious[17], fiend-smiting[18] the most healing[19] (and) destroying the malice[20] of the daevas[21] and men[22] positively; (6) so that[23] (i.e. with the help of that name) I[24] may overcome[25] all[26] the daevas[27] and (wicked) men[28]: so that[29] I[30] may overcome[31] all[32] wizards[33] and witches[34]: that[35] no[36] one[37], neither[39] the daevas[40] nor[41] men[42], neither[43] the wizards[44] nor[45] the witches[46], may afflict[38] me[35].

(7) Āat[1] mraot[2] Ahurō Mazdāo[3], frakhshtya[4] nāma[5] ahmi[6], ashāum[7] Zarathushtra[8]: bityō[9] vānthvyō[10]; thrityō[11] avitanyō[12]; tūirya[13] Asha[14] Vahishta[15]; pukhdha[16] vīspa[17] vohū[18] Mazda-dhāta[19] asha-chithra[20]; khshtvō[21] yat[22] ahmi[23] khratush[24]; haptathō[25] khratumāo[26] ashtemō[27] yat[28] ahmi[29] chistish[30]; nāumō[31] chistivāo[32]. (8) Dasemō[33] yat[34] ahmi[35] spānō[36]; aēvandasō[37] spananguhāo[38]; dvadasō[39] Ahurō[40]; thridasō[41] sēvishtō[42]; chathradasō[43] imat[44] vīdvaēshtvō[45]; panchadasa[46] avanemna[47]; khshvash-dasa[48] hāta[49] marenish[50]; haptadasa[51] vīspa[52] hishas[53]; ashtadasa[54] baēshazya[55]; navadasa[56] yat[57] ahmi[58] dātō[59]; vīsānstemō[60] ahmi[61] yat[62] ahmi[63] Mazdāo[64] nāma[65].

(7) Ahura Mazda[3] then[1] replied[2]: (My) first[6] name[5], O Holy Zarathushtra[8]! is [mg]"I exist"[4]; (My) second[9] (name) is pertaining to herd[10] (or protecting

mf Dr. Geldner takes this para sixth as a verse of seven lines: every line ends at comma.

mg i.e. I am ever (and always existing living). But if we take the meaning of "frakhshtya" from the root "peres" (= to ask), then the meaning of frakhshtya[4] nāma[5] ahmi[6] can alternatively be:- (my first) name[5], (I) am[6] worthy of being asked or inquired[4] (i.e. every one desires to ask or

herds of cattle and multitudes of men): (My) third[11] (name) the [mh]All-Pervading[12]; (My) fourth[13] (name) Supreme[15] Righteousness[14]; (My) fifth[16] (name) All Good Things[18] created by Mazda[19], containing the seed of righteousness[20]; (My) sixth[21] (name) is that[22] (I) Myself am[23] Wisdom[24]; (My) seventh[25] (name) Endowed with Wisdom[26]; (My) eighth[27] (I Myself) am[29] Knowledge[30]; (My) ninth[31] (name) Endowed with Knowledge[32];

(8) (My) tenth[33] (name) is (I myself) am[35] Increase[36] (growth) (or Prosperity)[36]; (My) eleventh[37] (name) the Increaser[38]; (My) twelfth[39] (name) Ahura[40] (i.e. the bestower of life): (My) thirteenth[41] (name) the most Beneficent[42]; (My) fourteenth[43] (name) without Opponent[45]: (My) fifteenth[46] (name) the [mi]Invincible[47]; (My) sixteenth[48] (name) the One Who maintains account[50] of (the deeds of) [mj]men[49]; (My) seventeenth[51] (name) the All[52]-Seeing[53]; (My) eighteenth[54] (name) the Healer[55]; (My) nineteenth[56](name) (I) am[58] the Creator[59]; twentieth[60] Omniscient[64].

(9) Yazaēsha[1] mām[2] Zarathushtra[3] paiti asni[4] paiti khshafne[5] yasō-beretābyō[6] zaothrābyō[7]. Jasāni[8] te[9] avanghaēcha[10] rafnanghaēcha[11] Azem[12] yō[13] Ahurō Mazdāo[14]; jasāiti[15] te[16] avanghaēcha rafnanghaēcha[18] yō[19] vanghush[20] Sraoshō[21] Ashyō[22]; jasāonti[23] te[24] avanghaēcha[25] raf-nanghaēcha[26] yāo[27] āpō[28], yāoscha[29] urvarāo[30], yāoscha[31] ashāunām[32] fra-vashayō[33].

(9) O Zarathushtra[3]! thou shouldst worship[1] Me[2] by day[4] and by night[5] (i.e. every time) with libations[7] brought for yasna[6]. I[12] who[13] am Ahura Mazda[14] will come[8] for thy[9] help[10] and joy[11]; He who[19] is good[20] and holy Srosh (yazata) will come for thy[16] help[17] and joy[18]; the waters[28] and the plants[30] and the Fravashis[33] of the righteous (people)[32] will come[23] for thy[24] help[25] and joy[26].

(10) [mk]Yezi[1] vashi[2] Zarathushtra[3], avāo[4] tbaeshāo[5] taurvayō[6], daēva-nām mashyānāmcha[8], yāthvām[9] pairikanāmcha[10], sāthrām[11] kaoyām[12] karafnāmcha[13], mairyanāmcha[14] bizangranām[15], ashemaoghanāmcha[16] bizangranām[17], vehrkanāmcha[18], chathvare-zangranām[19].

(11) Haēnayāoscha[20] perethu-ainikayāo[21], perethu-drafshayāo[22], eredhvō-drafshayāo[23], uzgereptōdrafshayāo[24], khrūrem[25] drafshem[26]

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inquire about Me) or taking it in other way - the One of whom the questions pertaining the religion, are asked, i.e. by the Prophet and greatdivine sages: see Vendidad 18.60; Vendidad 22.19; Yazishna Hā 43.10.

mh "Powerful" (Darmesteter): "A constitutor of beings" (Harlez).

mi Original meaning "not smitten".

mj The giver of reward or punishment in that world in accordance with the good or wicked deeds performed in this world after weighing in the balance, cf. hātā-marāne (Yazishn Hā 32. stanza 6).

mk Dr. Geldner takes the entire tenth paragraph as a verse of 8 lines: each line ends at Comma (,).

barentayāo[27], atha[28] imāo[29] nāmenish[30] drenjayō[31], framrava[32], vīspāish[33] ayāncha[34] khshafnascha[35].

(10) If[1] thou wishest[2], Zarathushtra[3]! to destroy[6] this[4] malice[5] (which is) of the daevas[7], (wicked) men[8], the wizards[9], witches[10], of the tyrants[11], the [ml]kiks[12], the karaps[13], of the biped[15] [mm]serpents[16], (i.e. men having nature of a serpent), the two-legged[17] [mn]Ashmogs[16], the four-footed[19] wolves[18], (11) (and) of the [mo]armies[20] in wide battle array[21], [mp]with broad banners[22], uplifted banners[23], banners raised on high[24], (and) banners (bearing)[27] cruel[25] weapons, then[28] shouldst thou recite aloud[32] these[29] names[30] every[33] day[34], every night[35].

(12) Pāyushcha[1] ahmi[2], dātācha[3] thrātācha[4] ahmi[5], znātācha[6] mainyushcha[7] ahmi[8] spentōtemō[9]; baēshazaya[10] nāma[11] ahmi[12], baēshazayōtema[13] nāma[14] ahmi[15]; āthrava[16] nāma[17] ahmi[18], āthravatema[19] nāma[20] ahmi[21]; Ahura[22] nāma[23] ahmi[24], Mazdāo[25] nāma[26] ahmi[27]; ashava[28] nāma[29] ahmi[30], ashavastema[31] nāma[32] ahmi[33]; khvarenangha[34] nāma[35] ahmi[36]; khvarenanguhastema[37] nāma[38] ahmi[39]; pourudarshta[40] nāma[41] ahmi[42], pourudarshtema[43] nāma[44] ahmi[45]; dūraēdarshta[46] nāma[47] ahmi[48], dūraē-darshtema[49] nāma[50] ahmi[51].

(12) (The Creator Hormazd says): I am[2] the Protector[1], I am[5] the Creator[3] and the Nourished, I am[8] the Discerner (or prognosticator) and the Most Beneficent[9] Spirit[7]. I am[12] the Healer[10], the Best Healer[13], I am[18] Athravan[16] (i.e. Mobed-Dastur), the Best Athravan[19]; I am[24] Ahura[22] (i.e. Giver of Life): I am[27] Mazda[25] (i.e. Omniscient); I am[30] the Righteous[28], the Most Righteous[31]; I am[36] the Glory[34] by name[35], I am[39] the Most Glorious[37]: I am[42] the All Seeing[40] omniscient.

(13) Spashta[1] nāma[2] ahmi[3], vīta[4] nāma[5] ahmi[6]; dāta[7] nāma[8] ahmi[9], pāta[10] nama[11] ahmi[12], thrāta[13] nāma[14] ahmi[15]; znāta[16] nāma[17] ahmi[18], znōishta[19] nāma[20] ahmi[21]; fshumāo[22] nāma[23] ahmi[24]; fshushōmānthra[25] nāma[26] ahmi[27]; ise-khshathrō[28] nāma[29] ahmi[30]; ise-khshathryōtema[31] nāma[32] ahmi[33]; nāmōkhshathro[34] nāma[35] ahmi[36]; nāmō-khshathryōtemō[37] nāma[38] ahmi[39].

(13) I am[3] the Watcher[1] and the [mq]All-Pervading[4] by name[5]: I am[6] the Bestower[9]; I am[12] the Protector[10]; I am[15] the Nourisher[13] and the Discerner[16]

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ml Kiks and karaps: See glossary.

mm or "of the sinners, of the thieves", (Darmesteter).

mn Ashmog, i.e. distorter of truth, heretic.

mo "Of the hordes with the wide front", (Harlez and Darmesteter).

mp The Persian equivalent of the word "drafsh" is "derafsh", the meanings of which are flag and a piercing weapon": from this in some place the meaning of "drafsh" can be "spear: bannered spear".

mq Or lover, doer of good, friend (root vi = to love).

(i.e. Omniscient); I am[21] the Most-Discerning[19]; I am[24] the Increaser[22], I am[27] the Hymn of [mr]Prosperity[25] and the Ruler at Will[28] by name[29]: I am[33] the Most Ruling at Will[31]; I am[36] the most renowned [ms]Ruler by name[35].

(14) Adhavish[40] nāma[41] ahmi[42], vīdhavish[43] nāma[44] ahmi[45]: paiti-pāyush[46] nāma[47] ahmi[48], tbaēshō-taurvāo[49] nāma[50] ahmi[51]: hathravana[52] nāma[53] ahmi[54], vīspavana[55] nāma[56] ahmi[57]: vīspatash[58] nāma[59] ahmi[60], vīspa-khvāthra[62] nāma[63] ahmi[64]: pouru[65]-khvāthra[66] nāma[67] ahmi[68], khvāthravāo[69] nāma[70] ahmi[71].

(14) I am[42] the Non-deceiver[40], I am[45] [mt]Far from the Deceiver[43]: 1 am[48] the [mu]Equable Protector[46]. I am[51] the Destroyer of Malice[49]: I am[54] the [mv]Smiter at one stroke[52]: I am[57] One who smites everybody[55] every wrong door: I am[60] the Modeller of all[58]. I am[64] All[61]-Light[62] (or Comfort[62]): I am[68] Full[65]-Light[60] (or Comfort-happiness)[66]: I am[71] One Possessing Light[69] by name[70].

(15) Verezi-saoka[72] nāma[73] ahmi[74], verezi-savāo[75] nāma[76] ahmi[77]; sēvī[78] nāma[79] ahmi[80], sūrāo[81] nāma[82] ahmi[83], sēvishta[84] nāma[85] ahmi[86]; asha[87] nāma[88] ahmi[89], bereza[90] nāma[91] ahmi[92]: khshathraya[93] nāma[94] ahmi[95]; khshathrayōtemō[96] nāma[97] ahmi[98]: hudhānush[99] nāma[100] ahmi[1], hudhānushtemō[2] nāma[3] ahmi[4]; dūraē-sūka[5] nāma[6] ahmi[7]. Tāoscha[8] imao[9] nāmenish[10].

(13) I am[74] [mw]Brilliant in Work[72] by name[73], I am[77] Useful-in-Work [75]: I am[80] the Beneficent[78]: I am[83] the Valiant[81], I am[86] the Most Profitable[84] by name[85]: I am[89] Righteousness[87], I am[92] the Exalter[90]; I am[95] the Sovereign[93] by name[94], I am[98] the Greatest Sovereign[96]; I am[1] Possessed of Good Wisdom[99]; I am[4] Possessed of Best Wisdom[2] by name[3]: I am[7] [mx]Having-a-piercing-Look[5]. Such[9] (are) these[8] Names[10] (of mine).

(16) Yascha[4] me[5] aētahmi[6] anghavō[7] yat[8] astvainti[9], Spitama[10] Zarathushtra[11], imāo[12] nāmenish[13] drenjayō[14] framrava[15], paiti[16] vā[17] asni[18] paiti[19] vā[20] khshafne[21]; (17) framrava[22] us vā hishtō[23], nī vā[1] paidhyamnō[24]; nī vā paidhyamno[25], us vā hishtō[26]; aiwyāonghanem[27] vā[28] aimyāonghayamnō[29], aiwyāonghanem[30] vā[31] būjyamno[32]; frā[33] vā[34] shūsa[35] hacha[36] gātaot[36] frā[37] vā[38] shūsa[39] vā[38] shūsa[39] hacha zantaot[40],

mr The Fshushō-mānthra is also the name of Yazishn Hā 58.

ms Or famous King, ruler with glory.

mt Or one who cannot be deceived by anyone; "Smasher of deceit", (Harlez).

mu Sanskrit prati = equally. Besides, if we take "paiti" equivalent to Sanskrit prati, meaning, "lord, husband, master" in the paiti-pāyush, then it can mean "protector of the master or chiefs".

mv or subjugator - conqueror at one stroke.

mw i.e. active in work "He who can benefit at His Wish" (Darmesteter); "producer of every benefit" (Harlez); "profitable or beneficial" (Justi).

mx "He who does good for a long time," (Darmesteter).

frā[41] vā[42] shūsa[43] hacha danghaot[44], ava-jasa[45] dakhyūm ā[46]. (18) Nōit[47] dim[48] nara[49] anghe[50] ayān[51], noit[52] anghāo[53] khshapō[54], aēshmō[55] drūtahe[56] drukhsh[57] mananghō[58] avasyāt[59]. Nōit[60] akavō[61], nōit[62] chakavō[63], nōit[64] ishavō[65], nōit[66] kareta[67], nōit[68] vazra[69], nōit[70] visenti[71] asāno[72] avasyāt[73].

(16) O Spitama[10] Zarathushtra[11]! Whoever[4] in this[6] corporeal[7] world[8] (having) remembered[14] these[12] Names[13] of Mine[5] doth recite aloud[15] every[16] day[18] or[20] every[19] night[21].

Explanation: (At what time one should recite aloud, is stated below).

(17) (Whoever) may recite aloud[22] (these Names of Mine) whether getting up[21] or sitting down[24], sitting down[25] or getting up[26], while girding[29] the Sacred Girdle[27] or[28-31] [my]ungirding[32], whether going[35] out[33] from (his own) place[36], or the village[40], or the country[44] (and) arriving[45] at (some other) country[46], (18) unto that[48] person[49] during that[50] day[51] (and) during that[53] night[54] (i.e. at whatever time he prays), the cruel[56]-minded[58] [mz]Druj[57] (called) Eshma[55] shall not[47] harm[59]; neither[60] hooks[61] (or piercing weapon[61]) nor[62] [na]slings[63], neither[64] arrows[66] nor swords[67], neither clubs[69] nor[70] stones[72] will [nb]strike[71] and harm[73] (the person).

(19) Vīsānstacha[1] imāo[2] nāmenīsh[3] parshtascha[4] pairi-vārascha[5] vīsente[6], pairi[7] mainyaoyāt[8] drujat[9], varenyayāteha[10] dravānithyāt[11], ziziyūshatcha[12] kayadhāt[13] vispō-mahrkāatcha[14] pairi[15] drvatat[16] yat[17] angrāt mainyaot[18]; mānayen ahe yatha[19] hazangrem narām[21] ōyum[22] narem[23] aiwyākhshayōit[24].

Just as[19] a thousand men keep watch[24] over one[22] man[23], (in the same way) these[2] names[3] (of the Creator Hormazd mentioned above) serve[6] as admonition[1] and support[4] and protection[5] (for the reciter) against[7] the invisible[8] Druj[9] and the Varenian[10], wicked[11] and the sinful person[13], bent on destruction[12], and against[15] the wicked[16] fiend, full of plagues, Angra Mainyu[18].

(19) Kē verethrem-jā thwā pōi senghā yoi henti;
Chithrā mōi dām ahumbish ratūm chīzdi,
At hōi vohū Seraoshō jantū mananghā,
Mazdā ahmāi yahmāi vashī kahmāichīt.[nc]

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my Its meaning can be “tying the girdle” or “untying the girdle”.

mz If we take “aēshmō-drutahe” as a compound word according to Dr. Geldner’s Edition, then it would mean the Druj rushing with the angry thought.

na quoits (Darmesteter)

nb Original meaning by “piercing”. If we consider the word “visenti” as an irregular adjective of the word “asāno”, the meaning of “visenti asāno” can be “piercing stones” “sling-stones” (Darmesteter).

nc For the explanation, see the translation of “Kem nā Mazdā”.

(20) Nemem[1] kavaēm[2] khvarenō[3], nemō[4] airyene vaejahi[5], nemō[6] saoke[7] Mazdadhāite[8], nemō[9] ape[10] dāityayao[11], nemō[12] Areduyāo[13] āpō[14] anāhitayāo[15], nemem[16] vīspayāo[17] ashaonō[18] stōish[19]. Yathā Ahū Vairyō 10. Ashem Vohū 10.

(21) [nd]Homage[1] to the Kayanian[2] Glory[3], Homage[4] (be) unto [ne]the Iran-Vej[5], Homage (be) unto [nf]Saoka[7] created by Hormazd[8], Homage[9] (be) unto the [ng]River[10] Vehdāiti[11], Homage[12] (be) unto the River[14] Ardvi Sura[13], the Undefiled[15], Homage[16] (be) unto the entire[17] Creation[19] of Holy (Hormazd)[18].

(22) Ahunem Vairīm[20] yazamaide[21]: Ashem Vahishtem[22] sraēshtem[23] Ameshem Spentem[24] yazamaide[25]. Amemcha[26] thrimemeha[27] aojascha[28] verethremcha[29], khvarenascha[30] zavarecha[31] yazamaide[32]. Ahurem Mazdām[33] raēvantem[34] khvarenanguhantem[35] yazamaide[36].

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(22) We praise[21] Ahunavar[20]; we praise[25] Ardibehesht[22] (who is) the fairest[23] Amshaspand[24] (or Holy Immortal); we praise[32] courage[26] and prosperity[27], activity[28] (or efficacy) and victory[29], glory[30] and strength[31]. We worship[36] the Glorious[35] Hormazd[33], Keeper of the Treasures[34].

(To recite in bāz) **Ahura Mazda Khodāe, avazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzdayasnān āgāhī āstavānī nekī rasānad; aedūn bād.** (Recite aloud) **Yathā Ahū Vairyō 2.**

(24) Yasnemcha vahmemcha aojascha zavarecha āfrināmi, Ahurahe Mazdāo raēvatō khvarenanguhatō. Ashem Vohū 1.

(24) [nh]Nipāyōish[1] mashīm[2] urvathem[3] yavaetāīte[4] Zarathushtra[5] aurvathāt[6] parō[7] dushmainyaot[8]. Mā[9] tem[10] urvathem[11] frāyavayōish[12] snathāi[13], mā[14] duz-beretēe[15] zyānām[16] apayatēe[17]: mā[18] yasōish[19] aom[20] narem[21] dāitīm[22], yō[23] nā[24] mazishtem[25] yasnem[26] yazāite[27] kasishtem[28]

nd "Neme," instead of "nemo" seems to be the case attraction owing to Kavaem (Darmesteter).

ne i.e. the foremost abode of the Aryan people; the province situated in the North of the Mountain Balurtag, between the rivers Oxus and Zekzartis.

nf The original meaning of the word "Saoka" is sharpness, activity of the mind, brightness of intellect, splendour - brilliance of wisdom (root such = Sanskrit shuch = to shine): profit, prosperity, happiness (root su = Persian sud = to profit). Metaphorically it should be understood as the yazata presiding over these virtues.

ng The meaning of the Avesta word "Āp" like Persian "Āb" is also river, in addition to "water". About the River Vehdāiti, see Vendidad, fargard I, para 3.

nh The portion from "Nipāyōish mashīm" up to the end of this yasht is known as the remaining paragraphs of the Bahman yasht. Dr. West published the English translation of the entire Pahlavi Bahman Yasht along with the translation of Bundehesh in 1880 A. D. Dr. Spiegel had published the German translation of a few passages of the Pahlavi Bahman Yasht.

yasnāt[29] frāyatāt[30] ahma[31] yān[32] Ameshe Spente[33].

(24) (The Creator Hormazd speaks to the Prophet Holy Zarathushtra): O Zarathushtra[5]! Thou shouldst always[4] protect[1] the man[2] friendly[3] (with you) from[7] evil-minded[8] enemy[6]. Do not[9] let that[10] friend[11] remain any longer[12], for the stroke[13] (of the enemy): (do) not[14] (deliver him) to suffering pain[15] from the injury[ni] (O Zarathushtra) do not[18] bring harm[19] unto that[20] religious[22] man[21] who[23] out of the fixed[30] yazishna consecrates (i.e. performs the yasna) with the shorter[28] (or) longer[25] yazishna[26] in honour of us[31] who[32] (are) the Ameshāspand[33] (i.e. Holy Immortals)[33].

(25) [nj]Idha[1] asti[2] Vohu Manō[3], mana[4] dāmi[5] Zarathushtra[6]. Idha[7] Ashem Vahishtem[8], mana[9] dāmi[10] Zarathushtra[11]. Idha[12] Khshathrem Vairīm[13], mana dāmi[14] Zarathushtra[16]. Idha[17] Spenta Ārmaitish[18], mana[19] dāmi[20] Zarathushtra[21], idha[22] Haurvata[23] Ameretāta[24], yōi[25] stō[26] mizdem[27] ashāunām[28], parō-asti[29] jasentām[30], mana[31] dāmi[32] Zarathushtra[33]. (26) Vaēthācha[34] tat-cha[35] kathacha[36], āi[37] Ashāum[38] Zarathushtra[39]: mana[40] khrathwācha[41] chisticha[42] yāish[43] ā anghush[44] paouruyō[45] bavat[46], yathācha[47] anghat[48] apemem[49] anghush[50].

(25) [nk]Here[1] (or this[1]) Behman[3] (Amshaspand), O Zarathushtra[6]! is[2] My[4] Creation[5];[nl] O Zarathushtra[11]! Ardibehesht[8] (Ameshaspand) (is) My[9] Creation[10]: O Zarathushtra[16]! here[12] Sheherevar[13] (Amshaspand) (is) My[14] Creation[15]; O Zarathushtra[21]! Aspandarmad[18] (Amshaspand) (is) My[19] Creation[20]; Khordad[23] and Amardad[24] (Ameshāspand) who[25] [nm]are[26] the reward[27] of the righteous[28] (people) whilst going[30] to the Spiritual World[29], (are also) My[31] Creations[32], O Zarathushtra[33]! (26) O Holy Zarathushtra! Know thou[34] now[36] that[35] (it is through My[40] Sense[41] and Wisdom[42] the world[44] was (created in the) beginning[45], will [nn]remain[48] up to the end[49] in the same way i.e. the world has the beginning and the end.

(27) Hazangrem baēshazanām, baēvare baēshazanām; hazangrem baēshazanām, baēvare baēshazanām; hazangrem baēshazanām, baēvare

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ni Or alternatively: (Do) not[14] (allow that friend to remain) in calamity,[17] of harm[16] which is difficulty to bear[15].

nj Dr. Geldner takes the whole 25th paragraph in verse form of 12 lines. Every line ends at comma (,) and full-stop (.).

nk In the sense of English, “here”. French Voici and Persian “inak”.

nl As the meaning of creation, the word dāmi also occurs in the Gathas; see yasna 43.5; yasna 51.1. Also in the same meaning there occurs “dām”; see yasna 71.6; yasht VI.2; the meaning of dāmi also means “wisdom” (see paragraph 36 of this yasht) and dāmi-dāta (Behram yasht, para 54; Ashishvangh Yasht, para 60).

nm Its significance seems to be; to the souls of the righteous people Khordād and Amardād Amshaspānds render assistance in giving happiness in Heaven, see Hā of the Gāthas-yasna Hā 32.15; yasna Hā 45.5.

nn For comparison, see Yazishna Hā 28.11; yazishna Hā 30.4.

baēshazanām. Jasa me avanghe Mazda, jasa me avanghe Mazda, jasa me avanghe Mazda, Amahe hutāshtahe huraodhahe, verethraghnahe ahura-dhātahe, vanaintyāoscha uparatāto, Spentahecha Ārmatoish.[no]

(28) Ārmaiticha Spentaya[20] **aēshām**[21] **tbaēshō**[22] **schindayadhwem**[23]**; pairi**[24] **ushi**[25] **vārayadhwem**[26]**; hām**[27] **gava**[28] **nidarezayadhwem**[29]**; hām**[39] **zanva**[31] **zem-bayadhwem**[32]**; aipi**[33] **derezvanem**[34] **darezavayadhwem**[35]**. Kat**[36] **ashava**[37] **Mazda**[38] **vanat**[39] **drvantem**[40]**. Ashava**[41] **vanat**[42] **drujīm**[43]**, ashava**[44] **vanat**[45] **drvantem**[46]**.**

(28) Through Spandarmad[20] you cut asunder[23] their[21] (i.e. of wicked men) malice[22], cover[26] all around[24] (their) minds[25] (i.e. darken), bind ye[29] together[27] (their) both the hands[28], bruise ye[32] (their) knees[31] (and) [np]fetter[35] (them) with fetters[34].

Explanation:- (Here it is not known as to who speaks in this way and to whom he speaks, but it appears that the Prophet Zarathushtra addresses his disciples).

O Hormazd[38]! will the righteous[37] (man) [nq]smite[39] the follower of untruth[40] (i.e. wicked and sinful man)? The answer:- (Yes) the righteous[41] (man) shall smite[42] the Druj[43]; the righteous[44] (man) shall smite[45] the follower-of-untruth[46] (i.e. wicked-sinful man).

Ushi[1] **Ahurahe Mazdāo**[2] **yazamaidie**[3]**, darethrāi**[4] **mānthrahe spentahe**[5]**; khratūm**[6] **Ahurahe Mazdāo**[7] **yazamaide**[8]**, marethrāi**[9] **mānthrahe spentahe**[10]**; hizvām**[11] **Ahurahe Mazdāo**[12] **yazamaide**[13]**, fravākāi**[14] **mānthrahe spentahe**[15]**; aom**[16] **gairīm**[17] **yazamaide**[18]**, yim**[19] **ushi-dām**[20] **ushi-daranem**[21]**, paiti**[22] **asni**[23] **paiti**[24] **kshafne**[25]**, yasō-beretābyo**[26] **zaothrābyo**[27]**.**

We praise[3] the Divine-Intelligence[1] of (the Creator) Ahura-Mazda[2] [nr]for comprehending[4] the Holy Word[5]. We praise[8] the Divine-Wisdom[6] of Ahura Mazda[7] for remembering[9] the Holy Word[10]. We praise[13] the Divine-tongue[11] of Ahura Mazda[12] for reciting[14] the Holy Word[15]. We praise[18] this[16] Mountain[17] which[19] is [ns]Ushi-Darena, the giver of intelligence[20], every[22] day[23]

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no For the translation of this para, see page 19 and (do thou cause me to reach the help) of Spandarmad (Spentahecha Ārmatōish).

np Bind or seal their tongues (Prof. Darmesteter). This savant compares the word “derezvan” with Pahlavi “huzvan” (Zabān).

nq This sentence is quoted here in the Later Avesta form from the Gathas (yasna Hā 48.2).

nr Or for keeping in mind; original meaning for grasping.

ns The Mount “Ushi-Darena” is situated in the province of “Sajestan” in the Eastern direction of Iran, which is called in Avesta “Vaekereta”, and it was called by the ancient Greek people as “Drangiana”. In Pahlavi this Mount is known as “Hush-dāshtār”. The original meaning of this word is “keeper of intelligence”. This name was given for the reason that from that Mountain Holy Zarathushtra received the Divine intelligence; on that mountain the Holy Prophet conversed with Ahura Mazda as regards religious matters. In the Yazisha Hā First the Holy

(and) every[24] night[25], with libations[27] brought for the Consecration of the yazishn[26].

(29) Āat[1] aokhta[2] Zarathushtrō[3], upa[4] thwā azem[6] maire[7] anudadhayāt[8], Spentayāo Ārmatōish[10] dōithrābya[11] avāstrayat[12] [nt]mairyō[13]. (30) Hazangrem baēshazanām, baēvare baēshazanām; hazangrem baēshazanām, baēvare baēshazanām; hazangrem baēshazanām, baēvare baēshazanām.

Ahe[25] narsh[26] ashaonō[27] fravashīm[28] yazamaide[29], yō[30] Asmō-khvanvāo[31] nāma[32]. Adhāt[33] anyaēsham[34] ashaonām[35] frakhshti[36] yazāi[37], fravareta[38] gaokerenahe[39] sūrahe[40] Mazda-dhatahe[41]. Gaokerenem[42] sūrem[43] Mazda-dhātem[44] yazamaide[45]. (31) Ushi Ahurahe Mazdāo yazamaide, darethrāi mānthrahe spentahe; khratūm Ahurahe Mazdāo yazamaide, marethrāi mānthrahe spentahe; hizvām Ahurahe Mazdāo yazamaide, fravākāi mānthrahe spentahe; aom gairīm yazamaide, yim ushi-dām ushi-darenem, paiti asni paiti khshafne, yasō-beretābyō zaothrābyō.[nu] Ashem Vohū 1. (Recite three times).

(30) We worship[29] the Fravashi[28] of that[25] righteous[27] man[26], who[30] (was) [nv]Asmo-khvanvant[31] by name[32]. I worship[37] (the Fravashi of that person called Asmo-khvanvant) more than other righteous (persons) as a lover of the powerful[40] [nw]Gaokerena (i.e. White Haoma). We praise[45] the powerful Gaokerena[42] created by Hormazd[44].

(32) Dāmim[1] yazamaide[2] yām[3] Ārmaitim spentām[5]. Yehe[6] dāthre[7] ashahecha[8], ashaonām[9], asha-paoiryanāmcha[10] [nx]dāmanām[11].

(32) [ny]We praise[2] wisdom[1] which[3] is the bountiful[5] perfect (mentality)[4] whose[6] mental endowment creation[7] of (Hormazd/is creation[11] of righteousness[8]) and of the righteous[9] (people) who (are) most righteous[10].[nz]

Scriptures of the Zoroastrian Religion are revered with this Mount.

nt This paragraph is complicated. Instead of "upa thwā azem maire anudadhayāt", Prof. Darmesteter approving the reading "Zamerena duye" given in the footnote translates as under; "O sinner! (i.e. O Ahriman!) I will throw thee back into the earth". "By means of the two eyes[11] of Spenta[9] Armaiti[10]."

nu For its translation, see this Yasht, verse 28.

nv The name of "Asmo-khvanvant" comes first amongst those famous men and women whose Fravashis are revered in the Fravartin yasht, kardas 25-27. Prof. Darmesteter regards this personage as one of the first disciples of the Prophet Zarathushtra.

nw For the explanation of "Gaokerena" see the notes given in my translation of the Vendidad, fargard XX, para 4.

nx Words from "Dāmīm yazamaide" up to "asha-paoirynāmcha dāmanām" also occur in Vispered Kardāh XIX para 2.

ny Or alternately:- We praise[2] the bountiful[5] perfect mentality[4] (or politeness) which[3] (is) the creation[1] (of Hormazd).

nz The reason for praising wisdom and perfect mindedness is, that its origin arises from

Aētat dim vīspanām mazishtem dazdyāi, ahūmcha ratūmcha yim Ahurem Mazdām, snathāi angrahe mainyēush drvatō, snathāi aēshmahe khravi-draosh, snathāi māzainyanām daevanām, snathāi vīspanām daēvanām, varenyanāmcha drvatām. (To recite in bāz:) **Shekasteh ghanāmenyō, bar ahereman leānat sad hazār bār.** (To recite aloud:) **Fradathāi Ahurahe Mazdāo raēvatō khvarenanguhatō, fradathāi Ameshanām Spentanām. Fradathāi Tishtryehe stārō raēvatō khvarenanguhatō, fradathāi narsh ashaonō, fradathāi vīspanām spentahe mainyeush dāmanām [oa]ashaonām. Ashem Vohū 1.**

Ahmāi raēshcha; Hazangrem: Jasa me avanghe Mazda; Kerfeh Mozd.

Roz nek nām, Roz pāk nām, Roz mubārak (falān) māhe mubārak (falān), gāhe (falān), namāz Dādāre gehān dāmān. Khshnaothra Ahurana Mazdāo, tarōidite angrahe mainyēush. Haithyāvarshtām hyat vasnā ferashōtemem. Staomi Ashem. Ashem Vohū 1.

Gorje khoreh awzāyād Dādār Ahura Mazda rayōmand khorehmand mīnōān mīnō beretūm, berasād amāvand pirozgar amāvandī pirozgarīh. Dād dīn beh māzdayasnān, āgāhi ravāi goāfarangānī bād hafte keshvar zamīn; aedūn bād. Man āno āvāyad shudan, man āno āvāyad shudan, man āno āvāyad shudan. Ashaone Ashem Vohū 1.

(Facing the South) **Dādāre gehān dīne māzdayasnī dāde Zarathushtī. Nemase-te ashāum sēvishte Aredvi Sura Anāhite ashaone. Ashem Vohū 1.**

Nemō urvaire vanguhi mazdadhāte ashaone. Ashem Vohū 1.

Ahurem Mazdām raēvantem khvarenanguhantem yazamaide. Ashem Vohū 1.

Dādār Ahura Mazda rayōmand khorehmand mīnōān mīnō beretūm berasād. Ashem Vohū 1.

NIRANG OF HORMAZD YASHT.

(Note: This Nirang should be recited three times after the recital of Hormazd Yasht.)

[ob]Yā[1] Dādār Ahura Mazda[2], ahereman[3] marochīnīdār[4] negunam[5] dīvān[6]; bar[7] būdane[8] rastākhiz[9] tan pasīn[10] bīgumānam. Ashem Vohū 1. (recite three times).

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righteousness itself, and from the people who are most righteous. The meaning of *ārmaiti* is also "virtuous thought, humility". Sanskrit *āramati*.

oa For the translation of this paragraph, see Hoshbam, page 21-22.

ob This nirang as well as "nirangs" of other yashts are in Pazend.

O[1] Creator Hormazd[2]! I overthrow Ahriman[3], the destroyer[4] of righteousness (and) the demons[6]; I am absolutely, without doubt[11], on the (path of) Rastākhez (i.e. Resurrection of the Dead) (and) Tanpasin (i.e. the final existence).

HAFTAN YASHT LARGE

Khshnaothra Ahurahe Mazdāo. Ashem Vohū 1.

Pa nāme yazdān Ahura Mazda Khodāe awazūni gorje khoreh awazāyād, Haft Ameshāspand berasād.[oc]

Az hamā gunāh patet pashemānum; az harvastīn dushmata duzhukhta duzhvarshta, mem pa getī manīd, oem goft oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī, tani ravāni geti minōāni, okhe awākhsh pashemān pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush; haithyāvarshtām hyat vasnā ferashōtemem; staomi Ashem. Ashem Vohū 3.

Fravarāne mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaēshō (Gāh according to the period of the day) **frasastayaēcha. (1) Ahurahe Mazdāo[6] raēvato[7] khvarenanguhatō[8], Ameshanām Spentanām[9], Vanghave Mananghe[10] ākhshtōish[11] hām-vaintyāō[12], taradhātō[13] anyāish[14] dāmān[15], āsnahe khrathvō[16] Mazdadhātahe[17], gaoshō-srūtahe khrathvō[18] Mazdadhātahe[19]. (2) Ashahe Vahishtahe[20] sraēshtahe[21], Airyamanō Ishyehe[22] sūrahe[23] Mazdadhātahe[24] Saokayāo[25] vanghuyāo[26] vouru-dōithrayāo[27] Mazda-dhātayāo[28] ashaonyāo[29], Khshathrahe vairyehe[30] ayokhshustahe[31] marezdikāi[32] thrāyō drigaove[33]. (3) Spentayāo vanghuyāo Ārmatōish[34], rātayāo[35] vanghuyāo[36] vouru-dōithrayāo[37] Mazda-dhātayāo[38] ashaonyāo[39], Haurvatātō[40] rathvō[41] yāiryayāo[42] hushitōish[43], saredhaēibyo[44] ashahe[45] ratubyō[46], Ameretāto[47] rathvō[48] fshaonibya[49] vāthvābya[50]. aspinibya[51] yaonibya[52] gaokerenahe[53] sūrahe[54] Mazdadhātahe[55].**

(Recite during Hāvan Gāh as well as Second Hāvan Gāh as under):-

(4) Mithrahe[56] vouru-gaoyaotoish[57], Rāmanascha khvāstrahe[58].

(If Gāh be Rapithwan, recite as under):-

Ashahe vahishtahe[59] Āthrascha[60] Ahurahe Mazdāo[61].

(If Gāh be Uzirin, recite as under):-

Berezatō[62] Ahurahe[63] nafedhrō[64] apām[65] apascha[66] Mazdadhātayāo[67].

(If Gāh be Aiwisruthrem, recite as under):-

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oc i.e. may the Seven Ameshāspands (Bountiful Immortals) come (unto my help)!

(5) Ashāunām[68] fravashinām[69] ghenānāmcha[70] virōvāthwanām[71] yāiryayāoscha[72] hushitōish[73], amahecha[74] hutāshtahe[75] huraodhahe[76], verethraghnahecha[77] Ahuradhātahe[78], vanaintyāoscha uparatātō[79].

(If Gāh be Ushahen, recite as under):-

Sraoshahe[80] ashyehe[81] ashivatō[82], verethrājanō[83] frādat-gaēthahe[84], Rashnaosh[85] razishtahe[86], Arshtātascha[87] frādat-gaethayāo[88] varedat-gaethayāo[89].

Khshnaothra[90] yasnāicha[91] vahmāicha[92] khshnao thrāicha[93] frasastayaēcha[94]; yathā Ahū Vairyō[95] zaotā[96] frā-me[97] mrūte[98], athā ratush ashātchit hacha[99] frā ashava[100] vīdhvāo[101] mraotū[102].

(1) For the pleasure[90] (of the Creator Ahura Mazda) (during so and so Gāh), keeper of the treasures[7] (and) Glorious[8], of the Ameshāspands[9] (Bountiful Immortals[9]), of the victorious[12] friendship[11] (or of peace[11] full of love[12]) of Bahman[10] (Ameshāspand) (who is) superior[13] to other[14] creatures[15] (and. who is the lord) of the innate wisdom[16] (and) of the wisdom[16] acquired through the ear[18] created by Ahura Mazda[17], (2) of the fairest[21] Ardibehesht (Ameshāspand)[20], of the mighty[23] (and) beloved Airyaman (yazata)[22] created by Ahura Mazda[24], of the righteous[29] (and) [od]large-eyed[27] (and) the good Saoka (yazata)[25], created by Ahura Mazda[28]; of Sheherevar (Ameshāspand)[30] (ruling over) the pure metal[31], who is merciful[32] (and) the nourisher of the poor[33]; (3) of the good Spandārmad (Ameshāspand)[34] (who is) righteous[39] large-eyed[37] (and) the good[36] bestower[35], of Khordād[40] (who is) the lord of the coming of the season[42] at its proper time[43] from amongst the Saredha (i.e. years) which are the periods[46] of holiness[45]; and of Amardād (Ameshāspand)[47] (who is) the lord over the prosperity[49] of the flocks[50] (of cattle) and over the increase[51] of corns[52] (and) over the efficacious[54] Gaokerena (i.e. White Hom) created by Ahura Mazda[55], (4) (during Hāvan Gāh) of Meher (yazata)[56] of wide pastures[57] and of [oe]Rāma Khvāstar[58], (during Rapithwan Gāh) of Ardibehesht Ameshāspand[59] and of the Fire[60] of Ahura Mazda[61], (during Uzirin Gāh): of the Navel[64] of waters[65] (who is) the exalted[62] lord[63] and of the waters[66] created by Ahura Mazda[67], (during Aiwisruthrema Gāh); of the Fravashis[69] of the righteous (people)[68] and of women[70] with their troops of horses[71], and of the coming of the season[72] at its proper time[73], of (the yazata) Ama[74], well-shaped[75] and beautiful[76], of Beheram (yazata) created by Ahura Mazda[78], and of (the yazata named) Vananti Uperatat; (during Ushahen Gāh); of Srosh (yazata)[80], the righteous[81] possessed of righteousness[82], victorious[83] and bringing prosperity to the world[84], of the most just[86] Rashne (yazata)[85], and of Ashtād (yazata)[87], the increaser of the world[88] and prosperity-bringer of the world[89]- for the

od i.e. with eyes of love; original meaning of "large eyes".

oe This yazata-angel is presiding over atmosphere and over (pleasure) the days of merriment, feasts.

worship (of these all), for (their) praise[92], for (their) propitiation[93] (and) glorification[94] may the Zaotar[96] (i.e. officiating priest)[96] proclaim[98] before me[97] (the excellences of the verses of) Yathā Ahū Vairyō[95]; (the Rāspi who is) righteous[100] and learned[101] may proclaim[102] (the excellences of these verses) athā ratush ashāt-chit hacha[99].

(6) Ahurem Mazdām[1] raēvantem[2] khvarenan guhantem[3] yazamaide[4]; Ameshā Spentā[5] hukhshathrā[6] hudhāonghō[7] yazamaide[8]; Vohu Manō[9] Ameshem Spentem[10] yazamaide[11]; ākhshtīm[12] hām-vaintīm[13] yazamaide[14], taradhātem[15] anyāish[16] dāmān[17]; āsnem khratūm[18] Mazdadhātem[19] yazamaide[20]; gaoshō-srūtem khratūm[21] Mazdadhātem[22] yazamaide[23]. (7) Ashem Vahishtem[24] sraēshtem[25] Ameshem Spentem[26] yazamaide[27]; Airyamanem Ishīm[28] yazamaide[29]; sūrem[30] Mazdadhātem[31] yazamaide[32]; Saokām[33] vanguhīm[34] vourudōithrām[35] Mazdadhātām[36] ashaonīm[37] yazamaide[38]; Khshathrem Vairīm[39] Ameshem Spentem[40] yazamaide[41]; ayokhshustem[42] yazamaide[43]; marezdikem[44] thrāyō-drigūm[45] yazamaide[46]. (8) Spentām Vanguhīm Ārmaitīm[47] yazamaide[48]; rātānm[49] vanguhīm[50] vouru-dōithrām[51] Mazdadhātām[52] ashaonīm[53] yazamaide[54]; Haurvatātem[55] Ameshem Spentem[56] yazamaide[57]; yāiryām[58] hushitīm[59] yazamaide[60]; saredha[61] ashavana[62] ashahe[63] ratavō[64] yazamaide[65]; Ameretātem[66] Ameshem Spentem[67] yazamaide[68]; fshaonīm[69] vāthwām[70] yazamaide[71]; aspinācha[72] yevīnō[73] yazamaide[74]; Gaokerenem[75] sūrem[76] Mazdadhātem[77] yazamaide[78].

(6) We Praise[4] (the Creator) Ahura Mazda[1], keeper of the treasures[2] (and) glorious; we praise[8] Ameshāspands[5], benevolent (good-ruling)[6] (and) possessing good faculty[7]; we praise[11] Bahman[9] Ameshāspand[10]; we praise[14] the victorious[13] friendship[12] (or peace[12] full of love[13]) which is superior[15] to other[16] creatures[17]; we praise[20] the innate wisdom[18] created by Ahura Mazda[19]; we praise[23] the wisdom acquired through the ear[21], created by Ahura Mazda[22]. (7) We praise[27] the fairest[25] Ardibehesht[24] Ameshāspand[26]; we praise[29] the beloved Airyaman (yazata)[28]; we praise[29] the mighty (Airyaman yazata)[30] created by Ahura Mazda[31]; we praise[38] the righteous[37] (and) large-eyed[35] (and) the good[34] Saoka (yazata)[33], created by Ahura Mazda[36]; we praise Sheherevar[39] Ameshāspand[40]; we praise[43] (presiding over) the pure metal[42]; (Sheherevar) the merciful[44] (and) the nourisher of the poor[45].

(8) We praise[48] the good Spandarmad (Ameshāspand)[47] the righteous[53], large-eyed[51] bestower[49], created by Ahura Mazda[52]; we praise[57] Khordād[55] Ameshāspand[56]; we praise[60] the timely advent[59] of the season[58]; the holy[62] Saredha[61] (i.e. years) (which are) the periods[64] of holiness[63]; we praise[68] Amardād[66] Ameshāspand[67]; we praise[71] the prosperity[69] of the flocks[70] (of cattle); and the abundance[72] of corns[73]; and also the efficacious[76] Gaokerena (i.e. the White Hom)[75] created by Ahura Mazda[77].

(During Hāvan Gāh as well as Second Hāvan, recite as under):-

(9) Mithrem vouru-gaoyaoitīm yazamaide; Rāma khvāstrem yazamaide. Ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide.[of]

(If Gāh be Rapithwan, then recite as under):-

Ashem vahishtem ātaremcha Ahurahe Mazdāo puthrem yazamaide. Ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide.

(If Gāh be Uzirin, then recite as under):-

Berezantem ahurem khshathrīm khshaētem apām napātem aurvataspem yazamaide; apemcha Mazdadhātam ashaonīm yazamaide.[og] **Ashāunām vanguhīsh surāo spentāo fravashayō yazamaide.**

(If Gāh be Aiwisruthrema, recite as under):-

(10) Ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide; ghenāoscha virō-vānthwāo yazamaide; yāiryāmcha hushitīm yazamaide; amemcha hutashtem huraodhem yazamaide; yerethraghnemcha Ahuradhātem yazamaide; vanaintimcha uparatātem yazamaide.[oh] **Ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide.**

(If Gāh be Ushahen, recite as under):-

Sraoshem ashīm huraodhem verethrājanem frādat-gaēthem ashavanem ashahe ratūm yazamaide; Rashnūm razishtem yazamaide; Arshtātemcha frādat-gaēthām varedat-gaēthām yazamaide.[oi] **Ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide.**

(11) [oj]**Yātu zī Zarathushtra vanat daēvō mashyō. Kō nmānahe bādha Spitama Zarathushtra, vīspa drukhsh janāiti, vīspa drukhsh nāshāiti, yatha haonaoiti aēshām vachām. (12) Aoi te aoi tanvō dadhāiti, aoi te athaurunem janāiti, athaurunem yatha rathaēshtārem, vīspanō asrushtee nāshātānām aojangha. yō hīm daste dāranem, yōi hapta Ameshāo Spenta hukhshathra hudhāonghō hamarethanāmchit. Daēnām māzdayasnīm, aspō-kehrpem āpem Mazdadhātām ashaonīm yazamaidie. (13) Ātare vitare maibyā vitare maibyā vīmraot Zarathushtra. ātare vitare maibyaschit vitare maibyaschit vīmraot**

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of In this yasht the last sentence recited in all the Gāhs is not given in the Avesta Editions of Prof. Westergaard and Dr. Geldner, but it is in the Parsee prayer-books.

og For its translation, see Uzirin Gāh.

oh For its translation, see Aiwisruthrema Gāh, pages 102-103.

oi For its translation, see Ushahen Gāh, page 106.

oj I could not give the authentic translation of the Avesta passages (11-14) of this Small Haftan yasht, being (corrupt) not genuine. Translations of European scholars are also not satisfactory, but I have attempted to give some synopsis of passages 11-12.

Zarathushtra; yat vanghēush mananghō, yat aithyejanghem vachām, fraspāvaresh frācha framerethwacha frajāthwacha. (14) Satavata satevata utavate ute-vata uta apa-barentu yatha bastem fravashnām daēnām māzdayasnīm nāshātānām aojangha. Ashem Vohū 1.

Note:- (If Small Haftan yasht be recited, kardāh of "Yātu Zi Zarathushtra" up to the end Ashem Vohū 1 inclusive should be recited seven times and then having recited in "bāz" the entire portion of "Ahura Mazda Khodāe awazūnī mardum .... aedūn bād" and Yathā Ahū Vairyō 2, one must recite the remaining portion of this yasht from the portion Yasnemcha up to the end (Haft Ameshāspand berasād. Ashem Vohū 1). But if one wants to recite Haftan Yasht Large, the Kardāh of "Yātu Zi Zarathushtra" up to Ashem Vohū 1, should be recited only once and then one should recite the below-mentioned 8 Kardās).

(11) O Zarathushtra! It would be better if the sorcerer and man of devilish temperament be really smitten and broken! O Spitaman Zarathushtra! Who (is) that man when he recites these sacred verses (of Avesta), every druj from his house is indeed smitten and destroyed? (12) The druj [ok]attacks thy body and smites thy priest-and the warrior. The man who keeps a shield against his enemies the Ameshāspands, the (benevolent) possessing good sense (is fully capable) [ol]to oppose the [om]drujas by means of his strength. We praise the Mazda-worshipping Religion and the [on]swiftly-flowing undefiled water created by Ahura-Mazda.[oo]

[op](Kardāh 1) (1) Ahurem Mazdām[1] ashavanem[2] ashahe[3] ratūm[4] yazamaide[5]; Amesha Spentā[6] hukhshathrā[7] hudhāonghō[8] yazamaide[9]; vīspām[10] ashaonō[11] stīm[12] yazamaide[13] mainyevīmchā[14] gaēthyāmchā[15], berejā[16] vanghēush[17] ashahe[18], berejā[19] daēnayāo[20] vanghuyāo[21] māzdayasnōish[22].

(2) [oq]humatanām[23] hūkhtanām[24] hvarshtanām[25], yadachā[26]

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ok The root of aoi dadhāiti is avi-dā = Sanskrit abhi-dhā, to attack.

ol The original meaning of "nāshātanām" is, "of those fit to be destroyed" (nash-ata).

om The original meaning of "asrushtēe" is "for not hearing, for not obeying".

on The original meaning of "aspō kehrpem" is the "shape of a horse", see Tir yasht, karda 5, para 8.

oo The translation of this entire Karda does not seem to me to be satisfactory. A better translation than this should be made. I could not translate the portion from "ātare vitare" up to "aojangha" of paras 13-14.

op Eight kardas of this yasht are taken from yasna Hā 35 to Hā 42. This part is called "Yasna Haptanghāiti"; and it is believed that this part is written between the age of the Gathas and the yasna. Its composition is poetic prose. The meaning of "haptanghāiti" is seven Hās (haptan + hāiti). Hā 42 seems to have been added as an appendix.

oq As it occurs in every Gatha, this paragraph of "humatanām" comes at the end of Kardāh 7 of the same yasht (which in fact should be at the end of this yasht); from this Prof. Darmesteter

anyadachā[27], verezyamnanāmchā[28] vāverezananāmchā[29] mahī[30] aibī-jaretārō[31] naēnaēstārō[32], yathana[33] vohunām[34] mahī[35]. (Recite twice).

(3) Tat[36] at[37] vairīmaidī[38] Ahurā Mazdā[39] ashā[40] srīrā[41] hyat[42] i[43] mainimadichā[44], vaochōimāchā[46], verezimāchā[47], yā[48] hātām[49] shyaothananām[50] vahishtā khyāt[51] ubōibya[52] ahubyā[53]. (4) Gavōi[54] adāish[55] tāish[56] shyaothanāish[57] yāish[58] vahishtāish[59] [or]fraēshyāmahī[60] rāmācha[61] vāstremchā[62] dazdyāi[63], surunvataschā[64] asurunvatashcā[65] khshayantaschā[66] akhshayantaschā[67].

(1) We praise[5] Ahura Mazda[1] the Lord of Righteousness[3]; we praise[9] Ameshāspands[6] (who are) good-ruling[7], possessing good sense[8]; with the wish[16] of good[17] righteousness[18] [os]and good Mazdā-worshipping[22] Religion[20], we praise[13] the entire[10] worldly[15] and spiritual[14] creations[12] of the Righteous[11] (Ahura Mazda), (in the same way) we are[30] the glorifiers[31] and meditators[32] of the doers[28] of good thoughts[23], good words[24] and good deeds[25] and of those who have performed[29] (good deeds) for this world[26] and for the yonder world[27]. (3) O Righteous[40] and fair[41] Ahura Mazda! We choose[38] those[43] which[47] are[51] the best[50] (deeds) amongst the deeds[49] of the existing ones[48] for both[52] the worlds[53] (i.e. for gaining happiness of both the worlds), we ponder over our minds[44], we speak[45] (in conformity with them) and act[46] (in accordance with them).

Explanation:- Having chosen the best deeds, and the virtuous path (followed by) righteous men and having applied our full mind to them, we (wish to) keep our thoughts, words and deeds in conformity with them.

(4) We who are the learners of the knowledge of the religion[64] and the [ot]unlearners[65], the potent[66] and the impotent[67] (powerful and powerless) wish[60] to give[63] happiness[61] (to ourselves) (and) the [ou]pastures[62] for (our) cattle[54] through charity[55] and best[59] deeds[57].

(5) [ov]Hukhshathrōtemāi[69] bāt[70] khshathrem[71], ahmat[72] hyat[73] aibī-dademahichā[74], chīshmahichā[75], havānmahichā[76] hyat[77] Mazdāi Ahurāi[78],

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(considering the prefatory portion of the first para beginning with "Ahurem Mazdām as Khshnuman") wants to regard the beginning of this Hā from "Humatanām", i.e. as the first para. Moreover, this and other verses recited twice in this yasht are called "bishāmruta" - bish (twice) + āmruta = recited, spoken. As regards those verses which are recited twice, see Vendidad fargard X. 3-4.

or As regards purifying the cattle, words from "gavōi" up to "fraeshyāmahī" is quoted in Vendidad XI, para 6.

os i.e. owing to the immense love of truth and religion.

ot Original meaning; "listeners as well as non listeners", root sru = Sanskrit sru.

ou In the olden times of the Avesta, wealth of men was counted from the number of cattle, and for their safety, pasture is the most essential item.

ov This para is called thrishāmrūta (thrish + āmrūta), i.e. verses recited three times; for the explanation, see Vendidad fargard X, paras 7-8.

ashāichā[79] vahishtāi[80] (Recite three times).

(6) Yathā[81] āt[82] utā[83] nā[84] vā[85] nāirī[86] vā[87] vaēdā[88] haithīm[89] athā[90] hat[91] vohū[92] tat[93] ē-eādū[94], verezyōtūchā[93], īt[96] ahmāi[97] frachā vātōyotū[98] it[99] aēibyō[100] yōi[1] īt[2] athā[3] verezyān[4], yathā īt asti[5].

(7) Ahurahyā[6] zī[7] at[8] vē[9] Mazdāo[10] yasnemchā[11] vahmemchā[12] vahishtem[13] amehmaidī[14] gēushchā[15] vāstrem[16]. Tat at[17] vē[18] verezyā-mahī[19], frachā vāteyāmahi[20] yā[21] te[22] isāmaide[23].

(8) Ashayā[24] āat[25] sairī[26], ashahyā[27] verezene[28], kahmāichīt[29] hātām[30] jījishām[31] vahishtām[32] ādā[33] ubōibyā[34] ahubyā[35]. (Recite twice).

(9) Imā[36] āt[37] ukhdhā[38] vachāo[39], Ahurā Mazdā[40], ashem[41] manayā[42] vahehyā[43] fravaochāmā[44]: thwām[45] at[46] aēshām[47] paityāstāremchā[48] fradakhshtāremchā[49] dademaide[50].

(10) Ashāatchā hachā vanghēushchā mananghō, vanghēushchā khshathrāt, staotāish thwāt Ahurā staotōibyō, aibī ukhdhā thwāt ukhdhōibyō, yasnā thwāt yasnōibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaēthā ashāt hachā,
yāonghāmcha tāschā tāoschā yazamaide.

(5) (May there) verily[70] be the kingdom[71] to the best Ruler[69] (i.e. to Ahura Mazda)! We dedicate our mind[74] to Ahura Mazda[78] Who[77] (Himself) is[80] supreme Righteousness[79], we acknowledge (Him)[75] and regard (Him) as our own[76].

(6) Also[83] if[82] (any) man[84] or[85] woman[86] really[89] knows[88] some good things[90-92], [ow]let him declare[94] them[93], let him practise them, (and) inculcate[98] them[96] upon (those)[97] others[100] who wish to act[4] properly[5] in that manner[3] (accordingly).

(7) We regard[14] as best[13] (O man and woman!) for you[9] the worship[11] and praise[12] of (the Creator) Ahura Mazda[6-10], and the nurture[16] of the cattle[15]. According to our wish[21-23] we (ourselves) practise[19] this[17] (matter) verily[18] and inculcate them upon[20] (others).[ox]

(8) (Remaining) in the chieftainship[26] or in the [oy]practice[28] of righteousness if any person[29], amongst the existing ones[30], desires to live the best[32] life in both[34] the worlds[35], (he should then be) generous[33].

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ow Original meaning, "let him speak orally". For its explanation, see my Avesta dictionary p. 118 under the word "ē-eādu".

ox Or "as it is" (Yathā it asti). Original meaning: "that[22] which[21] we wish[23]" (ve = vā = Sanskrit vā, indeed, verily). To me the translation of the last sentence (tat at ..... isāmaide) does not seem to be satisfactory.

oy English meaning of the word "verezene" is "practice" and is akin to Persian "varzesh".

Explanation By remaining in the chieftainship of righteousness and by leading the life in accordance with (the principles of) righteousness, the person who gives help to the poor people according to his own capacity will enjoy the happiness of both the worlds.

(9) O Ahura Mazda! (Keeping) [oz]in mind[42] the righteousness, we proclaim[44] these[36] praise-worthy[38] verses[39] in (the better) suitable manner[43]; we appoint[50] Thee[45] as the listener[48] and as the teacher of these (verses)[47].

(9) "O Ahura Mazda! On account of Thy righteousness, good mind and good sovereignty, Thy praise is superior to all other praises, hymns of Thy glory are superior to all other hymns of glory, and Thy adoration is superior to all other adorations".[pa]

(Kardāh II) (1) [pb]Ahyā[1] thwā[2] āthrō[3] verezenā[4] paouruye[5] pairi-jasāmaide[6], Mazdā Ahurā[7] thwā[8] thwā[9] mainyū[10] spēnishtā[11], yē[12] ā[13] akhtish[14] ahmāi[15] yēm[16] akhtōyō[17] dāonghe[18].

(2) Urvāzishtō[18] hvō[19] nā[20] yātāyā[21]; paiti-jamyāo[22] ātare[23] Mazdāo[24] Ahurahyā[25], urvāzishtahyā[26] urvāzayā[27] nāmishtahyā[28] nemanghā[29] nāo[30]; mazishtāi[31] yāonghām[32] paiti[33] jamyāo[34]. (3) Ātarsh[35] vōi[36] Mazdāo Ahurahyā[37] ahī[38], mainyēush[39] vōi[40] ahyā[41] spēnishtō[42] ahī[43], hyat[44] vā[45] tōi[46] nāmanām[47] vāzishtem[48], ātare[49] Mazdāo Ahurahyā[50], tā[51] thwā[52] pairi-jasāmaide[53].

(1) (The reciter says:) Through (the [pc]agency[4] of this[1] fire[3], O most beneficent[11] Spirit[10] Ahura Mazda[7]! We first approach[6] Thee[8] and [pd]Thee[9] only. Thou [pe]takest away[13-18] (O Fire!) (that) filthiness[14] to whom[16] the filthiness[17] (is attached) i.e. You are the purifier of all evils.

Explanation: (Like the wind and the water, the fire also is a source of purification. Besides, the words "Fire" in English and, *Pur* in the Greek Language are derived from Sanskrit root *pu*=to purify).

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oz The locative singular of the word *mana* becomes *manaya*, *manayā* (Gathic form).

pa Spiegel; Harlez also has translated more or less similarly. Prof. Darmesteter translates this para as:- O Ahura Mazda! Thy praise is superior to the praises of Asha. Vohu Manah and the Good Khshathra, rather superior to every (other) praise. The sacred verses which are addressed to Thee as an appeal are superior to all other sacred verses, and the gift which is dedicated to Thee is superior to all other gifts.

pb This paragraph is quoted in Vendidad fargard 11, para 4.

pc "Through the service of the fire", (Spiegal and Harlez)

pd For better impression, the word "thee" seems to occur twice. Professor Darmesteter has referred the First "thee" to the visible Fire and the second "thee" to the spiritual fire in the proximity of the Creator Hormazd on the basis of the Pahlavi translation.

pe Sanskrit root dā means "to give": Sanskrit ā-dā means "to take away, to remove". "Thou (O Fire!) ill-treats him who ill treats the Fire". (Darmesteter), "Who brings pollution to this (Thy flame) wilt Thou cover him with pollution (in your turn)." Dr. Geldner has taken "akhtōyōi" instead of "akhtōyō".

(2) (That) man[20] himself[19] (is) most pleased[18A] of the power[21] of this means (fire) (i.e. the Worship of Fire[23] is the means of (reaching) Ahura Mazda. O Fire[23] of Ahura Mazda[24-25]! mayest thou reach (us) with the joy[27] of the most joyous[26] (and) with the homage[29] of the most glorious[28]: mayest thou [pf]reach[34] (us) for the greatest (work)[31] of the works[32]. (O Fire!) thou art[43] the most bountiful[42] [pg]Emblem[40] of that[41] Spirit[39] (i.e. the Creator Ahura Mazda). O Fire[49] of Ahura Mazda[50]! thy[46] (one name) amongst the names[47] (is) [ph]Vāzishta[48]. Through the agency of that (name)[51] we may reach[53] Thee[52], (O Ahura Mazda!)

(4) Vohu[54] thwā[55] mananghā[56], vohu[57] thwā[58] ashā[59], vanghuyāo[60] thwā[61] chistōish[62] shyaothanāishchā[63] vachebīshchā[64] pairi-jasāmaide[65]. Nemakhyāmahī[66], ishuidyāmahī[67], thwā[68] Mazdā Ahurā[69]: vīspāish[70] thwā[71] humatāish[72], vīspāish[73] hūkhtāish[74] vīspāish[75] hvarshtāish[76] pairi-jasāmaide[77]. (6) Sraēshtām[78] at[79] tōi[80] kehrpem[81] kehrpām[82] āvaēdaya-mahī[83], Mazdā Ahurā[84], imā[85] raochāo[86] barezishtem[87] barezemanām[88] avat[89] yāt[90] hvare[91] avāchi[92].

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmchā tānschā tāoschā yazamaide.

4. (O Ahura Mazda!) we approach[65] Thee[55] with good[54] mind[56] with righteousness[58] with the deeds[63] and words[64] of good[60] wisdom[62]. O Ahura Mazda! we bow to Thee[68], we are indebted[67] (to Thee). We may approach[77] Thee[71] with all[70] good thoughts[72], good words[74], (and) good deeds[76]. O Ahura Mazda! [pi]We declare[83] this[79] Thy[80] body[81], (i.e. Sun) the fairest[78] of all bodies[82]: this[85] light[86] amongst the highest (lights)[88] which[90] is called[92] the sun[91].

(Kardāh III) (I) [pj]Ithā[1] āt[2] yazamaide[3] Ahurem Mazdām[4], yē[5] gāmchā[6] ashemchā[7] dāt[8], apaschā[9] dāt[10] urvarāoschā[11] vanguhīsh[12], raochāoschā[13] dāt[14] būmīmchā[15] vīspāchā[16] #vohū[17]. (2) Ahyā[18] khshathrāchā[19] mazēnāchā[20] hvapanghāishchā[21] tem[22] at[23] yasnanām[24] paurvatātā[25] yazamaide[26]; yōī[27] gēush[28] hachā[29] shyeinti[30]. (3) Tem[31] at[32] āhuiryā[33] nāmenī[34] mazdāvarā[35] spentōtemā[36] yazamaide[37], tem[38] ahmākāish[39] azdibīshchā[40] ushtānāischā[41] yazamaide[42], tem[43] ashāunām[44] fravashīsh[45] narāmchā[46] nāirināmchā[47] yazamaide[48].

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pf i.e. O Fire of Ahura Mazda! do Thou help us fulfilling whatever desires we have.

pg If we take the word "vōi" as equivalent of Sanskrit "vai" = indeed, then, O Fire! thou art verily of Ahura Mazda, i.e. of the creation of Ahura Mazda.

ph The original meaning of "Vāzishta" is "swiftest". see yasna Hā 17.

pi Metaphorically the body of Ahura Mazda is given an analogy with the sun. In later books Ahura Mazda is called the Light of Lights.

pj The first paragraph of this Hā is recited as the Bāz or grace before the meals.

(4) Ashem at vahishtem[49] yazamaide[50], hyat[51] sraēshtem[52], hyat spentem ameshem[54] hyat raochōnghvat[56], hyat[57] vīspā[58] vohō[59]. (5) Vohūchā[60] manō[61] yazamaide[62]: vohūchā[63] khshathrem[64] vanguhīmchā[65] daēnām[66], vanguhīmchā[67] fseratūm[68], vanguhīmcha[69] ārmaitīm[70].

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(1) We worship[3] here[2] in this way[1] (the Creator) Ahura Mazda[4] who[5] created[8] the cattle[6] and corn[7], water[9] and trees[11], the lights[13] (of the sky) and the earth[15] and (above all these) all[16](other) good things[17]. (2) On account of this (i.e. Ahura Mazda's) sovereignty[19], greatness[20] and intrinsic-merit[21] do we worship[26] Him[22] with the pre-eminence[25] of the [pk]yasnas[24]. (3) We worship[37] Him (Ahura Mazda)[31] with (such) [pl]names[34] - Ahurian[33], pleasing the Mazda[35] (and) most bountiful[36]. We worship[42] Him with our own[39] bodies[40] and life[41] (i.e. with heart and soul). We worship[48] Him (and) the Fravashis[45] of righteous[44] men[46] and women[47]. (4) We worship[50] Ardibehesht[49] who[51] is the fairest[52] (and) brilliant[56] Ameshāspand[54] (and) all[58] good things[59] (of the Creator Ahura Mazda). We praise[62] good[60] thought[61], good[63] Sovereignty[64], good[65] Religion[66], good[67] [pm]Fseratu[68] and good[69] humility[70].

(Kardāh IV) (I) [pn]Imām[1] āat[2] zām[3] gēnābīsh[4] hathrā[5] yazamaide[6], yā[7] nāo[8] baraiti[9]: yāoschā[10] tōi[11] gēnāo[12] Ahurā Mazdā[13], ashāt hachā[14] vairyāo[15], tāo[16] yazamaide[17]. (2) Izāo[18], yaoshtayō[19], ferashtayō[20], ārmatayō[21], vanguhīm[22] ābīsh[23] ashīm[24], vanguhīm[25] ishem[26], vanguhīm[27] āzūitīm[28], vanguhīm[29] frasastīm[30], vanguhīm[31] parendīm[32] yazamaide[33].

(1) We praise[6] this[1] earth[3] which[7] nourishes[9] us[8] (and) Feminine Powers and Moral Virtues[4] along with it[5]; O Ahura Mazda[13]! We praise[17] Feminine Powers and Moral Virtues[12] of Thine[11] which[10] (are) agreeable[15] on account of righteousness[14].

(2) We praise[33] (all these) - comfort[18], purity[19], increase[20], perfect mindedness[21], along with good[22] humility[24], wish[26], prosperity[28], precept[30], (and) good[31] [po]Parendi[32].

(3) Apō[34] at[35] yazamaide[36], maēkaintishchā[37], hēbvaintīshchā[38]

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pk I cannot translate these words; yōi[1] gēush[2] hacha[3] shyeinti[4] satisfactorily. Who abide beside the "Kine", (Mills): "Who dwell with the cattle", (Darmesteter).

pl The details of these names are given in Hormazd yasht, paras 7-8 and 12-15.

pm i.e. Control or sovereignty over the cattle: and Khordād and Amardād.

pn This sentence is quoted in Vendidad fargard XI. 5

po Parendi is the angel presiding over riches - wealth, and is generally associated with Ashi Vanghuhi. Similar to this word there is the Vedic "purandhi", the meaning of which is "wisdom, dexterity".

fravazanghō[38], Ahurānish[40] Ahurahyā[41], hvapanghāo[42], huperethwāoschā[43] vāo[44], hvōghzathāoschā[45], hushnāthrāoschā[46], ubōibyā[47] ahubyā[48] chagemā[49].

(4) Uiti[50] yā[51] vē[52] vanguhīsh[53] Ahurō Mazdāo[54] nāmān[55] dadāt[56]; vanghudāo[57] hyat[58] vāo[59] dadāt[60]; tāish[61] vāo[62] yazamaide[63], tāish[64] frayānmahī[65], tāish[66] nemakhyāmahī[67], tāish[68] ishuidyāmahī[69].

(5) Apaschā vāo azishchā vāo mātarāschā vāo, agenyāo dregudāyanghō vīspō-paitish āvaochāmā, vahishtāo sraēshtāo avā vē vanguhīsh rātōish daregōbāzāush nāshū paiti-vyādāo paiti-sendāo mātarō jītayō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahuro vaēthā ashāt hacha,
yāonghāmchā tānschā tāoschā yazamaide.

(3) We praise[36] the waters[34] that are showered down[37], (gathered together)[38] collected and flowed forward[39]. (O Waters) of Ahura Mazda (pertaining to Ahura Mazda!) We [pp]regard[49] you[44] possessing intrinsic merit[42], wide[43], well-flowing[45] (and) the purifiers[46] of both[47] the worlds[48].

(4) (Speaks to the waters): Thus[50] good[53] names[55] (mentioned above) which[51] (the Creator) Ahura Mazda[54] gave[56] you[52]. He who[58] is the Giver of good[57] (the Creator Ahura Mazda) fixed[60] these[58] (names) for you[59]. (O Ahura Mazda!) through the agency of these (names)[61] we worship[63] [pq]Thee[62]. With these (names)[64] we praise[65] (Thee). We bow down[67] (to Thee) (and) with these (names)[68] we are indebted (to Thee).[pr]

(Kardāh V) (1) Itha[1] āt[2] yazamaide[3] gēush[4] urvānechā[5] tashānemcha[6], ahmākēng[7] āat[8] urunō[9] pasukanāmchā[10], yōi[11] nāo[12] jījishenti[13], yaēibyaschā[14] tōi[15] ā[16] yaēchā[17] aēibyō ā[18] anghen[19]. (2) Daiti-kanāmchā[20] āidyunām[21] hyat[22] urunō[23] yazamaide[24]; ashāunām[25] āat[26] urunō[27] yazamaide[28], kudō-zātanāmchīt[29] narāmchā[30] nāirināmchā[31]

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pp By praising water and singing its excellence we acquire many advantages; for all living creatures water is the most essential thing. Reverend Mills has translated the various types of waters occurring in the third paragraph as under:- You that are showered down, you that stand in pools and vats[38], you that bear forth (our loaded vessels)[39], you that serve us all in helpful ways[42], well-forded[43], full flowing[45], effective or effective for bathing". For further details, see the note at the end of the translation of the fourth paragraph.

pq Sometimes in the Gathas as an honorific the pronoun for Ahura Mazda comes in plural instead of in singular. Dr. Spiegel and Prof. Harlez apply the word "vao" (= you) to the water.

pr I do not understand the portion from "apaschā vāo azishchā vāo" up to "mātarō jitayō". Translation by others do not seem to me to be satisfactory. Prof. Darmesteter on the basis of the Pahlavi Bundahishn and from the standpoint of its translation given considers some words occurring in the third and fifth paragraphs of this Hā as seventeen kinds of waters and fluids in all; such as maēkaintishcha = waters or juices that are in the plants; hebavaintischa = water that flows from the mountains; fravazahghō = rain water; ahuranish = well water and still water, etc. The above meanings are not derived from Avestan words.

yaēshām[32] vahehīsh[33] daēnāo[34] vanaintī[35] vā[36], venghen[37] vā[38], vaonare[39] vā[40]. (3) Āt[41] ithā[42] yazamaide[43] vanghūshchā[44] īt[45] vanguhīshchā[46] īt[47]; spentēng ameshēng[48] yevaējyō[49] yavaēsvō[50], yōi[51] vanghēush ā mananghō[52] shyeinti[53], yāoschā[54] ūiti[55].

(1) Thus here we worship the [ps]soul[5] of the universe[4] and (its) fashioner[6], (and) the souls[9] of the cattle[10] as well[8], who[11] (the cattle) desire to [pt]live[13] for us[12]; for (us)[14] they[15], and (we)[17] are[19] for them[18].

Explanation:- (For the sake of man, the care of cattle is taken; and through cattle men get nourishment. Both of them are useful to each other).

(2) [pu]We worship[24] the souls[23] of the travellers and[20] the cavaliers[21]. Here[26] we worship[28] the souls[27] of the righteous[25] men[30] and women[32] born at any time[29] who revere[35], or[36] will revere[37] or[38] have revered[39] the better laws[34]. (3) Thus[42] we praise here[41] good men[44] and women[46] (and) the Ameshāspands[48], ever-living[49] (and) ever-profitting[50], who[51] (i.e. the male Ameshāspands) as well as[55] [pv](Female Ameshāspands) dwell[53] in the good mind[52].[pw]

(4) [px]Yathā tū-i Ahurā Mazdā mēnghāchā, vaochaschā, dāoschā, vareshchā, yā vohū Athā tōi dademahī, athā chīshmahī, athā thwā āish yazamaide; athā nemakhyāmahī, athā ishūidyāmahī thwā Mazdā Ahurā. (Recite twice).

(5) [py]Vanghēush[81] khvaētēush[82] khvaētātā[83], vanghēush[84] ashahya[85], thwā[86] pairi-jasāmaide[87], vanghuyāo[88] feseratvō[89], vanghuyāo[90] Ārmatōish[91].

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaēthā ashāt hachā,
yāonghāmchā tānschā tāoschā yazamaide.

(4) Just as[56] Thou. O Ahura Mazda[59], hast thought[60], spoken[61], created[62] and worked[63] what[64] (is) good[65], in the same way[66] we regard[68] Thee[67], (so[69] do) we recognise Thy excellence[70], (so[71] do we) and worship[74] Thee[72]. O Ahura Mazda[80]! thus[75] we bow to Thee[79], thus[77] we are indebted (to Thee)[78].

(5) (O Ahura Mazda!) we may come near[87] Thee[86] through the relationship[83] of good[81] kinship[82], Righteousness[85], good[88] Feseratu[89] (and)

ps For comparison see Ahunavad Gatha, Kardāh II (Yasna Hā 29).

pt i.e. pass the lives for our nourishment.

pu For the explanation of this word, see note in my translation of Yasna Hā 39, para 2.

pv Only from the form of the words; Bahman; Ardibehesht and Sheherevar are male Ameshāspands, and Aspandarmad, Khordād and Amaradād are female Ameshāspands.

pw i.e. in the hearts of men of good (pious) thoughts.

px Paras 4 and 5 are quoted in the yasna Hā 13, paras 5-6.

py In Dr. Geldner's Edition this entire para 5 including Yenghe hātām is written with the note to recite twice, although in none of our prayer books is mention made to recite it twice.

Spandarmad[91].

(Kardāh VI) (1) Āhu[1] at[2] paiti[3] adāhū[4], Mazdā Ahurā[5], mazdāmchā[6] būirichā[7] kereshvā[8]; rāitī[9] tōi[10] khrapaitī[11] ahmat hyat aibī[12], hyat mīzdem[13] mavaēthem[14] fradadāthā[15] daēnābyō[16], Mazdā Ahurā[17]. (2) Ahyā[18] hvō[19] nē[20] dāidī[21], ahmāichā[22] ahuye[23] manakhyāichā[24] tat ahyā[25] yā tat[26] upā-jamyāmā[27], tavachā[28] hakhemā[29] ashakhyāchā[30] vīspāi yave[31]. (3) [pz]Dāidī[32] at[33] nerāsh[34] Mazdā Ahurā[35], ashāunō[36] asha-chinanghō[37], aidyūsh[38] vāstrayēng[39] deregāi[40] izāi[41] bēzvaite[42] hakhmaine[43], ahmaibyāchā[44] ahmā[45] rafnanghō[46]. (4) Athā[47] khvaētūsh[48] athā[49] verezenā[50], athā[51] hakhemā[52] khyāt[53] yāish[54] hishchamaide[55] athā[56] ve[57] utā[58] khyāmā[59] Mazdā Ahurā[60] ashavanō[61] ereshyā[62], ishtem[63] rāitī[64].

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaēthā ashāt hachā,
yāonghāmchā tānschā tāoschā yazamaide.

(1) O Ahura Mazda! do Thou create[8] great wisdom[6] and [qa]abundance[7] in these creatures[4]. O Lord of Wisdom[11] (do Thou grant us) as much[12] reward[13] as Thou hast given[15] to the religionists[16], like myself[14] by means of Thy[10] Charity[9], O Ahura Mazda[17]! (2) Do thou Thyself[19] grant[21] [qb]us[20] (that gift) (O Ahura Mazda!) for this[22] and for the spiritual[24] world; thereby[25] we may attain[27] Thy friendship[29] and Righteousness[30] for ever[31]. (3) Do Thou grant[32] us[44] the bestowers of joy[41], truthful[36] men[34], desirous of righteousness[37], dexterous[38] and [qc]diligent[39], long enduring[40] prosperity[41] (and) powerful[42] friendship[43]. (4) (May it [qd]be[53]so[47]) to (our) kinsmen[48], and[49] workers[50], as well as[51], to (our) friends[52]. O Ahura Mazda[60]! (all) these[54] we ask for[55] from [qe]Thee[57]. Moreover[58] may we become[59] truthful[61] and pure[62] and through charity[64] (may we become) endeared[63] (to Thee).

(Kardāh VII): (1) Stūtō garō vahmēng[1] Ahurāi Mazdāi[2], Ashāicha Vahishtāi[3], dademahichā[4], chīshmahichā[5], āchā āvaēdayamahī[6]. (2) Vohū[7] khshathrem[8] tōi[9] Mazdā Ahurā[10] apaēmā[11] vīspāi yave[12]; hukhshathrastū[13] nē[14] nā[15] vā nāiri[16] vā, khshaētā[17] ubōyō[18] anghvō[19] hātām[20] hudāstemā[21].

(3) Humāim[22] thwā[23] izem[24], yazatem[25] ashanghāchim[26] dademaide[27]. Athā[28] tū[29] ne[30] gayaschā[31] astentāoschā[32] khyāo[33], ubōyō[34] anghvō[35] hātām[36] hudāstemā[37].

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pz Dr. Geldner takes para 3 in verse form of Five lines; each line ends at comma (,).

qa The original meaning of "būiri" (Sanskrit bhūri) is increase, abundance.

qb Probably, Prophet Zarathushtra speaks for Himself and for his helpers.

qc Harlez. "Brave workers", (Darmesteter). "Warriors and agriculturists" (Spiegel).

qd i.e. they also may obtain the means of securing prosperity and welfare.

qe Some times, specially in the Gathas pronoun for Ahura Mazda stands in plural; see yasna Hā 28.2; Hā 32.9; Hā 34.14; Hā 46.18.

(1) We offer[4], acknowledge[5] and proclaim[6] [qf]adorations together with praises and reverence[1] unto (the creator) Ahura Mazda[2] and unto Asha Vahishta[3]. (2) O Ahura Mazda[10]! may we attain Thy[9] Good[7] Kingdom[8] forever and ever[12]. O Wisest[21] Ruler[17], amongst the existing ones[20], in both[18] the worlds[19]! (Thou art) the Good Ruler[13] for us[14], man[15] or woman[16].[qg] (3) (Speaks to the Creator Ahura Mazda): "We dedicate[27] (an offering) to Thee[23] the Lord[24] of good wisdom[22], worthy of adoration[25], follower of righteousness[26]; so[28] mayest Thou[29] be[33] to us[30] the limbs of life and body, O Wisest One[37], amongst the existing ones[36], in both the worlds[35]!"

(4) Hanaēmāchā[38] zaēmāchā[39] Mazdā Ahurā[40], thwahmī[41] rafnahī[42] daregāyū[43] aēshāchā[44] thwā[45] ēmavantaschā[46] buyamā[47]; rapōishchā[48] tū nē[49] daregemchā[50] ushtāchā[51], hātām[52] hudāstemā[53].

(5) Thwōi[54] staotaraschā[55], mānthranaschā[56], Ahurā Mazdā[57], [qh]aogemadaēchā[58], usmahichā[59], vīsamadaechā[60]; hyat[61] mīzdem[62] mavaēthem[63] fradadāthā[64] daēnābyō[65] Mazdā [qi]Ahura[66]. (To recite twice).

(6) [qj]Ahyā[67] hvō[68] nē dāidī[69], ahmāichā[70] ahuye[71] manakhyāichā[72]; tat ahyā[73] yā tat[74] upā-jamyāmā[75] tavachā[76] sarem[77] ashakhyācha[78] vīspāi yave[79].

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaēthā ashāt hachā,
yāonghāmchā tānschā tāoschā yazamaide.

Humatanām hūkhtanām hvarshtanām, yadachā anyadachā, verezyamnanāmcha vāverezananāmchā, mahī aibī-jaretārō, naēnaēstārō, yathanā vohunām mahī. (To recite twice). **Yathā Ahū Vairyō4; Ashem Vohū 3. Yasnem sūrem Haptanghāitīm ashavanem ashahe ratūm yazamaide.**

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaēthā ashāt hachā,
yāonghāmchā tānschā tāoschā yazamaide.

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qf For the explanation of "Stutō garō vahmeng" see my translation of Yasna Hā 41, note of the first paragraph.

qg "Let each man of us and so each woman thus abide" Mills); "a good sovereign, man or woman, may rule over us" (Darmesteter).

qh Aogemadaēcha usmahichā vīsāmadaēchā - From these three verbs the treatise with Avesta and Pahlavi versions called "Aogemaide" is originated, whose initial words are "aogemadaēchā usmahichā visāmadaechā". The meaning of these three verbs is generally rendered as under:- "I come into the world (aogemadaēchā). I accept (the calamity or evil of the world) (vīsāmadaēchā). I resign myself to death" (Darmesteter).

qi Paras 5 and 6 occur in yasna Hā VII, paras 24-25.

qj i.e. we praise the holy (and) efficacious Yasna Haptanghaiti which is the Lord of Righteousness.

(4) O Ahura Mazda[40]! May we become worthy[38] of long life[43] in gaining joy[42] in Thy (remembrance)[41], and may we succeed[39] (in this good wish)! May we be[47] lovers[44] of Thine[45] and, of Thou mighty[46], Wisest One[53] amongst the existing ones[52], Thou shouldst rejoice[48] us[49] with prosperity[51] for a long time[50]. (5-6) O Ahura Mazda[57]! We call ourselves[58] (we cry aloud), we accept[59] and agree[60] to be Thy praisers[65] and reciters of Holy Spells (mānthra)[56].0 Ahura Mazda[66]! Do Thou Thyself[68] grant us[69] for this[70] and the spiritual[72] world[71] (as much) reward[62] as[61] Thou has given to the religionist[65] like myself[53] whereby[73] we may reach[75] the chieftainship[77] and Righteousness[78] of Thine[76] for eternity.

(Kardāh VIII) (1) Yazamaide[1] vē[2] Ameshā Spentā[3] yasnahe[4] Haptanghātōish[4] handātā[5]; apāmchā[6] khāo[7] yazamaide[8]; apāmchā[9] peretūsh[10] yazamaide[n]; pathāmchā[12] vīcharanāo[13] yazamaide[14]; pathāmchā[15] hanjamanāo[16] yazamaide[17]. (2) Gairīshchā[18] afshtachinō[19] yazamaide[20]; vairīshchā[21] avezdānāonghō[22] yazamaide[23]; aspenāchā[24] yevīnō[25] yazamaide[26]; pāyuchā[27] thwōreshtārā[28] yazamaide[29]; Mazdām-chā[30] Zarathushtremchā[31] yazamaide[32]. (3) Zāmchā[33] asmanemchā[34] yazamaide[35]; vātemchā[36] dareshīm[37] Mazdadhātem[38] yazamaide[39]; taēremchā[40] Haraithyāo Berezō[41] yazamaide[42]; būmīmchā[43] vīspāchā[44] vohū[45] yazamaide[46].

(1) O Ameshāspands[3]! We worship[1] you[2] through the Prayer[5] of Yasna Haptanghāiti[4]. We praise[8] the springs[7] of water[6]; the bridges[10] over the waters[9]; the forkings[13] [qk]of the highways[12]; the [ql]meetings[16] of the roads[15]. (2) We praise[20] the mountains[18] from which the waters flow[19]; the lakes[21] brimming with the waters[22]; [qm]the heaps[24] of corns[25]; we praise[29] both the protectors[27] (guardians) and [qn]the modellers[28]; (the creators or the artisans) we praise[32] (the Creator) Ahura Mazda[30] and (the Prophet) Zarathushtra[31]. (3) We praise[35] the earth[33] and the sky[34]; the stormy[37] wind[36] created by Ahura Mazda[38]; (the peak) Taera[40] of (the Mount) Albourz[41]; and, all[44] good things[45].

(4) Mano vohū[47] urunaschā[48] ashāunām[49] yazamaide[50]; vāsimchā[51] yām[52] panchāsadvarām[53] yazamaide[54]; kharemchā yim ashavanem[55] yazamaide[56], yō[57] hishtaite[58] maidim[59] zrayanghō[60] vouru-kashahe[61]; zrayō[62] vouru-kashem[63] yazamaide[64]. (5) Haomemchā[65] zāirīm[66] berezantem[67] yazamaide[68]; Haomem[69] frāshmīm[70] frādat-gaēthem[71] yazamaide[72]; Haomem[73] dūraoshem[74] yazaimaide[75]. (6) Apāmchā[76] ferakhshaostrem[77] yazamaide[78]; vayāmchā[79] ferafraothrem[80] yazamaide[81]; athaurunāmchā[82] paiti-ajānthrem[83] yazamaide[84], yōi[85] yeyā[86] dūrāt[87] ashō-īshō[88] dakhyunām[89]. Vīspānschā[90] Ameshā Spentā[91]

qk i.e. dividing into branches, the separating of the ways.

ql i.e. that place where three or more roads meet together.

qm Darmesteter: “growing corn” (Harlez); race-course of horses (Justi).

qn This seems to refer to Spenta Mainyu and Angra Mainyu.

yazamaide[92].

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(4) We worship[50] the good mind[47] and the souls[48] of the righteous (people)[49]. We praise[54] (the place called) [qo]Vasi[51] with fifty gates[53]. We praise[56] (that) righteous "khar"[55] which[57] stands[58] in the midst[59] of the sea[60], Vouru-kasha[61], and the Sea[62] Vouru-kasha[63]. (5) We praise[68] the green[66] (and) exalted[67] Haoma[65]; we praise[72] Haoma[69], the increaser of the world[76] and the promoter[70]; we praise[75] Haoma[73], warding off sickness[74] (i.e. the withholder of diseases). (6) We praise[78] the flowing[77] of the waters[76]; the flight[80] of the birds[79]; the advent[83] of the priests[82], who[85] [qp]go[86] to distant places[87] desiring (to promote) purity[88] of the countries[89]. We worship[92] all the Ameshāspands[91].

(To recite in bāz) **Ahura Mazda Khodāe, awazūnī mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzdayasnān āgāhī āstavāni nekī rasānad; aedūn bād.** (To recite aloud). **Yathā Ahū Vairyō 2. Yasnemcha vahmemcha aojascha zavarecha āfrīnāmi Ahurahe Mazdāo raēvato khvarenanguhatō. Ameshanām Spentanām, vanghave mananghe ākhshtōish hām-vantyāo, taradhātō anyāish dāmān, āsnahe khrathwō mazdadhātahe, gaoshō-srūtahe khrathwō mazdadhātahe, ashahe vahishtahe sraeshtahe, Airyamanō ishyehe sūrahe mazdadhātahe, Saokayāo vanghuyāo vouru-dōithrayāo mazdadhātayāo ashaonyāo, khshathrahe vairyehe ayokhshustahe marezdikāi thrāyōdrigaove, Spentayāo vanghuyāo Ārmatōish, rātayāo, vanghuyāo vouru-dōithrayāo mazdadhātayāo ashaonyāo, haurvatātō rathwō yāiryayāo hushitōish, saredhaēibyō ashahe ratubyō. Ameretātō rathwō fshaonibya vāthwābya, aspinibya yaonibya, gaokerenahe sūrahe mazdadhātahe.**

(During Havan Gāh as well as Second Havan Gāh, recite as under):

Mithrahe vouru gaoyaōtoish. Rāmanascha khvāstrahe. Ashem Vohū 1.

(If Gāh be Rapithwan, recite as under):-

Ashahe Vahishtahe āthrascha Ahurahe Mazdāo Ashem Vohū 1.

(If Gāh be Uzirin, recite as under):-

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qo Vāsimchā yām panchāsadvarām - In the Pahlavi book Bundehesh this is regarded as a fish of a huge size and is the protector of all fish. Harlez and Darmesteter have translated this name according to Bundehesh; "the fish of fifty fins" (Mills); Spiegel takes it as "a dwelling-place having fifty fountains".

qp Its significance appears to be that those priests who go to other countries for the propagation of the holy Zoroastrian Religion may return safe after being fully successful in their own good mission.

Berezatō ahurahe nafedrō apām apascha mazdadhātayāo. Ashem Vohū 1.

(If Gāh be Aiwisruthrem, recite as under):-

Ashāunām fravashinām ghenānāmcha vīrō-vāthwanām yāiryāoscha hushitōish, amahecha hutāshtahe huraodhahe, verethraghnahecha ahuradhātahe vanaintyāoscha uperatāto. Ashem Vohū 1.

(If Gāh be Ushahen recite as under):-

Sraoshahe ashyehe ashivatō, verethrājanō frādat-gaethahe, Rashnaosh razishtahe, Arshtātascha frādat-gaethayāo varedat-gaethayāo. Ashem Vohū 1.

Ahmāi raēshcha: Hazangrem: Jasa me avanghe Mazda: Kerfeh Mozd.

I praise the worship, veneration, efficacy and power of Ahura Mazda, keeper of treasures and glorious and of the Ameshāspands.[qq]

Roz nek nām, roz pāk nām, roz mubārak (falān)**. Māhe mubārak** (falān)**, gāhe** (falān)**, namāz dādāre gehān dāmān. Khshnaothra Ahurahe Mazdāo, tarōidiīe angrahe mainyēush. Haithyāvarshtām hyat vasnā ferashōtemem. Staomi Ashem: Ashem Vohū 1.**

Gorje koreh awazāyād haft Amashāspand berasād amāvand pirozgar amāvandī pirozgarī. Dād Dīn beh māzdayasnān, āgāhī ravāi goāfarangānī bād hafte keshvar zamīn: aedūn bād. Man āno āwāyad shudan. Man āno āwāyad shudan, man āno āwāyad shudan ashaone. Ashem Vohū 1.

(Facing the South): **Dādāre gehān Dīne Māzdayasnī, Dāde Zarathushtī: namase-te ashāum sēvishte Aredvi Sūra Anāhite. Ashaone Ashem Vohū 1.**

Nemō urvaire vanguhi mazdadhāte ashaone Ashem Vohū 1.

Ahurem Mazdām raēvantem khvarenanguhantem yazamaide, Ameshā Spentā hukshathrā hudhāongho yazamaide: Ashem Vohū 1.

Haft Amashāspand berasād. Ashem Vohū 1.

ARDIBEHESHT YASHT

Khshnaothra Ahurahe Mazdāo. Ashem Vohū 1.

Pa nāme yazdān Ahura mazda Khodāe Awazūnī, gorje khoreh awazāyād; Ardibehesht Amashāspand berasād.[qr]

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qq For its entire translation see beginning of the same yasht.)

qr i.e. May Ardibehesht Ameshāspand come (to my help).

Az hamā gunāh patet pashemānum: az harvastīn dushmata duzhūkhta duzhvarshta, mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī tanī ravāni getī mīnōānī, okhe avākhsh pashemān pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush: haithyāvarashtām hyat vasnā ferashōtemem, staomi ashem. Ashem Vohū 3.

Fravaranē mazdayasnō Zaruthushtrish vīdaēvō Ahura-tkaeshō (Gāh according to the period of the day) **frasastayaēcha. Ashahe vahishtahe sraēshtahe, Airyamanaō ishyehe sūrahe mazdadhātahe, Saokayāo vanghuyāo vouru-dōithrayāo mazdadhātayāo ashaonyāo, [qs]Khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, Yathā Ahū Vairyō zaotā frā-me mrūte, athā ratush ashātchit hacha frā ashava vīdhvāo mraotū. Ashem Vahishtem sraēshtem ameshem spentem yazamaide; Airyamanem ishīm yazamaide, sūrem Mazdadhātem yazamaide: saokām vanguhīm vouru-dōithrām Mazdadhātām ashaonīm yazamaide.**

1. Mraot[1] Ahurō Mazdāo[2] Spitamāi[3] Zarathushtrāi[4] āat yat[5] Asha Vahishta fradaithīsha[7] Spitama[8] Zarathushtra[9], staotarecha[10], zaotarecha[11] zbātarecha[12] māthranacha[13], yashtarecha[14], āfrītarecha[15], aibyaretarecha[16], vanghān[17] khshaēta[18] raochāo[19], khvanvaitishcha[20] verezō[21], ahmākem[22] yasnāicha[23] vahmāicha[24] yat[25] ameshanām spentanām[26].

1. (The Creator) Ahura Mazda[2] spoke[1] unto Spitaman[3] Zarathushtra[4]: O Spitaman[8] Zarathushtra[9]! for the worship[23] and for the invocation[24] of us[22], the Ameshāspands[26] mayest Thou appoint[7] (or mayest Thou regard[7]) Ardibehesht (Ameshāspand) as the praiser[10] the invoker[11] the extoller[12], the glorifier[16] of the good[17] shining lights[19] and brilliant[20] (or marvellous[20]) works the revealer[13], the worshipper[14] and the eulogiser[15].[qt]

2. Āat[27] aokhta[28] Zarathushtrō[29] mrūidhi bā[31] vachō[32] arsh-vachō[33] Ahura Mazda[34], yatha[35] te[36] anghen[37] Asha Vahishta[38] fradāhisha[39] staotarecha[40] zaotarecha[41], zbātarecha[42] mānthranacha[43], yashtarecha[44], āfrītarecha[45] aibi-jaretarecha[46], vanghān[47] khshaēta[48] raochāo[49], khvanvaitishcha[50] verezō[51], yūshmākem[52] yasnāicha[53] vahmāicha[54] yat[55] Ameshanām Spentanām[56].

2. Then[27] Zarathushtra said: O Ahura Mazda! Speak Thou[30] (unto me) verily[31] (that) word[32], (that) true word[33], so that[35] for the worship[53] and for the

qs i.e. for the worship, etc., of the fairest Ardibehesht, of the yazata named Airyamana, the beloved, the brave, of Saoka, the good, of large eyes, righteous created by Ahura Mazda (of all these virtues.) (See Khorshed Nyāyesh). For the explanation of the word "Saoka" see glossary.

qt I myself do not think the translation of this and the second paragraph to be correct; a better translation than this should be made.

invocation[54] of you[52], the Ameshāspands[56], Thou mayest desire to appoint[39] (or Thou mayest want to appoint) Ardibehesht (Ameshāspand)[38] as the praiser[40], the invoker[41], the extoller[42], the revealer[43], the worshipper[44], the eulogizer[45] and the glorifier[46] of the good[47] (and) shining[48] lights[49] (and) brilliant[50] (or marvellous)[50] works[51].

3. Ādim[1] framraomi[2] Ashem Vahishtem[3]; yezī[4] framraomi[5] Ashem Vahishtem[6], āat[7] anyaēsham[8] Ameshanām Spentanām[9] hvāyaonem[10]; yim[11] pāiti[12] Mazdāo[13] humatāish[14], yim[15] pāiti[16] Mazdāo[17] hūkhtāish[18], yim[19] pāiti[20] Mazdāo[21] hvarshtāish[22]. Garō-nmānem[23] Ahurahe[24] hvāyaonem[25]. Garō-nmānem[26] nereyō[27] asti[28] ashāvaoyō[29]. Naēchish[30] dravatām[31] ayene[32] paitish[33] garō-nmanem[34], ravohu[35] ashāyonem[36] chithrem[37] Ahurem Mazdām[38].

3. I like[2] him[1] (i.e.) Ardibehesht[3]; when[4] I like[5] Ardibehesht[6], then[7] (he) of (all) other[8] Ameshāspands[9] (becomes) a helper[10], whom[11] (the Creator) Ahura Mazda[13] nourishes[12] with good thoughts[14], and good words[18,] and good [qu]actions. The Garothmān (Paradise) is Ahura Mazda's own abode.

4. The Garothmān[26] (Paradise) is[28] for righteous[29] persons[27]. None[30] of the wicked (person)[31] or affluent going[32] towards[33] the abode of the righteous[36] (which is) the Garothmān[34] (and) towards (the Creator) Ahura Mazda[38].

Explanation: (Any wicked person cannot go to the Garothmān, Paradise or in the presence of Ahura Mazda. After passing away the soul of the righteous man gets the place of paradise and the soul of the wicked goes to hell. We find the statement concerning this in the Hādokht Nask fargard II and III and in the Vendidad fargard XIX paras 27-32).

(5) Janaiti[1] vīspaēshām[2] angrō-mainyaosh[3], ahmāi[4] yāthwām[5] pairikanāmcha[6], Airyamanem[7] mānthranām[8], mazishtem[9] mānthranām[10], vahishtem[11] mānthranām[12] vahishtōtemem[13] mānthranām[14], sraēshtem[15] mānthranām[16] sraēshtotemem[17] mānthranām[18], ughrem[19] mānthranām[20], ughrōtemem[21] mānthranām[22], derezrem[23] mānthranām[24], derezrōtemem[25] mānthranām[26], vārethraghnīm[27] mānthranām[28], vārethraghnyōtemem[29] mānthranām[30], baēshazem[31] mānthranām[32], baēshazyōtemem[33] mānthranām[34].

(5) The prayer, [qv]Airyamana[7]is the greatest[9] of the Holy Spells[10], best[11] exceedingly best[13], fairest[15], most fair[17], powerful[19] and most powerful[21] of

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qu Professor Darmesteter takes the words "humatāish, hukhtaish, hvarshtaish" as an allusion to the three grades of heaven, viz. star-pāya,māh-pāya and khorshed-pāya, through which the soulsof the righteous persons pass to Garothmān: see Yasht XXII para 15.

qv This prayer, Airyamana should be understood as the fifty-fourth Hā of the Yasna called "Ā Airyema Ishyō". When it is recited as a benediction to the married couple, only half the portion of the Hā is recited. Moreover, Airyamana is the name of the yazata too: and he is the angel presiding over peace, happiness and comradeship, and is the yazata giving ease and comfort by driving away the false notions from the mind regarding magic and witchcraft.

the Holy Spells[22], firm[23], firmest[25], victorious[27] and healing[31] and the most healing[33] of [qw]the Holy Spells[34] (the prayer, Airyamana having all these qualities) [qx]smites[1] all[2] the wizards[5] and witches[6] of Angra Mainyu[3] for him[4] who worships Asha Vahishta and recites the Hā (or chapter) of Ā Airyemā Ishyō")

6. Ashō-baēshazō[33], dātō-baeshazō[36], karetō-baēshazō[37], urvarō-baēshazō[38], mānthrō-baēshazō[39]; baēshazanām[40] baēshazyōtemō[41] yat[42] mānthrem-spentem-baēshazyō[43]; yō[44] narsh[45] ashaonō[46] hacha[47] uruthwān[48] baēshzyāt[49], aeshō[50] zī[51] asti[52] baēshazanām[53] baēshazyōtemō[54].

6. One who heals by means of purificatory rites[35] (or restores to health[35]), one who cures by law and justice[36], a surgeon[37] (or one who heals with the knife[37]) one who restores to health by means of vegetable drugs[38], (herbal medicines) (and) one who heals by means of reciting the mānthra[39] (thus there are various doctors of five kinds). (But) he who heals by means of reciting the mānthra[33] (is) the best amongst (all) the healers[40], (because) from the inner part of that[44] righteous[46] man[45] he cures[49] (him). Amongst (all) the physicians[53] he[50] indeed[51] is[52] the best healer[54].

Explanation:- The meanings of the word *baēshaza* occurring in this paragraph are "healer, curer, restorer to healthy condition by purifying the body and mind". Such five types of healers are mentioned. First - one who heals by means of purificatory rites. He is to be regarded as the purifying priest, giving ablution to polluted persons and the giver of Barashnum, whose function is to give purification by driving away the pollution of the person. Second - one who heals by law and justice should be regarded as the Judge, whose function is to give justice as he deems fit, for both the plaintiff and the defendant, by giving proper decision to the matters in dispute. Third - the surgeon is the doctor who knows the work of surgery.

Fourth - one who restores to health by means of herbal medicines should be regarded as a physician, who by means of herbs or by means of drugs derived from various kinds of plants cures the ailing person. Fifth - one who heals by recitation of mānthra should be regarded as the physician giving peace and ease to the mind by certain fixed sacred verses of the Holy Avesta and giving comfort to the body. Moreover, of all the physicians, he who gives relief and peace of mind to the ailing person by reciting the holy spells is regarded as the greatest healer. The reason stated to be is that the person who purifies the inner part of the righteous man, brings comfort to his body and mind, and gives happiness by reciting near him, and explaining the

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qw For the explanation of the word "mānthra", see glossary.

qx Here, the object of the verb "janaiti" is in the genitive plural. For destroying the malice of Angra Mainyu the prayer named Airyaman is the most effective weapon; so also the yazata called Airyaman. We find a reference about this in the Vendidad fargard XXII.

efficacious and sacred verses of the Good Mazda Worshipping Religion.

7. Yaska[1] apa-dvarata[2]; mahrka[3] apa-dvarata[4]; daēva[5] apa-dvarata[6]; paityāra[7] apa-dvarata[8]; ashemaoghō[9] anashava[10] apa-dvarata[11]; mashyō-sāsta[12] apa-dvarata[13], (8) Azi-chithra[14] apa-dvarata[15], vehrkō chithra[16] apa-dvarata[17]; bizangrō-chithra[18] apa-dvarata[19]; tarō-mata[20] apa-dvarata[21]; pairimata[22] apa-dvarata[23]; tafnu[24] apa-dvarata[25]; spazga[26] apa-dvarata[27]; anākhshta[28] apa-dvarata[29]; duzdōithra[30] apa-dvarata[31]; (9) Draoghō-vākhsh-draojishta[32] apa-dvarata[33]; jahi[34] yātumaiti[35] apa-dvarata[36]; jahi[37] kakhvaredhaine[38] apa-dvarata[39]; vātō[40] pourvō-apākhtara[41] apa-dvarata[42]; vātō[43] pourvō-apakhtara[44] apa-nasyata[45].

7. (The reciter speaks):- O Sickness[1], do you [qy]perish[2]; O (untimely) death[3]! O demons[5]!; O opponents[7]! O Wicked[10] heretics[9]!; O oppressor of men[12]! (8) O brood of the snake[14]! and the brood of the wolf[15]! perish[17]; O the brood of (wicked man)[18]! do you perish[19]; O ye refractory[20]; O proud men[22]!; O ye [qz]hot-tempered[24]!; O ye slanderous (or calumnious!)[26] O ye inimical[28]!

O evil-eyed[30]! and (9) O ye liars[32]! you perish[33]; O wicked woman[34] addicted to sorcery[35]! you perish[36]; O wicked woman[37] of evil lustre[38] and O wind[40] blowing straight from the north! vanish[45].

10. Yascha[1] me[2] aētaēshām[3] yat[4] azi-chithranām[5], yō[6] janat[7] aeshām[8] daevanām[9], hazanghrāi[10] hazanghrō[11] pairi[12], baēvarāi[13] baēvanō[14] paiti[15]. Yaska[16] jainti[17]; mahrka[18] jainti[19]; daeva[20] jainti[21] paityāra[22] jainti[23], ashemaoghō[24] anashava[25] jainti[26]; mashyō-sāsta[27] jainti[28]. 11. Azhi-chithra[29] jainti[30]; vehrkō-chithra[31] jainti[32]; bizangrō-chithra[33] jainti[34]; tarō-mata[35] jainti[36]; pairi-mata[37] jainti[38]; tafnu[39] jainti[40]; spazga[41] jainti[42]; anākhsh ta[43] jainti[44]; dush-dōithra[45] jainti[46].

10. Who[1] (i.e. Asha Vahishta) smites[7] for me[2] a thousand[10] times[12] (and) ten thousand[13] times[15] thousands[11] and thousands[14] of those[3] broods of the snakes[5] (and) demons[9]. (That Asha Vahishta) smites[17] sickness[16], (untimely) death[18]; the daevas[20], and the opponents[22] smites[26] the impious[25] heretic[24], (and) the oppressors of men[27]. (11) Smites[30] the broods of snake[29], and the broods of wolf[31], smites[34] (wicked men)[33], the refractory men[35] (obstinate or perverse men), proud and hot-tempered men[39], smites[42] the slanderous men[41], inimical men[43] (and) the evil-eyed[45].

12. Draoghō-vākhsh-draojishta[1] jainti[2]; jahi[3] yātumaiti[4] jainti[5]; jahi[6] kakhvaredhaine[7] jainti[8]; vātō[9] pourvō-apakhtara[10] jainti[11]; vātō[12] pourvō-apākhtara[13] apa-nasyata[14]. (13) Yascha[15] me[16] aētaēshām[17] yat[18] bizangrō-chithranām[19] yō[20] janat[21] aēshām[22] daēvanām[23], hazanghrāi[24]

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qy "Apa-dvarata" - imperative second person plural of the root dvar - Professor Spiegel, Justi, Harlez and Darmesteter, taking this verb in imperfect tense consider the names preceding them as subjects the sickness fled away, etc.

qz Ordinary meaning of "tafnu" is heat, fever.

hazanghrō[25] pairi[26] baēvarāi[27] baēvanō[28] paiti[29]. Paurva-naēmāt[30] patat[31] dyaosh[32] daēvanām[33] draojishtō[34] angrō-mainyush[35] pouru-mahrkō[36].

12. (Asha Vahishta) smites[2] the liars[1]; smites[5] the wicked women[3] addicted to sorcery[4]; and of evil lustre[7] (or cruel), smites" the wind blowing straight from the north[10] (and) vanishes[14] the wind[12] blowing directly form the north[13]. (13) Who[15] (i.e. Asha Vahishta) smites[21] forme[16] a thousand[24] times[26], thousand[25] (and) ten thousand[27] times[29], ten thousand[28] of those[17] broods[19] (wicked men)[19] (and) the demons[23].

The daeva[33] of deceit[32], Angra Mainyu[35], full of death[36] ran away[31] from the front (of Asha Vahishta).

14. Adavata[1] angrō mainyush[2] pouru-mahrkō[3], āvōya[4] me[5] bagha[6] Asha Vahishta[7] yaskanām[8] yasko-tema[9] janāt[10], yaskanām[11] yashkōtema[12] tbaēshayāt[13], Mahrkanām[14] mahrkōtema[15] janāt[16] mahrkanām[17] mahrkōtema[18] tbaēshayāt[19]. Daēvanām[20] daēvōtema[21] janāt[22], daēvanām[23] daēvōtema[24] tbaēshayāt[25]. Paityāranām[26] paityārōtema[27] janāt[28], paityāranām[29] paityārōtema[30] tbaēshayāt[31]. Ashemaoghō[32] anashava[33] janāt[34] ashemaoghō[35] anashava[36] tbaēshayāt[37]. Mashyō-sāsta[38] sāstōtema[39] janāt[40], mashyō-sāsta[41] sāstōtema[42] tbaēshayāt[43].

14. Angra Mainyu,[2] full of death,[3] howled out[1]:- Woe[4]! the part[6] (or the sacred verse) of (the prayer) [ra]Asha Vahishta will smite[10] and vanquish (or will kill[10]) the sickliest[9] of the sicknesses[8] of mine[5], he will smite[16] and vanquish the deadliest[15] of the deadly[14], he will smite[22] the foremost daevas[21] amongst the daevas[20], and will vanquish[25] them, he will smite[28] and vanquish the most counter-working[27] of the counter-workers[26], he will smite the unholy[33] apostates[32] (and) will vanquish[37] them; he will smite[40] and vanquish the most oppressive[39] of the oppressors of men[38].

15. Azichithra[1]-Azichithrōtema[2] janāt[3], azichithra[4]-azichithrōtema[5] tbaēshayāt[6]. Vehrkō-chithra[7]-vehrkōchithrōtema[8] janāt[9], vehrkō-

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ra The prayer called "Asha Vahishta" should be regarded as Ashem Vohu. Through the charm of these prayers - Ashem Vohū, Yathā Ahū Vairyō and Yenghe hātām, i.e. by. the recitation of these prayers with proper understanding sincere heart, the influence of Ahriman, daevas-demons, drujas and wicked men will vanish from the presence of the reciter. We find the writing of similar significance in yasna Hā 61 known as Ahunem Vairim. "Bagha Ashahe Vahishtahe" instead of "bagha Asha Vahishta" which is given by Prof. Westergaard in the footnote seems to be better. The meaning of "bagha" equivalent to Sanskrit "bhaga" is "divine power": e.g. *stārām baghō dātanām*, i.e. of the stars created by the divine power (see Vendidad fargard XIX para 23). But in this place I have thought it proper to take the word "bagha" equivalent to Sanskrit bhāga meaning "portion" share, fortune. Similarly, for the piece of Ahunavar, the words "bagha Ahunahe Vairyehe" occur (see Yasna Hā XIX para 23). Moreover, the meaning of the phrase "āvōya me bagha" (which Ahriman speaks) can also be this: Woe unto my luck! In conformity with this the subject of the verbs "Janāt" and "Tbaēshayāt" can be "Asha Vahishta". In lieu of "Āvōya me bagha" if we take "āvōya me bāvōya", according to Dr. Geldner, its meaning than can be Woe unto me! Asha Vahista will smite the bringers of illness. Bāvoya, i.e. Woe!

chithra[10] vehrkō-chithrōtema[11] tbaēshayāt[12]. Bizangrō-chithra[13]-bizangrō-chithrōtema[14] janāt[15], bizangrō-chithra[16]-bizangrō-chithrōtema[17] tbaēshayāt[18]. Tarō-mata[19] janāt[20], tarō-mata[21] tbaēshayāt[22]. Pairi-mata[23] janāt[24], pairi-mata[25] tbaēshayāt[26]. Tafnu[27]-tafnōtema[28] janāt[29], tafnu[30]-tafnōtema[31] tbaēshayāt[32]. Spazga[33]-spazgōtema [34] janāt[35], spazga[36]-spazgōtema[37] tbaēshayāt[38]. Anākhshta[39]-anākhshtōtema[40] janāt[41], anākhshta[42]-anākhshtōtema[43] tbaēshayāt[44]. Duzdōithra[45]-duzdōithrotema[46] janāt[47], duzdoithra[48]-duzdoithrotema[49] tbaēshayāt[50]. (16) Draoghō-vākhsh-draojishta[51] janāt[52], draoghō-vākhsh-draojishta[53] tbaēshayāt[54]. Jahi[55] yātumaiti[56] janāt[57], jahi[58] yātumaiti[59] tbaēshayāt[60]. Jahi[61] kakhvaredhaine[62] janāt[63], jahi[64] kakvaredhaine[65] tbaēshayāt[66]. Vātō[67] pourvō-apākhtara[68] janāt[69], vātō[70] pourvō-apākhtara[71] tbaēshayāt[72].

(15) (The part of the prayer, Asha Vahishta) will smite[3] and vanquish the snakiest[2] of the snake's broods[1] (i.e. many such persons having the worst traits of snakes) will smite[9] and vanquish the most wolfish[8] of the wolf's brood[7], will simte[15] and vanquish the worst[14] of the (worst man's) brood (and) will smite[20] and vanquish refractory persons[19] will smite[24] and vanquish haughty persons[23]; will smite[29] and vanquish the fieriest[28] of the fiery[27] (and) will smite[35] and vanquish the most slanderous persons[34] amongst the slanderous[33]; will smite[41] the most inimical persons[40] of the inimical[39] (and) will vanquish[44] them, will smite[47] and vanquish the most evil-eyed persons[46]. (16) (The part of the prayer called Asha Vahishta) will smite[52] the liars[51] and will vanquish[54] them will smite the bad woman[55] addicted to sorcery[56] and will vanquish[60] her will smite[63] and vanquish the wicked woman[61] of evil lustre[65] (cruel) will smite[69] the wind[67] blowing straight from the north[68] (and) will vanquish it[72].

(17) Apa-nasyāt[1] drukhsh[2], nasyāt[3] drukhsh[4], dvarāt[5] drukhsh[6] vīnasyāt[7]; apākhedhre[8] apa-nasyehe[9], mā[10] merenchainīsh[11] gaēthāo[12] astvaitīsh[13] ashahe[14]. (18) Ahe[15] raya[16] khvarenanghacha[17], tem[18] yazāi[19] surunvata[20] yasna[21] Ashem Vahishtem[22] sraēshtem[23] Ameshem Spentem[24]; zaothrābyō[25] Ashem Vahishtem[26] sraēshtem[27] Ameshem Spentem[28] yazamaide[29].

(17) (The reciter wishes): May the druj[2] perish[1]! may he disappear[3]! may the druj[6] run away[5] (and) perish[7]! (O druj!) do thou vanish[9] to the North (so that) the corporeal[13] worlds[12] of righteousness[14] (may) not[10] (be) destroyed[11]. (18) On account of his[15] lustre[16] and glory[17] I worship[19] that[18] Asha Vahishta[22] (who is) the fairest[23] Ameshāspand[24] with the audible[20] (or famous)[20] yasna[21]; we worship[29] Asha Vahishta[26] (who is) the fairest[27] Ameshāspand[28] with libations[25].

Haomayō gava baresmana, hizvō-danghangha, mānthracha, vachacha shyaothnacha, zaothrābyascha, arshukhdhaēibyascha

vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(To recite in bāz) **Hormazd Khodāe awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzdayasnān āgāhī āstavānī nekī rasānad aedūn bād.** (To recite aloud): **Yathā Ahū Vairyō 2.**

Yasnemcha vahmemcha aojascha zavarecha afrinami, Ashahe Vahishtahe Sraēshtahe, Airyamanō Ishyehe sūrahe Mazdadhātahe, Saokayāo vanghuyāo vouru-dōithrayāo Mazdadhātayāo ashaonyāo. Ashem Vohū 1.

Ahmāi raescha; Hazangrem; Jasame avanghe Mazda; Kerfeh Mozd.

Roz nek nām, roz pāk nam, roz mubārak (falān)**, māhe mubārak** (falān)**, gāhe** (falān)**, namāz dādāre gehān dāmān. Khshnaothra Ahurahe Mazdāo, tarōidite angrahe mainyeush. Haithyāvarshtām hyat vasnā ferashōtemem. Staomi Ashem; Ashem Vohū 1.**

Gorje khoreh avazāyād Ardibehesht Ameshāspand berasād amāvand pirozgar amāvandih pirozgari. Dād Din beh Māzdayasnān, āgāhi ravāi goāfrangānl bād hafte keshvar zamin; aedūn bād. Man āno āvāyad shudan, man āno āvāyad shudan, man āno āvāyad shudan. Ashaone Ashem Vohū 1.

(Recite while facing the South): **Dādāre gehān dine Māzdayani dāde Zarathushti. Nemase-te ashāum sevishte Aredvi Sūra Anāhite ashaone. Ashem Vohū 1.**

Nemō urvaire vanguhi Mazdadhāte ashaone. Ashem Vohū 1.

Ashem Vahishtem sraēshtem Ameshem Spentem yazamaide. Ashem Vohū 1.

Ardībehesht Ameshāspand berasād. Ashem Vohū 1.

NIRANG OF ARDIBEHESHT YASHT

(Note: This nirang should be recited three times after the recitation of Ardibehesht yasht).

Dādāre[1] jehādār[2] tavānā[3] O dānā[4], O parvartār[5] O āfarīdegār[6], O kerfehgar[7], O avakhshīdār[8]. Ahereman[9] hīch[10], nādān[11], O natavānad[12] ba hīch chīz[13] nashahed[14]. Ahura Mazda[15] dādārī[16], ahereman[17] marochīnīdārī[18]. Dādār[19] pāk[20], ahereman[21] nāpāk[22]; ahereman[23] khāk shavad[24], ahereman[25] dūr shavad[26], ahereman[27] dafe shavad[28], ahereman[29] shekasteh shavad[30], ahereman[31] halāk shavad[32]. Avval[33] dīn[34]

Zarathushtī[35] pāk[36]; Ahura Mazda[37] buland[38] kavī[39], beh[40], awazūnī[41]. Ashaone Ashem Vohū 1. (To recite three times).

The Creator[1], the keeper of the world[2], (is) omnipotent[3] and omniscient[4], and the Nourisher of all, and the producer[6], and the Doer of meritorious deeds and overseer[3]. Ahriman[9] is nothing whatsoever[10] (and is) ignorant[11], and cannot do[12-14] anything[13]. Hormazd[14] (is) the Creator[16] (and) [rb]Ahriman[17] the destroyer[18]. The Creator[19] (is) Holy[20] and Ahriman[21] (is) wicked[22]. May Ahriman[23] be perished[24], may Ahriman[25] be far away[26], may Ahriman[27] be vanished[28], may Ahriman[29] be defeated[30], may Ahriman[31] be overcome[32]. The foremost[33] Religion[34] (is the) pure[36] Zoroastrian[35] (Religion); Hormazd[37] (is) Exalted[38], Powerful[39], Good[40] (and) the Increaser[41].

KHORDĀD YASHT

[rc]Khshnaothra Ahurahe Mazdāo. Ashem Vohū 1.

Pa nāme yazdān Ahura Mazda Khodāe awazūnī, gorje khoreh awazāyād. Khordād Ameshāspand berasād.[rd]

Az hamā gunāh patet pashemānum; az harvastīn dushmata duzhukhta duzhvarsta, mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested, az ān gunāh manashnī gavashnī kunashnī, tani ravānī getī mīnōānī, okhe avākhsh pashemān pa sē gavashnī pa patet hom.

Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush; haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 3. Fravarāne Mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaēshō (Gāh according to the period of the day) **frasastayaēcha. Haurvatātō[7] rathvō[8] yāiryayāo[9] hushitōish[10], saredhaēibyō[11] ashahe[12] ratubyō[13], khshnaothra[14] yasnāicha[15] vahmāicha[16] khshnaothrāicha[17] frasastayaēcha[18], Yathā Ahū Vairyō[19] zaotā[20] frā me[21] mrūte[22]. Athā ratush ashātchit hacha[23] frā ashava[24] vidhvāo[25] mraotū[26]. Haurvatātem[27] Ameshem Spentem[28] yazamaide[29]; yāiryām[30] hushitīm[31] yazamaide,[32] saredha[33] ashavana[34] ashahe[35] ratavō[36] yazamaide[37].**

For the propitiation[14] (of the Creator Ahura Mazda) (during Gāh so and so), for the worship[15] of Khordād[7] the Lord[8] of the coming of the season[9] at its proper time[10] from the **Saredha**[11] (i.e. years), the periods[13] of holiness[12],

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rb For the explanation of Hormazd and Ahriman, see note to Jasa me avanghe Mazda.

rc Dr. Geldner has given the name of this yasht as "Avardad Yasht", and in the introductory Pazend portion has taken "Avardād Ameshāspand berasād", although in the passages of "fravarāne" and "yasnemcha" he taking thus "Haurvatāto rathvō yāiryayāo hushitōish saredhaeibyo ashahe ratubyō" has accepted the "khshnuman" of Khordad Ameshāspand. Avesta text of this yasht is in an ambiguous state.

rd i.e. may Khordād Ameshāspand come (unto my help)!

for (his) invocation[16], pleasure[17] (and) glorification[18], the Zaotar[20] (i.e. the Officiating priest)[20] may proclaim[22] before me[21] (the excellences of the sacred verses of) Yathā Ahū Vairyo,[19] and (the Rāspi (i.e. tthe assistant priest) (who is) pious[24] (and) learned[25] may proclaim[26] (the excellences of these verses) athā ratush ashāt-chit hacha[23]. We praise[29] Khordād[27] Ameshāspand;[28] we praise[32] the coming of the season[30] at its proper time;[31] we praise the holy[34] Saredha[33] (the years) which are the periods[36] of holiness[35].

(1) Mraot[1] Ahurō Mazdāo[2] Spitamāi[3] Zarathushtrāi[4] azem[5] dadhām[6] Haurvatātō[7] narām[8] ashaonām[9] avāoscha[10], rafnāoscha[11] baoshanāoscha[12], khvītāoscha[13]; avōi[14] fracha[15] yaokhmaide[16], yō[17] te[18] jasāiti[19] ameshanām spentanām[20], yatha[21] jasāiti[22] ameshanām spentanām[23] vohū manō[24], ashem vahishtem[25], khshathrem vairīm[26], spentām ārmaitīm[27], haurvatāoscha[28] ameretatāoscha[29].

(2) Yō[30] aēshām[31] daēvanām[32] hazanghrāi[33] hazanghrō[34] paitish[35], baēvarāi[36] baēvanō[37]; ahānkhshtāi[38] ahānkhshtayō[39] paitish[40], nāmeni[41] ameshanām spentanām[42] Haurvatātō zbayōit[44], nasūm[45] janat[46], hashi[47] janat[48], ghashi[49] janat[50], saēne[51] janat[52] būzi[53] janat[54].

(1) (The Creator) Ahura Mazdā[2] spoke[1] unto Spitamān[3] Zarathushtra[4]: I[5] created[6] (the Holy-Immortal) Khordād[7] for[9] happiness[12] and pleasure[13] to help righteous men[8]. Just as[21] (any one through the yasna) would come up[22] (for help) to Bahman[24], Ardibehesht[25], Sheherevar[26], Spandārmad[27], Khordād[28] and Amardād from amongst the Ameshā Spentas[23], (in the same way) we are [re]pleased[15-16] upon[14] a person[17] who may come up[19] to thee[18].

(2) He who[30] would invoke[44] the name[41] of Khordād[43] from amongst the Ameshāspands[42] (in order to withstand the attacks) of (the)[31] demons[32], thousand[33], ten thousand[36] or innumerable[38] times[40], would smite[46] the (daeva) nasush hashi[47] ghasi [rf]saeni and buzi[53].

(3) Āat[55] paoirīm[56] framraomi[57] narem[58] ashavanem[59]; yezi[60] paoirīm[61] framraomi[62] narem[63] ashavanem[64] imat[65] Rashnavō[66] razishta[67]; imat[68] ameshaēibyō spentaebyō[69], yō[70] asti[71] mainyavanām[72] yazatanām[73], nairyō-nāmanāo[74] tāo[75] būjat[76] narem[77] ashavanem[78]. Hacha[79] nasūm[80], hacha[81] hashi[82], hacha[83] ghashi[84], hacha[85] saēne[86], hacha[87] būzi[88], hacha[89] haēnayāo perethu-ainikayāo[91], hacha[92] drafshayāo[93] perethu-uzgerptayāo[94], hacha[95] mashyāi[96], dravaityāi[97] sāstayāi[98], hacha[99] starāi[100] vairyāi[1], hacha[2] narō[3] sāstayāi[4], hacha[5] yātāi[6], hacha[7] pairikāi[8], hacha[9] urvista[10].

(3) First of all[56] I choose[57] the righteous[59] man[58]; (because) for this

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re Or we keep friendship with him. Original meaning "we unite". Sanskrit root pra-yuj = to unite; to keep friendship.

rf Satisfactory explanation of this word is not known; these must be the names of certain types of demons producing evil.

reason[60] that[65] the (most) just[67] Rashna yazata[66] and (those)[75] Ameshāspands[69] who[70] are[71] amongst the heavenly[72] yazatas[73] of the male species[74], [rg]protect[76] that righteous[78] man[77]. (**Explanation**: The matter as to how they protect that righteous man is stated below):

From[79] nasush (daeva)[80], hashi[82] ghashi[84], saeni buzi (and) from the army[89-90] with the wide battle array[91], the banner[93] (or [rh]spear)[93] broad[94] and uplifted[94], the wicked[97] (and) tyrannical[98] person[96], the [ri]dagger[100] made of metal[1], oppressive[4] men[3], the wizard[6], the witch[8] (and) from[9] the [rj]straying way[10].

(4) Kutha[11] para[12] ashaonām[13] patha[14] urvaēsaiti[15], kutha[16] dravatām[17]. Āat[18] mraot[19] Ahurō Mazdāo[20], yezi[21] me[22] mānthrem[23] framrava[24], marāo [25] vā[26], drepjayāo[27] vā[28], frā vā[29] mrava[30] karshāim[31] kārayeiti[32], haom[33] tanūm[34] gaozaiti[35].

(5) Kāmchit[36] thwāmcha[37] drujemcha[38] haithyō-ayanām[39] hentūm[40] [rk]kāmchit[41] vā[42] aipyaēnām[43] hentūm[44], kāmchit[45] vā[46] raēthwanām[47]. Kāmchit[48] thwāmcha[49] drujemcha[50] airyābyō[51] pādhaēibyō[52] janāni[53], thwāmcha[54] drujemcha[55] bandāmi[56], thwāmcha[57] drujemcha[58] nighne[59], thwāmcha[60] drujemcha[61] nizbarem[62] drujemcha[63].

(4) In what way[11] do the paths[14] of the righteous and wicked (people)[17] part as under[12-15](differ) (from each other)?

Explanation:- (Its significance is, what is the difference between the paths of the virtuous, religious people and the sinful people?)

Then[18] (the Creator) Ahura Mazda[20] spoke[19]: If[21] (any person) recites aloud[24] My[23] holy spell[23] (and becomes) the memorizer[25] or[26] the reciter[27] (of that Holy Spell), or[28] whilst reciting[30] draws[32] "Kash"[31] (or furrows)[31], (that person) protects[35] his own[33] body[34] (from the attacks of the demons and drujas and from the path of wickedness).

(5) (For inducing men to deceit) I will smite[53] (thee)[37] away from the locations[52] of the Aryan (people)[51] any druj[38] whatsoever[36] or (the drujas)

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rg As some words cannot be translated grammatically, the translation of this paragraph word by word could not be done. Better translation than this should be done.

rh For the meaning of the word perethu-drafshayāo,see Hormazd Yasht, para 10.

ri Professor Justi; from the sword (Prof. Harlez); from the naked dagger (Dr. Spiegel); from the wilful sinner (Professor Darmesteter).

rj Darmesteter's English translation; distress, calamity (Darmesteter's French translation); from the demon called urvista (Justi); from every attack (Harlez).

rk Instead of the words from "Kāmchit" up to "airyābyō pādhaēibyō" in some former prayer books the text runs as under:- "hatarem haenem kāmchit thwāmcha drujemcha nōit vainâne humatem kāmchit thwamcha drujemcha arethaēibyō perethaēibyō". This text Professor Westergaard and Dr. Geldner have given in the footnotes. The text which I have given above comes out quite similar in the modern prayer books.

coming openly[39], secretly[43], and causing pollution[47]; I will bind[56] thee[57], (the druj[58]) with fetters[56], I will smite[59] thee[60], and (I) [rl]will drive[62] (thee) out.

(6) Thri-karshem[64] frakārayeiti[65] frā-mraomi[66] narem[67] ashavanem[68]; khshvash[69]-karshem[70] frakārayeiti[71] khshvash[72] frāmraomi[73] narem[74] ashavanem[75]; nava-karshem[76] frakārayeiti[77], nava[78] frāmraomi[79] narem[80] ashavanem[81].

(6) (The Creator Ahura Mazda speaks): I accept[66] (the man who) draws[65] three "Kash" (or furrows)[64] as the righteous[68] man[67]; I accept[73] (the man who) draws[71] six[69] furrows[70] as the righteous[75] man[74]; I accept[79] (the man who) draws[77] nine furrows[76] as [rm]the perfectly[78] righteous[81] man[80].

Explanation:- In this paragraph there occurs a subject regarding the drawing of "Kash" (the furrows). One should understand that he should not remain at ease after drawing the furrows only, but after this, certain ceremonies are enjoined to be performed, the details of which are not given here i.e. the act of operating the ceremony by drawing these furrows. Prior to performing the "Pav Mehel" ceremonies of the Zoroastrian Religion, a "Kash" or a circle is drawn round the place where that ceremony is performed; its significance is that during the performance of the ceremony no pollution, impurity or filth can exercise its evil influence over the place.

(7) Nāmeni[82] aēshām[83] drujinām[84] nasūm[85] kereta[86] paiti[87] janaiti[88] jata[89] karapanō[90] chithrīm[91], jāmācha[92] meretō[93] saocha[94]; yē[95] zaota[96] Zarathushtrō[97], ereghatat[98] hacha daozavat[99] havām[100] anu ushtīm[1] zaoshemcha[2], yatha[3] kathacha[4] he[5] zaoshō[6]. (8) Pascha[7] hu-frāshmō-dāitīm[8], apākhedhra-naēmem[9] janaiti[10] pascha[11] hvō[12] nōit[13] uzukhshyamnō[14] nasūm[15] sterethwata[16] snaithisha[17] vikhrūmantem[18] marem nāshaiti[19], mainyavanām[20] yazatanām[21] khshnaothrāicha[22] frasastayaēcha[23].

(7) Whilst uttering the names[82] of the[83] drujas[84] the (righteous) smite[87-88] the **nasush**[85] with the sword;[86] the [rn]**karapans**[90] are (rooted out) and, their origin[92] is destroyed.[89] That Zaotar[96] (i.e. the officiating priest) who is (the representative) of Zarathushtra,[97] acting according to[3] his own will[1] and wish[2] becomes pure[98] from every evil and from every type of [ro]misdoing".

(8) For the propitiation[22] of the Spiritual[20] yazatas[21] and for (their) glorification[24] from[7] the (time of the shining) dawn[7] (i.e. before the sun) has arisen[14], (that righteous man) drives the nasu[15] away by means of the broad[16]

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rl For escaping from the attacks of the druj, the Holy Spell which is enjoined to be recited in the preceding paragraph should be understood as the Avesta of this paragraph.

rm The original meaning of nava (= Sanskrit nava) is "fresh, new".

rn i.e. those who do not accept the commandments of the Zoroastrian Religion.

ro Professor Harlez.

weapon[17] towards[4] the **avākhtar** (i.e. north)[9] (and) [rp]destroys the plague strongly[18].

(9) Zarathushtra[24] aētem[25] mānthrem[26] mā[27] fradakhshayō[28], anyāt[29] pithre[30] vā[31] puthrāi[32], brāthre[33] vā[34] hadhō-zātāi[35], āthravanāi[36] vā[37] thrāyaone[38] haosrō-gaonō[39], hudaēnō[40]; yō[41] hudaēnō[42], ashava[43] aurvō[44] vīspō[45]-drujem[46] rāmayehe[47].[rq]

(9) (The Creator Ahura Mazda says):- O Zarathushtra[24]! Thou shouldst not[27] teach[28] Holy Spell[26] other than[29] the father[10] having sons[32], or[31] a brother[13] born from the same womb[35],[rr] or[37] the athravan[36] of three religious orders[38] possessing qualities adopted for gaining renown[39].[rs]

Explanation:- (The other characteristics of what an Athravan should be are stated below).

The athravan who is of good religion[40], (being) of good religion[42], righteous[43] (and) renowned[44] (becomes) the [rt]vanquisher[47] of all[45] drujas[46]; (i.e. destroys every kind of falsehood).

Ahe[48] raya[49] khvarenanghacha[50], tem[51] yazāi[52] surunvata[53] yasna[54] Haurvatātem[55] Ameshem Spentem[56]; zaothrābyō[57] Haurvatātem[58] Ameshem Spentem[59] yazamaide[60].

On account of his[48] splendour[49] and glory[50] I worship[52] that[51] Khordad[55] Ameshaspand[56] with (or famous) yasna[54], and worship[60] him with libations[57].

Haomayō gava baresmana, hizvō-danghangha, mānthracha vacha-cha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahuro vaethā ashāt hachā,
yāonghāmchā tānschā tāoschā yazamaide.

(To recite in bāz) **Ahura Mazda Khodāe, awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedin māzdayas-nān āgāhi āstavāni neki rasānad aedūn bād.** (To recite aloud) **Yathā Ahū Vairyō 2.**

Yasnemcha vahmemcha aojascha zavarecha āfrināmi, haurvatātō

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rp Instead of "Maremnāshaiti" I have kept the reading "marem nāshaiti" taking two words separately like Professor Justi. Mara + Sanskrit maraka - plague; Sanskrit nash = to perish.

rq For further explanation see Beherām yasht, para 46 and its footnote. The sentence from "Zarathushtra" up to "thrāyaona" also occurs in Beherām Yasht, Kardāh XVI.

rr i.e. a boy having a brother or sister.

rs Perhaps "haosra" may be an abbreviation of "haosravangha" (= good renown). Possessing suitable qualities" (Professor Harlez); Professor Justi has not translated the word haosrō-gaonō".

rt Persian word similar to "rāmaya" is "ram kardan" (i.e. to subdue). Taking "vīspa kareshō rādhayeiti" according to Dr. Geldner's text, Professor Darmesteter translates "they spread peace and happiness in all the councils or assemblies".

rathwō yāiryayāo hushitōish saredhaēibyō ashahe ratubyō. Ashem Vohū 1.

Ahmāi raēshcha; Hazanghrem; Jasa me Avanghe Mazda; Kerfeh Mozd.

Roz nek nām, roz pāk nām, roz mubārak, (falān) **māhe mubārak** (falān)**, gāhe** (falān)**, namāz dādāre gehān dāmān. Khshnaothra Ahurahe Mazdāo, tarōidite angrahe mainyeush. Haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 1. Gorje khoreh awazāyād Khordād Ameshāspand, berasād amāvand pirozgar amāvandīh pirozgarī. Dād dīn beh māzdayasnān, āgāhi ravāi goāfarangānī bād hafte keshvar zamīn; aedūn bād. Man āno āvāyad shudan, man āno āvāyad shudan, man āno āvāyad shudan, ashaone Ashem Vohū 1.**

(Facing the South recite): **Dādāre gehān dīne Māzdayasni dāde Zarathushtī. Nemasete ashāum sevishte Aredvi Sūra Anāhite ashaone Ashem Vohū 1. Nemō urvaire vanguhi Mazdadhāte ashaone, Ashem Vohū 1. Haurvatātem Ameshem Spentem yazamaide. Ashem Vohū 1. Khordād Amashāspand berasād. Ashem Vohū 1.**

KHORSHED YASHT

Khshnaothra Ahurahe Mazdāo. Ashem Vohū 1. Pa nāme yazdān Ahura Mazda Khodāe awazūnī, gorje khoreh awazāyād. Khorshed amarg rayōmand aurvad-asp [ru]berasād. Az hamā gunāh patet pashemānum; az harvastin dushmata duzhukhta duzhvarshta, mem pa geti manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī, okhe avākhsh pashemān, pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush; haithyāvarshtām hyat vasnā ferashōtemem. Staomi Ashem. Ashem Vohū 3.

Fravarāne Mazdayasnō Zarathushtrish vīdaēvō Ahuratkaēshō (Gāh according to the period of the day) **frasastayaēcha. Hvare-khshaētahe[rv] ameshahe raēvahe aurvat-aspahe, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, yathā Ahū Vairyō zaotā frā-me mrūte, athā ratush ashātchit hacha frā ashava vīdhvāo mraotū.**

(1) Hvare-khshaētem ameshem raēm aurvat-aspem yazamaide. Āat yat hvare-raokhshni tāpayeiti, āat yathvare-raochō tāpayeiti, hishtenti mainyavāonghō yazatāonghō satemcha hazanghremcha; tat khvarenō hām-bārayeinti, tat khvarenō nipārayeinti, tat khvarenō bakhshenti

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ru i.e. May Khorshed (yazata) the immortal, radiant (and) swift footed horse come (unto my help)!

rv For the translation, notes and explanation of the Avesta and Pazend from here up to the end of this yasht, see Khorshed Nyāyesh.

zām paiti Ahuradhātām, frādhaticha ashahe gaēthāo, frādhaticha ashahe tanuye, frādhaticha hvare yat ameshem raēm aurvat-aspem.

(2) Āat yat hvare uzukhshyeiti, bvat zām Ahuradhātām yaozdāthrem, āpem tachintām yaozdāthrem, āpem khānyām yaozdāthrem, āpem zrayanām yaozdāthrem, āpem armaeshtām yaozdāthrem, bvat dāma ashava yaozdāthrem, yāo henti spentahe mainyēush. (3) Yedhi zī hvare nōit uzukhshyeiti, adha daēva vīspāo merenchinti, yāo henti haptō-karshvōhva nava chish mainyava yazata, anghava astvaiti paitidrām, nōit paitishtām vidhenti.

(4) Yō yazaite hvare yat ameshem raēm aurvat-aspem, paitishtātēe temanghām, paitishtātēe temaschitthranām daēvanām, paitishtātēe tāyunāmcha hazajnāmcha, paitishtātēe yātunāmcha pairikanāmcha, paitishtātēe ithyejanghō marshaonahe, yazaite Ahurem Mazdām, yazaite Ameshe Spente, yazaite haom urvānem, khshnāvayeiti vīspe mainyavacha yazata gaēthyācha, yō yazaite hvare yat ameshem raēm aurvat-aspem.

Yazāi Mithrem vouru-gaoyaoitīm hazanghra-gaoshem, baēvarechashmanem; yazāi vazrem hunivikhtem kameredhe paiti daēvanām Mithrahe vouru-gaoyaoitōish, yazāi hakhedhremcha yat asti hakhedhranām vahishtem antare māonghemcha hvarecha. (6) Ahe raya khvarenanghacha, tem yazāi surunvata yasna hvare-khshaētem ameshem raēm aurvat-aspem zaothrābyō hvare-khshaētem ameshem raēm aurvat-aspem yazamaide.

Haomayō gava baresmana, hizvō-danghangha,
Mānthracha vachacha shyaothnacha,
Zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō
Mazdāo Ahurō vaēthā ashāt hachā,
yāonghāmchā tānschā tāoschā yazamaide.

(To recite in bāz) **Hormazd Khodāe awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzdayasnān āgāhī āstavānī nekī rasānad aedūn bād.** (To recite aloud) **Yathā Ahū Vairyō 2. Yasnemcha vahmemcha aojascha zavarecha afrinami, hvare-khshaetahe ameshahe raevahe aurvat-aspahe. Ashem Vohū 1.**

Ahmāi raēscha; Hazanghrem; Jasa me Avanghe Mazda; Kerfeh Mozd.

Roz nek nām, roz pāk nām, roz mubārak (falān) **māhe mubārak** (falān)**, gāhe** (falān) **namāz dādāre gehān dāmān. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush. Haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 1.**

Gorje khoreh awazāyād Khorshed amarg rayōmand aurvat-asp, berasād amāvand pirozgar amāvandīh pirozgarī. Dād dīn beh Māzdayasnān, āgāhī ravāi goāfarangānī bād hafte keshvar zamīn; aedūn bād. Man āno āvāyad shudan, man āno āvāyad shudan, man āno āvāyad shudan. Ashaone Ashem Vohū 1.

(Recite facing the South) **Dādāre gehān dīne Māzdayasnī dāde Zarathushtī. Nemase-te ashāum sēvishte Aredvi Sura Anāhite. Ashaone Ashem Vohū 1.**

Nemō urvaire vanguhi Mazdadhāte. Ashaone Ashem Vohū 1.

Hvare-khshaētem ameshem raēm aurvat-aspem yazamaide. Ashem Vohū 1.

Khorshed amarg rayōmand aurvat-asp berasad. Ashem Vohū 1.

MAH YASHT

Khshnaothra Ahurahe Mazdāo. Ashem Vohū 1.

Pa nāme yazdān Ahura Mazda Khodāe awazūnī, gorje khoreh awazāyād. Mah Bokhtar Mah yazad berasad.[rw] **Az hamā gunāh patet pashemānum, az harvastīn dushmata duzhukhta duzhvarshta, mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested, az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī, okhe avākhsh pashemān pa sē gavashnī pa patet hom, Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush; Haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 3.**

Fravarāne Mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaēshō (the Gāh according to the period of the day) **frasastayaēcha. Maonghahe** [rx]**gaochithrahe gēushcha aēvō-dātayāo, gēushcha pouru-saredhayāo, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, yathā Ahū Vairyō zaotā frā-me mrūte, athā ratush ashātchit hacha frā ashava vidhvao mraotu.**

(1) Nemō Ahurāi Mazdāi, nemō Ameshaēibyō Spentaēibyo, nemō māonghāi gaochithrāi, nemō paiti-dītāi, nemō paiti-dīte. (2) Kat māo ukhshyeiti, kat māo nerefsaiti. Pancha-dasa māo ukhshyeiti, pancha-dasa māo nerefsaiti, yāo he ukhshyāstāto, tāo nerefsāstātō; tāo nerefsāstātō, yāo he ukhshyāstātaschit. Ke yā māo ukhshyeiti nerefsaiti thwat.

(3) Māonghem gaochithrem ashavanem ashahe ratūm yazamaide.

rw i.e. May Mah yazata, the bestower of purity (or salvation), come (unto my help)! "The bestower - distributor Mah yazata" (Darmesteter).

rx For the translation, its notes and explanation of the Avesta and Pazend from here up to the end of the yasht, see Mah Bokhtar Nyāyesh, above.

Tat māonghem paiti-vaēnem, tat māonghem paiti-vīsem, raokhshnem māonghem aivi-vaēnem, raokhshnem māonghem aivi-vīsem, hishtenti Ameshāo Spenta khvarenō dārayeinti, hishtenti Ameshāo Spenta khvarenō bakhshenti, zām paiti Ahuradhātām. (4) Āat yat māonghahe raokhshni tāpayeiti, mishti urvaranām zairi-gaonanām zaramaēm paiti zemādha uzukhshyeiti. Antare-māonghāoscha, perenō-māonghaoscha vīshaptathāoscha. Antare-māonghem ashavanem ashahe ratūm yazamaide; perenō-māonghem ashavanem ashahe ratūm yazamaide; vīshaptathem ashavanem ashahe ratūm yazamaide.

(5) Yazāi māonghem, gaochithrem, baghem, raēvantem, khvarenanguhantem, afnanguhantem, tafnanguhantem, varechanguhantem, khstāvantem, ishtivantem, yaokhshtivantem, saokavantem, zairimyāvantem, vohvāvantem, baghem baēshazem.

(6) Ahe raya khvarenanghacha, tem yazāi surunvata yasna māonghem gaochithrem; zaothrābyō māonghem gaochithrem ashavanem ashahe ratūm yazamaide.

Haomayō gava baresmana, hizvō-danghangha, mānthracha, vachacha shyaothnacha, zaothrābyascha, arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(To recite in bāz) **Hormazd Khodāe awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzdayasnān āgāhī āstavānī nekī rasānad aedūn bād.** (To recite aloud) **Yathā Ahū Vairyō 2.**

(7) Yasnemcha vahememcha aojascha zavarecha āfrināmi, māonghahe gaochithrahe gēushcha aēvōdātayāo, gēushcha pourusaredhayāo. Ashem Vohū 1.

Ahmāi raēshcha; Hazangrem; Jasa me Avanghe Mazda; Kerfeh Mozd.

Roz nek nām, roz pāk nām, roz mubārak (falān)**, māhe mubārak** (falān)**, gāhe** (falān)**, namāz dādāre gehān dāmān. Khshnaothra Ahurahe Mazdāo, nemō Ahurāi Mazdāi, nemō Ameshaēibyō Spentaēibyō, nemō māonghai gao-chithrāi, nemō paitiditāi, nemō paitidīte; Ashem Vohū 1.**

Gorje khoreh awazāyād Māh bokhtār Māh yazad berasād amāvand pirozgar amāvandih pirozgari. Dād din ben Māzdayasnān āgāhi ravāi goāfarangāni bād hafte keshvar zamin; aedūn bād. Man āno āvāyad shudan, man āno āvāyad shudan, man āno āvāyad shudan. Ashaone Ashem Vohū 1.

(Facing the South, recite) **Dādāre gehān dine Māzdayasni dāde**

Zarathushti. Nemase-te ashāum sevishte Aredvi Sūra Anāhite. Ashaone Ashem Vohū 1.

Nemō urvaire vanguhi Mazdadhāte. Ashaone Ashem Vohū 1.

Māonghem gaochithrem ashavanem ashahe ratūm yazamaide. Ashem Vohū 1.

Māh bokhtār Māh yazad berasād. Ashem Vohū 1.

TIR YASHT

Khshnaothra Ahurahe Mazdāo. Ashem Vohū 1.

Pa nāme yazdān Ahura Mazda Khodāe awazūni gorje khoreh awazāyād; Teshtar Tīr rayōmand khorehmand[ry] berasād.

Az hamā gunāh patet pashemānum; az harvastin dushmata duzh-ukhta duzhvarshta, mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī, okhe awākhsh pashemān pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush; Haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 3.

Fravarāne Mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaēshō (Gāh according to the period of the day) **frasastayaēshcha. Tishtryehe stārō raēvatō khvarenanguhatō, satavaēsahe frāpahe sūrahe [rz]Mazda-dhātahe, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, Yathā Ahū Vairyō zaota frā-me mrūte, athā ratush ashātchit hacha frā ashava vidhvao mraotu.**

(Kardāh 1) (1) Mraot[1] Ahurō Mazdāo[2] Spitamāi[3] Zarathushtrāi[4], pāonghe[5] anghuthwemcha[6] ratuthwemcha[7], māonghemcha[8] maētha-nemcha[9], myazdemcha[10] frā-yazamaide[11]. Yat[12] me[13] stārō[14] khvarenanguhatō[15] hachāonte[16], paracha[17] māo[18] nerebyō[19] khvarenō[20] bakhshenti[21]. Yazāi[22] shōithrahe[23] bakhtārem[24] Tishtrīm[25] stārem[26] zaothrābyō[27].

(2) [sa]Tishtrīm[28] stārem[29] raēvantem[30], khvarenangu-hantem[31] yazamaide[32] rāma-shayanem[33] hushayanem[34] aurushem[35] raokhshnem[36] frāderesrem[37], vyāvantem[38] baēshazīm[39], ravō-fraothmanem[41] berezantem[42], dūrāt[43] vyāvantem[44] bānubyō[45], raokhshnibyō[46] anāhita-

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ry i.e. May the radian t and glorious Teshtar Tir yazata come (unto my help)!

rz i.e. For the worship and for the praise of the radiant and glorious Star Teshtar (and) of Satavaēsa, the distributor of (rain-) water (to different places), powerful and created by Ahura Mazda, etc., (see Khorshed Nyāyesh, above).

sa Dr. Geldner takes this second paragraph in verse form of 14 lines. Every line stops at comma (,) and full point (.).

ēibyō[47]. Apemcha[48] perethu-zrayanghem[49], vanguhīmcha[50] dūrāt[51] frasrūtām[52], gēushcha[53] nām[54] mazdadhātem[55], ughremcha[56] kavaēm[57] khvarenō[58], fravashīmcha[59] Spitāmahe[60], ashaonō[61] Zarathushtrahe[62].

(1) (The Creator) Ahura Mazdā[2] spoke[1] unto Spitaman[3] Zarathushtra[4]: "I [sb]will protect[5] the mastery[6] and the chieftainship[7] of (Teshtar), the Moon[8] and (Her) abode[9], the votive offering[10], so that[12] My (other) glorious[15] Stars[14] may move properly[16] (and) the Moon[18] may bestow[21] glory[20] upon men[19]." (The reciter says):- I worship[22] with libations[27] the star[26] Tishtrya[25], the [sc]bestower[24] (of rains) in the [sd]field[23].

(2) [se]We worship[32] the radiant[30], glorious[31], of a happy and good[34] dwelling[33], red[35] (or crimson)[35], shining[36], beautiful[37], helpful[38], health-giving[39], [sf]wide[40]-stepping[41], exalted[42], star[29] Tishtrya[28] from afar[43] helpful[44] (unto men) with (his) shining[46] and pure[47] rays[45]. We worship[32] the [sg]water[48] of the wide sea[49], the famed[52] [sh](Ardvi Sura), spread over distant (lands)[51], and beneficial[50], the name of Gavyodad[53], created by Ahura Mazda[55], the powerful[56] Kayanian[57] Glory[58] (and) the Fravashi[59] of the Holy[61] Spitaman[60] Zarathushtra[62].

(3) Ahe[63] raya[64] khvarenanghacha[65], tem[66] yazāi[67] surunvata[68] yasna[69], Tishtrīm[70] stārem[71] zaothrābyō[72]; Tishtrīm[73] stārem[74] raēvantem[75], khvarenanguhantem[76] yazamaide[77].

Haomayō gava baresmana, hizvō-danghangha, mānthracha vacha-cha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(3) I worship[67] the splendour[64] and glory[65] of (Tishtrya), with the audible[68] (or famous)[68] yasna[69] with libations[72]. We worship[77] the Star[74] Tishtrya[73], the

sb "paonghe" - future tense, first person singular atmanepada; original form pa + h + e; root pa = Sanskrit pa = to protect. Future termination h is added.

sc i.e. Producer of fertility by means of timely rains. Know that the yazata Tishtraya is presiding over rains. His opponent is the demon Apaosha (the demon of drought); see paras 20-21 of this yasht. Moreover, as a star he is compared with the Dog Star or Sirius. This entire paragraph is rather complicated.

sd Shōithra = Skt. khshetra; any place. Its meaning is country also.

se This word "aurusha" means also "white" and it comes as an epithet of the horse of Sraosha yazata; vide Srosh yasht (large) Karda 11.

sf Or loud-snorting (like the horse); "bestowing joy or spreading joy" (Spiegel and Harlez). Tishtrya comes in the shape of a horse; We find a reference right this in the Sixth Karda of the same yasht.

sg The reference may be about the sea called Vouru-kasha.

sh The same words "durat frasrutam" also occur in the Ardvi Sura Nyāyesh, and from this some support is sent to take as Aredvi Sura.

radiant[75] (and) glorious[76].

(Kardāh 2) (4) [si]Tishtrīm[1] stārem[2] raēvantem[3] khvarenanguhantem[4] yazamaide[5]; afsh-chithrem[6], sūrem[7], berezantem amavantem[9], dūraē-sūkem[10], berezantem[11], uparō-kairīm[12]; yahmāt[13] hacha[14] berezāt[15] haosravanghem[16], apām nafedhrat[17] hacha[18] chithrem[19].

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrīm stārem, zaothrābyō Tishtrīm stārem raēvantem khvarenanguhantem yazamaide.

Haomayō gava baresmana, hizvō-danghangha, mānthracha vacha-cha shyaothnacha zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(4) We worship[5] the Star[2] Tishtrya[1] (with such epithets as) the radiant[3], glorious[4], having the seed of the waters[6], efficacious[7] the [sj]exalted[8], powerful[9], whose light goes afar[10], lofty[11], working surpassingly[12]. Whose[13] renown[16] is owing to[14] greatness[15] (and whose) origin[19] is owing to[18] [sk]Apam Napat (i.e. the Navel of the waters)[17].

(Kardāh 3) (5) Tishtrīm[1] stārem[2] raēvantem[3] khvarenanguhantem[4] yazamaide[5]; yim[6] paitish-marente[7] pasvascha[8] staorācha[9] mashyācha[10] parō-deresvānō[11], kaētacha[12] parō-druzintō[13], kadha-nō[14-15] avi[16] uzya-rāt[17] Tishtryō[18] raēvāo[19] khvarenanguhāo[20]; kadha[21] khāo[22] aspō-staoyehīsh[23] apām[24] tachāonti[25] nava[26].

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrīm stārem. zaothrābyō Tishtrīm stārem raēvantem khvarenanguhantem yazamaide.

Haomayō gava baresmana hizvō-danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(5) We worship[s] the Star[2] Tishtrya[1], the radiant[3] and glorious[4], whom[7] the cattle[8], the beasts of burden[9] and men[10] eagerly[11] remember[7] (when they) [sl]are

si Dr. Geldner takes these five words occurring in the beginning of each para in the verse form of two lines (Tishtrīm stārem … yazamaide).

sj Its meaning can also be "situated on the top of the sky".

sk As regards the explanation of "Apām Napāt", see my Avesta dictionary under the word "Napāt."

sl i.e. They desire for the timely shower of rains, but by not being recipients unit they are deceived.

deceived[13] in (their) [sm]wishes[12].

When[14] will (the Star) Tishtrya[18], radiant[19] and glorious[20], arise[17] to[16] us[15]? When[21] will the springs[22] of waters[24] bigger than the size of a horse[23] flow[25] anew[21]?

(Kardāh 4) (6) Tishtrīm[1] stārem[2] raēvantem[3] khvarenanguhantem[4] yazamaide[5]; yo[6] avavat[7] khshvaevo[8] vazaite[9], avi[10] zrayo[11] Vouru-kashem[12], yatha[13] tighris[14] mainyavasao[15]; yim[16] anghat[17] Erekhsho[18] khshvivi-ishush[19] khshvivi-ishvatemo[20], airyanām[21] airyō[22], khshuthat[23] hacha[24] garoit[25] khvanvantem[26] avi[27] gairim[28].

(6) We worship[5] the radiant[3] and glorious[4] Star[2] Tishtrya[1], which[6] flies[9] [sn]swiftly[15] towards[10] the Sea[11] Vouru-kasha[12] as[7] swiftly[8] as an arrow[14].

Explanation:- (The author then describes the speed of the arrow).

(Such as) amongst (all) the Iranians[21] there was[17] the best[19] Iranian[22] archer[19] [so]Erekhsha[18], the swiftest-archer[20]. From the Mount[25] Khshutha[23] (he shot an arrow) to the Mount [sp]Khvanvant.

(7) Tadha[29] dim[30] Ahurō Mazdāo[31] avān[32] dāt[33], tat[34] āpō[35], urvarāoscha[36], pairi-she[37] vouru-gaoyaoitish[38] Mithrō[39] frādhayat[40] pantām.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrīm stārem. zaothrābyō Tishtrīm stārem raēvantem hvarenanguhantem yazamaide.

Haomayō gava baresmana, hizvō-danghangha, mānthracha vacha-cha shyaothnacha, zaothrābyascha arshuhdhaēibyascha vāghzibyō.

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sm *Kaeta* = Vedic *keta* = wish; Besides if we compare *kaeta* with Sanskrit *kita* (=insects, worms), it can be translated as under: for whom (i.e. for the coming of the rains) insects become grieved (root *drush*) (because they will be destroyed).

sn Original meaning "going with anger" (Sanskrit *Manyu* "through the heavenly space" (Darmesteter).

so Professor Darmesteter gives the following explanation about the archer named Erekhsha:- This person is known in the Pahlavi books as "Aresh Shivātir". The Pahlavi word *Eresh* is of the Avesta, "Erekhsho". Shivatir (or Shipāktir) is the Pahlavi translation of the Avesta Khshviwi-ishu (the swift archer). This person was the best archer in the Iranian army. When the Emperor Minocheher and Afrāsyāb determined to make peace and fix the boundary between Iran and Turan, it was stipulated that Erekhsha should ascend the Mount Khshutha (i.e. Damavand), and discharge an arrow towards the East; the place where the arrow would fall should form the boundary between the two kingdoms (Iran and Turān). Erekhsha shot an arrow accordingly the flight continued from dawn to noon, when the arrow fell on the Mount Khvanvant (i.e. Bāmyāna), from where a branch of the River Jihun (the River Balkha) starts. Later, the word Aresh was applied to the best archer. The meaning of "Tire Areshi" hence became, i.e. the best arrow.

sp Professor Darmesteter regards Khshutha as a part of the Mount Damāvand and supposes the Mount Khvanvant the same as the Mount Bāmyāna.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

Moreover[29] the Creator[33] Ahura Mazda[31] [sq]as well as[34], the waters[35] and the plants[36] helped (Tishtrya). Meher (yazata)[39], the Lord of wide pastures[38] opened[40] a wide way[41] unto him[37].

(Kardāh 5) (8) Tishtrīm[1] stārem[2] raēvantem[3] khvarenanguhantem[4] yazamaide[5]; yō[6] pairikāo[7] taurvayeiti[8], yō[9] pairikāo[10] titārayeiti[11], yāo[12] stārō[13] keremāo[14] patanti[15], antare[16] zām[17] asmanemcha[18], zraya[19] Vouru-kashaya[20] amavatō[21] huraodhahe[22] zafrahe[23] uruyāpahe[24]. Bādha[25] vairīm[26] ācharaiti[27] aspō-kehrpām[28] ashaonīm[29] upācha[30] tāo[31] āpō[32] yaozyeiti[33], aiwicha[34] vāta[35] vāonti[36] yaokhshtivantō[37].

(7) We worship[5] the radiant[3] and glorious[4] Star[2] Tishtrya[1], who[6] repels[11] and puts to flight the witches[7], who[12] flying between[16] the earth[17] and the sky[18] in [sr]worm-shapped[14] stars[13] fall[15] in the powerful[21], [ss]well-known[22], deep[23] (and) broad-watered[24] [st]sea[19] Vouru-kasha[20]. Tishtrya then enters the Sea Vouru-kasha in the shape[28] of a pure[29] [su]horse[28], stirs[30-33] the[31] waters[32] violently and strong[37] winds[35] blow[36] all around[34].

(8) Āat[38] tāo[39] āpō[40] frashāvayeiti[41] Satavaēso[42] avi[43] haptō-karsh-vairīsh[44], vī[45] āhva[46] yat jasaiti[47], srīro[48] hishtaiti[49] rāmainivāo[50] huyāiryāo[51] avi[52] danghush[53]. Kadha[54] airyāo[55] danghāvō[56] huyāiryāo[57] bavāonti[58].

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrīm stārem. zaothrābyō Tishtrīm stārem raēvantem khvarenanguhantem yazamaide.

Haomayō gava baresmana hizvō-danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

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sq Compare tat with Latin “idem” = similarly, also.

sr i.e. in the shape of shooting stars; there seems to be a reference about the shooting stars.

ss huraodha = Sanskrit suruh = well-known, famous, seemly. “Large-sized” (Darmesteter).

st “Of salt waters” (Darmesteter).

su The significance of the shape of a horse is meant to show his excitement.

(9) (The Star) [sv]Satavaesa[42] then [sw]causes[41] the[39] waters[40] to flow towards[43] the seven regions[44] (of the earth). (And Tishtrya) spreads all over[45-47] (those) regions[46], (and) stands[49] bestowing joy[50] and [sx]prosperity[48] upon [sy]the fertile[51] countries[53] (and speaks)When[54] will the Iranian[55] countries[56] become[58] fertile[57]!

(Kardāh 6) (10) Tishtrīm[1] stārem[2] raēvantem[3] khvarenanguhantem[4] yazamaide[5]; yō[6] aokhta[7] Ahurāi Mazdāi[8] uityaojanō[9]. Ahura Mazda[10] Mainyō[11] Spēnishta[12], Dātare[13] gaēthanām[14] astvaitinām[15] Ashāum[16], (11) [sz]Yedhi[17] zī[18] mā[19] mashyāka[20] aokhtō-nāmana[21] yasna[22] yazayanta[23] yatha[24] anye[25] yazatāonghō[26] aokhtō-nāmana[27] yasna[28] yazente[29] frā nuroyō[30] ashavaoyō[31] thwarshtahe[32] zruāyat[33] shushuyām[34], khvahe[35] gayehe[36] khvanvatō[37] ameshahe[38] upa-thwarshtahe[39] jaghmyām[40]; aēvām[41] vā avi khshapanem[42], duye[43] vā, panchāsatem[44] vā, satem[45] vā[46].

(10) We worship[5] the Star[2] Tishtrya[1], radiant[3] and glorious[4]. Who[6] spoke[7] unto Ahura Mazda[8]. O! Ahura Mazda[10], the Creator[13] of the corporeal[15] world[14], Most beneficent[12] Spirit[11], Holy[16]! (11) If[17] men[20] would worship[23] me[19] [ta]with the famous[21] yasna[22], as[24] they [tb]worship[29] the other[25] yazatas[26], I would then certainly[18] go[34] at the appointed[32] time[23] (to help) the righteous[31]. I would (certainly) go[40] at the appointed[39] (time) of my own[35] beautiful[37] (and) immortal[38] life[36], (one[41] night[42], two[43] (nights), fifty[44] (nights) or[46] hundred[45] (nights) as many times as necessary.

Explanation:- (Tishtrya yazata says: If men would worship me with the yasna in which my own name is invoked, then I would render the world prosperous and fertile by showering rain).

(12) Tishtrīmcha[47] yazamaide[48], Tishtryaēnyascha[49] yazamaide[50], upa-paorīmcha[51] yazamaide[52], paoiryaē-nyascha[53] yazamaide[54]; yazāi[55] ave[56] strēush[57] yāa[58] Haptōiringa[59], paitishtātēe[60] yāthwām[61] pairika-

sv According to Bundahishn this star was considered as the leader of the western stars. Similarly, the Star Tishtrya, the Star Vanant and Haptoiranga were regarded as the chieftains of the eastern, southern and northern stars, respectively. As regards these four stars, see my *Complete Dictionary of the Avesta language*.

sw The star Satavaesa helps Tishtrya in distributing the rain waters in different directions. From this he has got the epithet *frāpa* = (*fra-ap*), i.e. distributor of water, (see the beginning portion of this yasht, note).

sx i.e. producing fertility on account of the gift of the rain, but due to the absence of rain remained barren and desolate.

sy Sanskrit *sri* = prosperity, success, happiness, wealth, fortune.

sz The portion from "Yedhi zī" to "Jaghmyām" is also contained in the 13th Kardāh of Behram yasht.

ta Or by means of the yazishn wherein their own names are invoked, i.e. by means of the yazishn with the khshnuman of their names.

tb Or by means of the yazishn invoked by my own name, i.e. by means of the yazishn with the khshnuman of my name.

nāmcha[62]. Vanantem[63] stārem[64] Mazdadhātem[65] yazamaide[66], amahecha[67] paiti[68] hutāshtahe[69] verethraghnahecha[70] paiti[71] Ahuradhāatahe[72], vanaintyāoscha[73] paiti[74] uparatātō[75] vītare-ānzahyehe[76], paiti[77] vītare-tbaēshahyehecha[78]. Tishtrīm[79] dravōchashmanem[80] yazamaide[81].

(12) We worship[48] Tishtrya[47] and worship [tc]the satellites pertaining to Tishtrya[49]. We worship[52] (that) [td]foremost in rank[51]. [te]We worship[55] the[56] stars[57] which[58] (are) [tf]Haptoiringa[59] to withstand[60] the wizards[61] and witches[62]. We worship[66] the Star[64] [tg]Vanant[63] created by Ahura Mazda[65] for (obtaining)[68] (the well-shapen[69]) strength[67], (gaining) victory[70], (getting) excellent[75] superiority[73], removing affliction[76], and malice[78]. We worship[81] Tishtrya[79] of healthy eyes, shedding light afar.[th]

(13) Paoiryāo[82] dasa[83] khshapanō[84] Spitama[85] Zarathushtra[86], Tishtryō[87] raēvāo[88] khvarenanguhāo[89] kehrpem[90] raēthwayeiti[91] raokhsh-nushva[92] vazemnō[93], [ti]narsh[94] kehrpa[95] pancha-dasanghō[96], khshaētahe[97] spiti-dōithrahe[98] berezatō[99] avi-amahe[100] amavatō[1] hunairyāonchō[2].

(13) O Spitaman[85] Zarathushtra[86]! the first[82] ten[83] nights[84] (of the month) the radiant[88] (and) glorious[89] Tishtrya[87] assumes the form of the body[90-91] (and) is moving[93] [tj]amidst the luminaries[92] in the shape[95] of a [tk]man[94] fifteen years of age[96], beautiful[97], of bright eyes[98], lofty size[99], full of strength[100], powerful[1] and manly[94].[tl]

Explanation:- (It is stated below as to what sort of fifteen years of age is.)

(14) Tat[3] ayaosh[4], yatha[5] paoirīm[6] vīrem[7] avi-yāo[8] bavaiti[9]. Tat[10] ayaosh[11], yatha[12] paoirīm[13] vīrem[14] avi-amō[15] aēiti[16]. Tat[17] ayaosh[18],

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tc i.e. a satellite in the constellation Canis Major; the good or the benefits derived from Tishtrya" (Harlez); the rains of Tishtrya" (Darmesteter).

td i.e. The Star Tishtrya; in the 49th chapter of Menok-i Kherad, Tishtrya is regarded as the first (see English translation of Dr. West p. 90). If this word is compared to Persian "Parvin", then its meaning can be "pleiades".

te i.e. Satellites in the constellation of Tishtrya.

tf "Haptōiringa" which is the chief of the stars of the North is compared with Ursa Major. It is regarded as an opponent of the star (planet) Mars. For further details, see my Avesta dictionary, p. 578.

tg Vanant: For its explanation, see glossary.

th i.e. Sharp-eyed, giving light afar.

ti These words, "narsh kehrpa pancha-dasanghō khshaētahe spiti-dōithrahe" occur in the Kardāh 6 of Beheram yasht in the description of one of the incarnations of Beheram yazata.

tj i.e. amidst the endless lights of the stars of the sky.

tk Or moving with good behaviour, "virtuous; brave" (Darmesteter).

tl Tishtrya assumes three forms - man, bull and horse, one after another, (see paragraphs 16and 18 of this yasht). The astrologers say that every constellation assumes a form (Darmesteter).

yatha[19] paoirīm[20] vīrem[21] erezushām[22] adaste[23].

(14) [tm]Of that[3] age[4] when[5] a man[7] first[6] becomes[9] (active[8]); when[12] a man[14] first[13] [tn]moves[16] with courage[15]; and when[19] he[21] first[20] [to]attains youthful vigour[22] (or manliness[22]).

(15) Hō[24] ithra[25] vyākhmanyeiti[26], hō[27] ithra[28] peresanyeiti[29], kō[30] mām[31] nūrām[32] frāyazāite[33] gaomavaitibyō[34] haomavaitibyō[35] zaothrā-byō[36]; kahmāi[37] azem[38] dadhām[39] vīryām[40] ishtīm[41] vīryām[42] vāthwām[43] havahecha[44] urunō[45] yaozdāthrem[46]. Nūrām[47] ahmi[48] yesnyascha[49] vahmyascha[50] anguhe[51] astvaite[52], ashāt hacha[53] yat vahishtāt[54].

(15) Here[25] the[24] (Tishtrya) convenes an assembly[26] (and) asks[29] (the members of the assembly); Now[32] who[30] will worship[33] me[31] with libations[36] provided with milk[34] and haoma[35]? Unto whom[37] shall I[38] grant[39] heroic[40] [tp]wealth[41] (of sons) (and) heroic[42] multitude[43] (children) (and) purification[46] of his own[44] soul[45]? Now[47] I am[48] worthy of worship[49] and adoration[50] in the corporeal[52] world[51] on account of[53] righteousness[53].

(16) Bityāo[55] dasa[56] khshapano[57], Spitama[58] Zarathushtra[59], Tishtryō[60] raēvāo[61] khvarenanguhāo[62] kehrpem[63] raēthwayeiti[64], raokhshnushva[65] vazemnō[66], gēush[67] kehrpa[68] zaranyō-sravahe[69].

(16) O Spitaman[58] Zarathushtra[59]! the second[55] ten[56] nights[57] (of the month) the radiant[61] and glorious[62] Tishtrya[60] assumes the form of the body[63-64] (and) moves amidst the luminaries[65] in the shape[68] of a golden-horned[69] bull[67].

(17) Hō[70] ithra[71] vyākhmanyeiti[72], hō[73] ithra[74] peresanyeiti[75]. Kō[76] mām[77] nūrām[78] frāyazāite[79], gaomavaitibyō[80] haomavaitibyō[81] zaothrā-byō[82]. Kahmāi[83] azem[84] dadhām[85] gaoyām[86] ishtīm[87], gaoyām[88] vāthwām[89], havaēcha[90] urunō[91] yaozdāthrem[92]. Nūrām[93] ahmi[94] yesnyascha[95] vahmyascha[96] anguhe[97] astvaite[98], ashāt[99] hacha[100] yat vahishtāt[1].

(17) Here[71] that[70] (Tishtrya) convenes an assembly[72] (and) here[74] he[73] asks[75] (the members of the assembly);

Now[78] who[76] will worship[79] me[77] with libations[82] provided with milk[80] and Haoma[81]? Unto whom[83] shall I[84] grant[85] the bovine[86] wealth[87], herd[89] (and) purification[92] of his own[90] soul[91]? Now[93]1 am[94] worthy of worship[95] and adoration[96] in the corporeal[98] world[97] on account of[100] extreme

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tm If the word “tadha” instead of “tat” according to Dr. Geldner’s text is accepted, the meaning of “tadha ayaosh” can be “that period of age, that time of life”; tadha = Sanskrit tada = then, at that time.

tn Original meaning (is) moving or the mover. (Present participle).

to Attain manliness; adaste = ā + dath + te; Sanskrit root ā - dā = to obtain; to get.

tp i.e. Valiant or heroic sons.

righteousness[99].

(18) Thrityāo[2] dasa[3] khshapanō[4], Spitama[5] Zarathushtra[6], Tishtryō[7] raēvāo[8] khvarenanguhāo[9] kehrpem[10] raēthwayeiti[11], raokhshnushva[12] vazemnō[13], [tq]aspahe[14] kehrpa[15] aurushahe[16], srīrahe[17] zairi-gaoshahe[18], zaranyō-aiwi-dānahe[19].

(18) O Spitaman[5] Zarathushtra[6]! the third[2] ten[3] nights[4] (of the month) the radiant[8] (and) glorious[9] Tishtrya[7] assumes the form of the body[10-11] (and goes) amidst the luminaries[12] in the shape[15] of a horse[14], crimson[16], beautiful[17], with yellow ears[18] (and) [tr]golden caparison[19].

(19) Hō[20] ithra[21] vyākhmanyeiti[22], hō[23] ithra[24] peresanyeiti[25], kō[26] mām[27] nūrām[28] frāyazāite[29], gaomavaitibyō[30] haomavaitibyō[31] zaothrā-byō[32]. Kahmāi[33] azem[34] dadhām[35] aspyām[36] ishtīm[37], aspyām[38] vāth-wām[39], havahēcha[40] urunō[41] yaozdāthrem[42]. Nūrām[43] ahmi[44] yasnyascha[45] vahmyascha[46] anguhe[47] astvaite[48], ashāt[49] hacha[50] yat vahishtat[51].

(19) Here[21] (the Teshtrya) convenes an assembly[22], (and) asks[25] (the members of the assembly):-

Now[28] who[26] will worship[29] me[27] with libations[32] provided with milk[30] and Haoma[31]? To whom[33] shall I[34] grant[35] wealth[37] relating to a horse[36] a troop[39] [ts]of horses[38] (and) purification[42] of his own[40] soul[41]? I am[44] worthy now[43] of worship[45] and adoration[46] in the corporeal[48] world[49] on account of[50] righteousness[49].

(20) Āat[52] paiti avāiti[53], Spitama[54] Zarathushtra[55]. Tishtryō[56] raēvāo[57] khvarenanguhāo[58] avi[59] zrayō[60] Vouru-kashem[61], aspahe[62] kehrpa[63] auru-shahe[64] srīrahe[65], zairi-gaoshahe[66] zaranyō-aiwi-dānahe[67].

(20) Then[52], O Spitaman[54] Zarathushtra[55]! the radiant[57] (and) glorious[58] Tishtrya[56] goes[53] to[59] the [tt]Sea[60] Vouru-kasha[61] in the shape[63] of a horse[62], crimson[64], beautiful[65], with yellow ears[66] (and) golden caparison[67].

(21) [tu]Ādim[68] paiti-yāsh[69] nizdvaraiti[70] daēvō[71] yō[72] Apaoshō[73], aspahe[74] kehrpa[75] sāmahe[76], kaurvahe[77] kaurva-gaoshahe[78], kaurvahe[79] kaurvō-bareshahe[80], kaurvahe[81] kaurvō-dūmahe[82], daghahe[83], aiwidato-tarshtōish[84].

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tq From here up to "zaranyō-aiwi-dānahe" Dr. Geldner takes as a verse of three lines; each line ends at the comma (,).

tr With a golden collar, with a golden necklace (Harlez); with a golden caparison (Darmesteter), cf. para 46 of this yasht.

ts Whatever form Tishtrya assumes, he grants to his invoker the same kind of gift, (see paras 13-19 of this yasht).

tt In order to render prosperity on the earth by causing rains after taking waters from it.

tu Dr. Geldner takes the entire para 21 in verse form of seven lines; each line ends at a comma (,).

(21) (But in the meantime) the counter-fiend[69] (of Tishtrya) the demon[71] [tv]Apaosha[73], rushes down[70] to him[68] in the shape[75] of a horse[74], black[76], [tw]speckled[77], with spotted ears[78], spotted back[80], tail[82] and terrific[84] brand (or a scar)[83].[tx]

(22) Hām-tāchit-bāzush[85] baratō[86], Spitama[87] Zarathushtra[88] Tishtryascha[89] raēvāo[90] khvarenanguhāo[91] daēvascha[92] yō[93] Apaoshō[94]. Tāo[95] yūidhyathō[91], Spitama[97] Zarathushtra[98], thri-ayarem[99], thrikhshaparem[100]. Ādim[1] bavati[2] aiwi-aojāo[3], ādim[4] bavaiti[5] aiwi-vanyāo[6] daēvō[7] yō[8] Apaoshō[9] Tishtrīm[10] raēvantem[11] khvarenanguhantem[12]. Apa[13] dim[14] adhāt[15] vyeiti[16] zrayanghat[17] hacha[18] vouru-kashāt[19], hāthrō-masanghem[20] adhvanem[21].

(22) (Then) O Spitaman[87] Zarathushtra[88]! the radiant[90] (and) glorious[91] Tishtrya[89] and the demon[92] Apaosha[94] [ty]seize[86] or grasp each other, they fight[96] for three days[99] and three nights[100]; the demon[7], Apaosha[9] having succeeded[3] over the radiant" and glorious[12] Tishtraya[10], [tz]becomes victorious[6], (and) from there[15], the sea[17-18] Vouru-kasha[19] drives him[14] away[13-16] one farsang[20] along the course[21].

(23) Sādrem[22] urvishtremcha[23] nimrūite[24] Tishtryō[25] raēvāo[26] khvarenanguhāo[27]. Sādrem[28] me[29] Ahura Mazda[30], urvishtrem[31] āpō[32] urvarāoscha[33], bakhtem[34] daēne[35] Māzdayesne[36]. Nōit[37] mām[38] nūrām[39] mashyāka[40] aokhtō-nāmana[41] yasna[42] yazente[43], yatha[44] anye[45] yazatāonghō[46] aokhtō-nāmana[47] yasna[48] yazente[49].

(23) (Then the radiant[26] (and) glorious[27] Tishtrya[25] speaks with humility[24] about his [ua]woe[22] and defeat[23]:-

O Ahura Mazda[30]! Woe[28] unto me[29]! O Waters[32] and plants[33]! (there is my) defeat[31]! O Mazda-worshipping[36] Religion[35]! (my) fate[34] (or misfortune[34])! Men[40] do not[37] worship[43] me[38] now[39] with the famous[41] yasna[42] as[44] they worship[49] other[45] yazatas[46].[ub]

(24) Yeidhi[50] zī[51] mā[52] mashyāka[53] aokhtō-nāmana[54] yasna[55] yaza-

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tv Original meaning - he who burns the watery or rainy clouds; the demon of drought; the demon doing quite the opposite from Tishtrya; root ush = Sanskrit ush = to burn.

tw Sanskrit Karvu, karvura; "bald" (Spiegel). I have not translated the word Kaurvahe which is repeated twice.

tx Original meaning whereby the terror is struck", dreadful.

ty Or adhere. Original meaning "seizes" (Sans, root *bhru*).

tz In the original sense becomes smitten and becomes triumphant.

ua Just as from the Persian word "dard" (pain) the meaning of "darda" becomes "woe", in the same way, there occurred the meaning of "sadrem".

ub Or by means of the yasna in which their own names are invoked, i.e. by means of the yasna with the "khshnuman" of their names.

yanta[56], yatha[57] anye[58] yazataonghō[59] aokhtō-nāmana[60] yasna[61] yazente[62], [uc]avi[63] mām[64] avi-bavrayām[65], dasanām[66] aspanām[67] aojō[68], dasanām[69] ushtranām[70] aojō[71], dasanām[72] gavām[73] aojō[74], dasanām[75] gairinām[76] aojō[77], dasanām[78] apām[79] nāvayanām[80] aojō[81].

(24) For[51], if[50] men[53] would worship[56] me[52] with the famous[54] yasna[55] as[57] they worship[62] other[58] yazatas[59], I[ud] should have brought[65] to[63] me[64] the strength[68] of ten[72] horses[67], ten[69] camels[70], the strength[74] of ten[72] oxen[73], ten mountains[76], and (and) the strength[81] of [ue]the waters[79] of ten[78] canals (or rivers)[80].

(25) Azem[82] yō[83] Ahurō[84] Mazdāo[85] Tishtrīm[86] raēvantem[87] khvarenanguhantem[88] aokhtō-nāmana[89] yasna[90] yaze[91] avi[92] dim[93] avi-barāmi[94] dasanām[95] aspanām[96] aojō[97], dasanām[98] ushtranām[99] aojō[100], dasanām[1] gavām[2] aojō[3], dasanām[4] gairinām[5] aojō[6], dasanām[7] apām[8] nāvayanām[9] aojō[10].

(25) (Ahura Mazda speaks):- I [uf]Ahura Mazda[84-85] (Having learnt the wish from Tishtrya), the radiant[87] and glorious[88], and [ug]worshipped[91] with the famous[89] yasna[90], carried[94] for him[92-93] (i.e. gave him) the strength[97] of ten[95] horses[96], camels[99], ten[1] oxen[2], ten[4] mountains[5] (and) waters[8] of ten[7] canals (or rivers)[9].

(26) [uh]Āat paiti avāiti, Spitama Zarathushtra, Tishtryō raevāo khvarenanguhāo, avi zrayō Vouru-kashem, aspahe kehrpa aurushahe srīrahe, zairi-gaoshahe zaranyō-aiwi-dānahe. (27) ādim paiti-yāsh nizd-varaiti daēvō yō Apaoshō, aspahe kehrpa sāmahe, kaurvahe kaurvō-gaoshahe, kaurvahe kaurvō-bareshahe, kaurvahe kaurvō-dūmahe, daghahe aiwidāto-tarshtōish.

(28) Hām-tāchit-bāzush[1] baratō[2], Spitama Zarathushtra[3], Tishtryascha[4] raēvāo[5] khvarenanguhāo[6] daēvascha[7] yō[8] Apaoshō[9]. Tāo[10] yūidhyathō[11] Zarathushtra[12], ā[13] rapithwinem[14] zrvānem[15]. Ādim[16] bavaiti[17] aiwi-aojāo[18], ādim[19] bavaiti[20] aiwi-vanyāo[21] Tishtryō[22] raēvāo[23] khvarenanguhāo[24] daēum[25] yim[26] apaoshem[27] Apa[28] dim[29] adhāt[30] vyeiti[31]

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uc Dr. Geldner from here up to the end of this paragraph takes the verse of six lines; each line ends with a comma (,).

ud Or the strength of the navigable (Sans. Navya) waters.

ue i.e. I would have got the strength of ten horses, camels, etc., and on account of that strength I would have defeated the demon Apaosha.

uf For its explanation, see Zartosht-namun, written by Sheth Kh. R. Cama, Second Edition, pages 155-158.

ug In original form these two verbs are in the present tense; for its explanation, see my Avesta Grammar, p. 304. Besides, “yaze” can be imperfect tense first person singular ātmanepada as well.

uh As regards the translation of paragraphs 26-27, see paragraphs 20-21 of this same yasht.

zrayanghat[32] hacha[33] Vouru-kashāt[34], hāthrō-masanghem[35] adhvanem[36].

(28) (Then) O Spitaman Zarathushtra[3]! the radiant[5] (and) glorious[6] Tishtrya[4] (and) the demon[7] Apaosha[9] grapple each other by the arm[1] and fight[11] till[13] noon[14]. The radiant[23] and glorious[24] Tishtrya[22] having succeeded[18] over[25] the demon, Apaosha[27] becomes[20] victorious[21], (and) from the sea[32-33] Vouru-kasha[34] drives[28 31] him[29] away one farsang[35] along the course[36].

(29) [ui]Ushtatātem[37] nimrūite[38], Tishtryō[39] raēvāo[40] khvarenanguhāo[41]. Ushta[42] me[43] Ahura Mazda[44], ushta[45] āpō[46] urvarāoscha[47], ushta[48] daene[49] Māzdayesne[50], ushta[51] vō[52] ābavāt[53] danghavō[54], us[55] vō[56] apām[57] adhavō[58] apaitieretāo[59] jasāonti[60], ash-dānunāmcha[61] yavanām[62], kasu-dānu-nāmcha[63] vastranām[64], gaēthanāmcha[65] astavaitinām[66].

(29) Then the radiant[40] and glorious[41] Tishtrya[39] proclaims[38] [uj]the victory[37] gained by him[37]. O Ahura Mazda[44]! Hail[42] (be) unto me[43]! O Waters[46] and plants[47]! Hail[45] (unto me)! O Religion[49] of Mazda-worship[50]! (there arose my) victory[48]! O Countries[54]! (now) there will be[53] prosperity[51] unto you[52]! [uk]Hereafter[57] the [ul]food[58], corns[62] grown through abundant water[61], green vegetables[64] (or herbaceous plants) grown through little water[63] and (the entire) corporeal[66] settlements[65] will grow [um]up[55-60] without difficulty[69].

Explanation:- Its significance is that owing to the victory of Tishtrya over Apaosha, the demon of drought, there will he abundant growth of corns, vegetables, etc., through the assurance of sufficient rains and thereby people and cattle will enjoy complete happiness.

(30) Āat[67] paiti[68] avāiti[69], Spitama[70] Zarathushtra[71], Tishtryō[72] raēvāo[73] khvarenanguhāo[74] avi[75] zrayō Vouru-kashem[76], aspahe[78] kehrpa[79] aurushahe[80] srīrahe[81], zairi-gaoshahe[82] zaranyō-aiwi-dānahe[83].

(30) Then[67], O Spitamān[70] Zarathushtra[71]! the radiant[73] and glorious[74] Tishtrya[72] goes[69-75] to the sea[76] Vouru-kasha[77] in the shape[79] of a horse[78], crimson[80], beautiful[81], with yellow ears[82] (and) golden caparison[83].

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ui Dr. Geldner takes the entire paragraph 29 in verse form of 11 lines; each line ends with in comma (,) and full-stop (.).

uj The meaning of "ushtatat" is happiness, prosperity, congratulation".

uk This word (apam) occurs in the yasna Ha 9, para 24, and Ha 10, para 1, in the same sense. As a noun its meaning is "of the waters".

ul "Adhavo" - root adh, ad = Sanskrit ad = Lat. Ed-ere = to eat.

um The gift of the waters (apam adhavo) will flow down unrestrained to the big-seeded corn-fields, to the small-seeded pasture-fields and to the whole of the material world" (Darmesteter). Dr. Spiegel and Professor Harlez also have translated generally in the similar sense as under: "The streams of the waters will flow towards the field, etc." Ash-danu yava" = corns grown by means of abundant water, or the corns for the ripening of which abundant waters are required. Danu = Sanskrit danu = river, (see danu-drajangha, yasna Ha 60, para 4).

(31) [un]o[84] zrayō[85] ā-yaozayeiti[86], hō[87] zrayō[88] vī-vaozayeiti[89], hō[90] zrayō[91] āghzrādhayeiti[92], hō[93] zrayō[94] vīghzrādhayeiti[95], hō[96] zrayō[97] āghzārayeiti[98], hō[99] zrayō[100] vīghzārayeiti[1], yaozenti[2] vīspe[3] karanō[4], zrayāi[5] Vouru-kashaya[6], ā[7] vīspo[8] maidhyō[9] yaozaiti[10].

(31) He[84] (i.e. Tishtrya) causes the sea[85] (Vouru-kasha) [uo]to be agitated[86], to [up]surge exceedingly[89], he[90] causes (the waters of) the sea[94] to overflow[95]; [uq]exceedingly[1], the flowing waters then unite together[2] with all[3] the shores[4] of the sea[5] Vouru-kasha[6]. The entire[8] middle part[9] too [ur]unites (with waters).

(32) Us[11] paiti[12] adhāt[13] hishtaiti[14], Spitama[15] Zarathushtra[16], Tishtryō[17] raēvaō[18] khvarenanguhāo[19], zrayanghat[20] hacha[21] Vouru-kashāt[22]. Us[23] adhāt[24] hishtāt[25] Satavaēeso[26] raēvāo[27] khvarenanguhāo[28], zrayanghat[29] hacha[30] Vouru-kashāt[31]. Āat[32] tat[33] dunmān[34] hām-hishtenti[35] us[36] hindavat[37] paiti[38] garōit[39], yō[40] hishtaite[41] maidhīm[42] zrayanghō[43] Vouru-kashahe[44].

(32) Then[13], O Spitaman[15] Zarathushtra[16]! the radiant[18] (and) glorious[19] Tishtrya[17] rises up[11-14] from the sea[20-21] Vouru-kasha[22], and the radiant[27] (and) glorious[28] (Star) [us]Satavaesa[26] (too) rises up[23-25] from the Sea[29-30] Vouru-kasha[31]; then[32] vapours[34] (or mists)[34] having gathered arise[35] from the Mount[39] [ut]Us-hindava[36-37] which[40] stands[41] in the middle[42] of the sea[43] Vouru-kasha[44].

(33) Āat[45] tat[46] dunmān[47] frashāupayeiti[48] maēghō[49]-kara[50] ashavanō[51], frā[52] pourvō[53] vātām[54] vazaiti[55], yā[56] pathō[57] āiti[58] Haomō[59] frāshmish[60] frādhat-gaēthō[61]. Athra[62] paschaēta[63] vazaite[64] vātō[65] darshish[66] Mazdadhātō[67], vāremcha[68] maēghemcha[69] fyanghumcha[70], avi[71] asāo[72], avi[73] shōithrāo[74] avi[75] karshvān[76] yāish[77] hapta[78].

(33) (Tishtrya) then[45] (arranges) [uu]the cloud[49]-forming[50] pure[51] vapours[47] [uv]to push forward[48]. Tishtrya brings[55] first[53] the wind[54] which (the yazata)

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un Dr. Geldner takes the entire para 31 in the verse form of mine lines: each line ends at the comma (,).

uo i.e. causes the tide in the sea Vouru-kasha.

up Vivaozayeiti = vi-yaozayeiti; or causes to ebb or to recede.

uq Ghz:. (khshar = Sanskrit khshar = to flow), ghzar by adding d at the end of the root; became "ghzard". In the meaning of both these there must be slight difference.

ur Its significance appears to be that at the time of tide the Sea Vouru-kasha becomes full of water from all sides.

us According to the writing of the Bundehesh, Satavaesa is the principal star of the West.

ut Dr. Haug supposes this Mount Hindava to be Hindu Kush. In the twelfth chapter of the Bundehesh there occurs a name of the mountain " Us-hindum" similar to this. In Avesta, adverb Us is prefixed to the word "Hindava", and taking "us" with the Hindava, European scholars have regarded it as one name "Us-hindum".

uu The exact Sanskrit equivalent of the Avesta "maeghokara" is "meghakara".

uv "Frashaupayeiti" - present causal third person singular parasmaipada; root shu = to go; its

Haoma[59], the prosperity-bringer[60] (and) the increaser of the world[61] traverses[58]. Afterwards[63] the strong[66] wind[65] created by Ahura Mazda[67] causes to reach the rain[68], the clouds[69] and sleet[70] to[71] (various) places[72], to[73] the cities[74] (and) to[75] (the entire) seven[78] regions of the earth[76].

(34) Apām[79] Napāose[80] tāo[81] āpō[82], Spitama[83] Zarathushtra[84], anguhe[85] astvaite[86] shōithrō-bakhtāo[87] vībakhshaiti[88], vātascha[89] yō[90] darshish[91], awzdātemcha[92] khvarenō[93] ashaonāmcha[94] fravashayō[95].

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrīm stārem. zaothrābyō Tishtrīm stārem raēvantem khvarenanguhantem yazamaide. Haomayō gava baresmana hizvō-danghangha, mānthracha, vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(34) O Spitaman[83] Zarathushtra[84]! Apara[79] [uw]Napat[80] divides all around[88] those[81] waters[82] which are to be distributed in (each) city[87] in (the entire)corporeal[86] world[85]; the strong[91] wind[89], the [ux]Glory[93] created from the waters[92] and [uy]the Fravashis[95] of the righteous (people)[94] (as well).

(Kardāh 7) (35) Tishtrīm[1] stārem[2] raēvantem[3] khvarenanguhantem[4] yazamaide[5]; yō[6] avadhat[7] fravazāite[8] khshōithnyāt[9] hish[10] ushayāt[11] dūraē-urvaēsem[12] paiti[13] pantām[14], baghō-bakhtem[15] paiti[16] yaonem[17] frathvarshtem[18] paiti[19] āfentem[20], zaoshāi[21] Ahurahe Mazdāo,[22] zaoshāi[23] Ameshanām Spentanām[24].

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrīm stārem. zaothrābyō Tishtrīm stārem raēvantem khvarenanguhantem yazamaide. Haomayō gava baresmana, hizvō-danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyaseha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(35) We worship[5] the radiant[3] (and) glorious[4] Star[2] Tishtrya[1], who[6] for the

causal form "shaupaya" (to drive away, to push forward). For its explanation, see my Avesta Grammar, pages 250-251.

uw Apam Napat (Sanskrit apam napat), i.e. the navel of waters or the source of waters. For its explanation, see my Avesta dictionary, under the word napat".

ux i.e. Kayanian Glory, whose location is in the sea Vouru-kasha (see Zamyat yasht, paragraphs 56-64).

uy Amongst the co-workers of Tir there come Ardafravash and Govad, its reference can be seen from this paragraph. For comparison, see Farvardin yasht, para 66.

joy[21] of (the Creator) Ahura Mazda[22] (and) [uz]for the joy[23] of the Ameshaspands[24], goes from the shining[9] Eastern [va]direction[11] to[13] the distantended[12] path[14], up to[16] the aerial space[17] bestowed by God[15] (and) up to[19] the fixed place[20] appointed[18].[vb]

(Kardāh 8) (36) Tishtrīm[1] stārem[2] raēvantem[3] khvarenanguhantem[4] yazamaide[5]; yim[6] yāre-chareshō[7] mashyahe[8] ahuracha[9] khratugūtō[10] aurunacha[11] gairishāo[12] sizdracha[13] ravascharāto[14] uzyōrentem[15] hispōsentem[16]; huyāiryācha[17] dainghave[18] uz-jasentem[19] duzyāiryācha[20]. Kadha[21] airyāo[22] dainghāvō[23] huyāiryāo[24] bavāonti[25].

We worship[5] the radiant[3] and glorious[4] Star[2] Tishtrya[1]. For whose[6] rising,[15] men[8] [vc]who live in the fruits of the year[7], and the chiefs[9] [vd]of deep understanding[10], the wild beasts[11] wandering on the mountains[12], the hedgehogs[13], and the animals that wander wild at large[14] [ve]desire eagerly[16]. Because, the way it rises[19], (it becomes) the year of fertility[17] (or) the year of famine[20] for the country[18]. Besides, they wish that[21] the Iranian[22] countries[23] may [vf]become[25] fertile[24] (or prosperous)!

Ahe raya khvarenanghacha tem yazāi surunvata yasna Tishtrīm stārem. zaothrābyō Tishtrīm stārem raēvantem khvarenanguhantem yazamaide. Haomayō gava baresmana hizvō-danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh 9) (37) Tishtrīm[1] stārem[2] raēvantem[3] khvarenanguhantem[4] yazamaide[5]. Āsu-khshvaēvem[6] khshvivi-vāzem[7], yō avavat khshvaēvō vazaite, avi zrayō Vouru-kashem, yatha tighrish mainivasāo, yim anghat Erekhshō khshvivi-ishush khshvivi-ishvatemō airyanām airyō, khshuthat hacha garōit khvantem avi gairīm.

(37) We worship[5] the Star[2] Tishtrya[1], radiant[3], glorious[4], swift-flying[6]

uz i.e. At the will of the Creator Ahura Mazda and the Ameshāspand and by obeying their command.

va As regards the explanation of the word “afentem” see my translation of the Vendidad, fargard 21st para 5 note.

vb Professors Spiegel and Harlez affixing the word “hish” to the water translate thus: “Tishtrya brings the water”.

vc Original meaning those who go by the season (lit. the year); root char = to go; nominative plural of yare-charesh.

vd Or wisdom-increasing.

ve Or “await eagerly”; original “(are) desiring”.

vf I have translated this paragraph generally based on Professor Darmesteter’s translation.

(and) swift-moving[7].[vg]

(38) Avi[31] dim[32] Ahurō Mazdāo[33] avān[34], Ameshāo Spenta[35], vouru-gaoyaoitish[36] he[37] Mithrō[38] pouru-pantām[39] frachaēshaētem[40]. Ādim[41] paskāt[42] anu-marezatem[43] Ashishcha[44] Vanguhi[45] berezaiti[46], Pārendi-cha[47] raoratha[48], vīspem ā ahmāt[49] yat[50] amem[51] paiti-apayat[52] vazemnō[53] khvanvantem[54] avi[55] gairīm[56] khvanvata[57] paiti[58] nirat[59].

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrīm stārem. zaothrābyō Tishtrīm stārem raēvantem khvarenanguhantem yazamaide. Haomayō gava baresmana hizvō-danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(38) The Creator Ahura Mazda[33] helped[34] (Tishtrya) him[31-32]; the Ameshaspentas[35] (i.e. the Bountiful Immortals)[35] and Meher[38] (yazata) the Lord of wide pastures[36] [vh]prepared[40] (or opened) for him[37] the sufficient way[39]; the good[45] (and) exalted[46] Ashishvang[44-45] (and) Parendi[47] (or light) chariot[48] [vi]cleaned or wiped off[43] (the path) for him[41] until[49] he came up[52] running[53] up to[55] the Mount[56] Khvanvant[57].

(Kardāh 10) (39) Tishtrīm[1] stārem[2] raēvantem[3] khvarenanguhantem[4] yazamaide[5]; yō[6] pairikāo[7] taurvayeiti[8], yō[9] paitrikāo[10] titārayeiti[11] yāo[12] uzāonghat[13] Angrō Mainyush[14], mamanush[15], stārām[16] afsh-chithranām[17] vīspanām[18] paiti-eretēe[19].

(39) We worship[5] the Star[2] Tishtrya[1], radiant[3] and glorious[4]; who[6] afflicts[8] and [vj]destroys[11] the pairikas[7] (or drives out[11]), whom[12] (i.e. the pairikas) the Angra Mainyu - the Evil Spirit caused to stand up[13] in order to oppose[19] all[18] the Stars[16] containing the seed of waters[17], [vk]intentionally[15].

(40) [vl]Tāo[20] Tishtryō[21] taurvayeiti[22], vīvaiti[23] hīsh[24] zrayanghat[25] hacha[26] Voura-kashāt[27]. Āat[28] maēgha[29] us-fravāonte[30] huyāiryāo[31] āpō[32] barentīsh[33], yāhva[34] urvāitīsh[35] awrāo[36] perethu[37] aipi[38] vyasaitīsh[39], avō-

vg For the translation of the remaining portion, see Karda 4 of this yasht above.

vh "frachaēshaētem" and "anu-marezatem", these two verbs are in parasmaipada dual; the first in potential mood and the second in imperfect tense.

vi Behind him went "Ashishvangh and Pārendi", (Darmesteter). I have not understood the entire meaning of "Khvanvata paiti nirat". "On the shining waters" (Darmesteter): "at the brilliant place of its setting" (Harlez). Sanskrit nira = water.

vj See Karda 5, para 8 of this yasht.

vk "Mamanush" - root man = Sanskrit man = to know, to think; derived from "mamanvangh".

vl Dr. Geldner takes the entire 40th paragraph in the verse form of seven lines; each line ends with comma (,) and full-stop (.).

urvaitīsh[40] hapta[41] karshvān[42].

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrīm stārem. zaothrābyō Tishtrīm stārem raēvantem khvarenanguhantem yazamaide. Haomayō gava baresmana, hizvō-danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(40) Tishtrya[21] afflicts[22] them[20] (i.e. pairikās) and [vm]blows[23] them[24] away[23] from the Sea[25-26] Vourukasha[27]. The clouds[29] of the fertile year[31] (and) the waters[32] producing[33] (fruits and corns) gather them[28] on high[30], from which[34] prosperity-bestowing[35] and [vn]happiness-bringing[40] abundant[37] rain-showers[36] spread [vo]wide[39] over the seven[41] regions[42] (i.e. over the entire earth).

(Kardāh 11th) (41) Tishtrīm[1] stārem[2] raēvantem[3] khvarenanguhantem[4] yazamaide[5]; yim[6] āpō[7] paitish-marente[8] armaēshtāo[9], frātatcharatascha[10], khānyāo[11] thraotō-stātascha[12], parshuyāo[13] vairyāoscha[14].

(41) We worship[5] the radiant[3] and glorious[4] Star[1] Tishtrya[2], whom[6] the stagnant[9] waters[7], running and flowing[10] waters[7], the well" waters[7], the spring[12] waters[7], the waters[7] of running stream[12], dew-dripping[13] waters[7] and the [vp]rain[14] waters[7] remember[8] eagerly.

(42) [vq]Kadha[15]-nō[16] avi[17] uzayarāt[18], Tishtryō[19] raēvāo[20] khvarenanguhāo[21]. Kadha[22] khāo[23] aspō-staoyehīsh[24], apām[25] ghzārām[26] aiwighzārem[27], srīraoscha[28] asō-shōithrāoscha[29] gaoyaoitishcha[30] ātachintīsh[31], ā vareshajīsh[32] urvaranām[33], sūra[34] vakhshyente[35] vakhsha[36].

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrīm stārem. zaothrābyō Tishtrīm stārem raēvantem khvarenanguhantem yazamaide. Haomayō gava baresmana, hizvō-danghangha, mānthracha, vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

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vm i.e. scatters away (in the sense of English blows away).

vn Original meaning "help-bringing, help-giving".

vo In the original form this word (vijasāitīsh) is in the present participle first person plural feminine and qualifies "awrāo" (spreading wide).

vp For comparison, see yasna Hā 68, para 6.

vq Dr. Geldner takes the entire para 42 in the verse form of eight lines; each line ends at comma (,) and full-stop (.).

(42) When[15] will the radiant[20] (and) glorious[21] Tishtrya[19] rise [18] for us[16]? When[22] will the springs[23] with a flow[26] (and) overflow[27] of waters[25] bigger than the horse[24] run[31] to the beautiful[28] places and cities[29]? (so that) the trunks[32] of the trees[33] may grow[35] with (a powerful)[34] intense growth[36].

(Kardāh 12th) (43) Tishtrīm[1] stārem[2] raēvantem[3] khvarenanguhantem[4] yazamaide[5]; yō[6] vīspāish[7] naēnizaiti[8] simāo[9] apaya[10]; vazedhrish[11] ukhshyeiti[12] vīspāose[13]-tāo[14] dāmān[15] baēshzyaticha [16]sēvishtō[17]; yezi[18] aēm[19] bavaiti[20] yashtō[21] khshnūtō[22] frithō[23] paiti-zantō[24].

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrīm stārem. zaothrābyō Tishtrīm stārem raēvantem khvarenanguhantem yazmaide. Haomayō gava baresmana, hizvō-danghangha, mānthracha, vachacha, shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(43) We worship[5] the Star[1] Tishtrya[2], radiant[3] (and) glorious[4], who[6] [vr]cleanses[8] all[7] dreadful things[9] (contained) in water[10]; when[18] he[19] (i.e. Tishtrya) is[20] worshipped[21], pleased[22], loved[23] (and) honoured[24], the [vs]powerful[11] (and) most beneficent[17] (Tishtrya) then renders[12] this[14] entire[13] creation[15] prosperous[12], and [vt]revives[16] (it).

(Kardāh 13th) (44) [vu]Tishtrīm[1] stārem[2] raēvantem[3] khvarenanguhantem[4] yazamaide[5], yim[6] ratūm[7] paiti-daēmcha[8], vīspaēshām[9] stārām[10], fradathat[11] Ahurō Mazdāo[12], yatha[13] narām[14] zarathushtrem[15] yim[16] nōit[17] mereghente[18] angrō mainyush[19], nōit[20] yātavō[21] pairikāoscha[22], nōit[23] yātavō[24] mashyānām[25] naēdha[26] vīspe[27] hathra[28] daēva[29] mahrkathāi[30] upa-dareznvanti[31].

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrīm stārem. zaothrābyō Tishtrīm stārem raēvantem khvarenanguhantem yazamaide. Haomayō gava baresmana, hizvō-danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,

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vr i.e. renders it quite undefiled by removing the dirt, filth and impurities from the water, root niz = Sanskrit "nij" = to cleanse.

vs Vazedrish - root Sanskrit vaj = "to be powerful, to strengthen; industrious" (Justi); "health-giving" (Spiegel).

vt Original meaning "bestows health" (baēshazyaticha); denominative verb.

vu Dr. Geldner takes the entire 44th para in verse form of eleven lines; each line ends with comma (,) and full stop (.).

yāonghāmcha tānschā tāoschā yazamaide.

(44) We worship[5] the radiant[3] and glorious[4] Star[2] Tishtrya[1]. Just as[13] (the Creator) Ahura Mazda[12] established[11] (the Prophet) Zarathushtra[15] (as a Lord) over men[14] (and the overseer above them), the same way He has established[11] [vv]Tishtrya[6] as the Lord[7] and overseer[8] above all the stars[10]. **Explanation**: (As regards the Holy Zarathushtra a further explanation is made below):-

Whom[16] (i.e. the Prophet Zarathushtra) the Angra Mainyu[19] (or) [vw]bewitching[21] sorceresses[22] (or) "bewitching[24] men[25] together[28] with all[27] the daevas[29] could not[17] kill[18] (or) [vx]dare[31] to kill[30].

(Kardāh 14) (45) Tishtrīm[1] stārem[2] raēvantem[3] khvarenanguhantem[4] yazamaide[5]; yahmai[6] hazangrem[7] yaokhshtinam[8], fradathat[9] Ahurō Mazdaō[10], afshchithraeshva[11] sevishtai[12], yo[13] afsh-chithraeibyo[14] aiti[15] raokhshnushva[16] vazemno[17].

(45) We worship[5] the radiant[3] and glorious[4] star[2] Tishtrya[1], to whom[6] the most beneficent[12], (the Creator) Ahura Mazda[10] gave a thousand-fold[7] [vy]strength [vz]amongst those having the seed of water[11] who[13] (i.e. Tishtrya) moving[17] amongst the luminaries[16] (of the sky) goes[15] towards the stars containing the seed of waters[14].

(46) [wa]Hō[18] zrayanghō[19] Vouru-kashahe[20], amavatō[21] huraodhahe[22], jafrahe[23] uruyāpahe[24], vīspe[25] vairish[26] ā-charaiti[27], vīspescha[28] srīre[29] ni-mraoke[30], vīspescha[31] srīre[32] apaghzāra[33], aspahe[34] kehrpa[35] aurushahe[36], srīrahe[37] zairi-gaoshahe[38], zaranyō-aiwi-dānahe[39].

(46) He[18] (i.e. Tishtrya) goes[27] to all[25] [wb]the waters[26] and to the entire[28] magnificent[29] (or splendid) [wc]water-fall[30] and to all[31] the beautiful[32] channels[33] of the powerful[21], famed[22], deep[23] (and) broad-watered[24] Vouru-kasha[20], in the shape[35] of a horse[34], crimson[36], beautiful[37], with golden ears[38] (and) golden caparison[39].

(47) Āat[40] āpō[41] ava-barente[42], Spitama[43] Zarathushtra[44], zrayang-

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vv Original meaning "whom," i.e. Tishtrya.

vw i.e. Deceiver, entrapper into temptation.

vx Sanskrit root drush = to dare, "dursa", its English equivalent to dare. For further explanation see Vendidad Fargard IX, paras 1-9 and paras 43-47.

vy i.e. Amongst the stars. For its explanation see paras 4 and 39 of this yasht and para 13th of Vendidad fargard XXI.

vz Original meaning "fixed a thousand of strengths".

wa Dr. Geldner takes para 46 in the verse-form of 9 lines and para 47 in the verse-form of 8 lines; each line ends with comma (,).

wb i.e. On the entire surface of the sea Vouru-kasha, vairi = Sanskrit "vārī" = water.

wc Nimraoka - Sanskrit root ni-mruch = to go down, to flow down. "Caves" (Darmesteter); channels" (Spiegel); "flowing outside", "canal of waters" (Justi).

hat[45] hacha[46] Voura-kashāt[47], tātāo[48] urvāthrāo[49] baēshazayāo[50], tāo[51] avadha[52] vībakhshaiti[53] ābyō[54] danghubyō[55] sēvishtō[56], yatha[57] aēm[58] bavaiti[59] yashtō[60], khshnūto[61] frithō[62] paiti-zantō[63].

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrīm stārem. zaothrābyō Tishtrīm stārem raēvantem khvarenanguhantem yazamaide. Haomayō gava baresmana, hizvō-danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(47) O Spitaman[43] Zarathushtra[44]! when[57] he[58] (i.e. Tishtrya) (is)[59] worshipped[60], pleased[61], loved[62] (and) welcomed[63], (he), the most beneficent[56] having brought[42] the flowing[48], efficacious[49] (and) healing[50] waters[41] from the Sea[45-46], Vouru-kasha[47], distributes the water[51] hither[52] thither and, every where[63] in the countries.

(Kardāh 15) (48) Tishtrīm[1] stārem[2] raēvantem[3] khvarenanguhantem[4] yazamaide[5]; yim[6] vīspāish[7] paitish-marente[8] yāish[9] Spentahe Mainyēush[10] dāmān[11], adhairi-zemāishcha[12], upairi-zemāishcha[13], yācha upapa[14], yācha upasma[15], yācha frapterejān[16], yācha ravascharān[17], yācha upairi[18] tāo[19] akarana[20] anaghra[21] ashaonō[22] stish[23] āidhi[24].

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrīm stārem. zaothrābyō Tishtrīm stārem raēvantem khvarenanguhantem yazamaide. Haomayō gava baresmana, hizvō-danghangha, mānthracha, vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(48) We worship[5] the radiant[3] (and) glorious[4] Star[1] Tishtrya[2]. Whom[6] all[7] the creations[11] of the Beneficent Spirit[17] (such as), those that live under the ground[12], and those that live above the ground[13], [wd]those that live in the waters[14], those that fly in [we]the air[15], (or winged birds[16]), those that wander wild at large[17] and[wf] [wg]other[24] innumerable[20] [wh]endless[21] creations[23] of Holy

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wd Yācha upāpa - its original meaning is “and those that live in waters”.

we i.e. “those living away from the ground”, “those that remain in the air”. The meaning of “upasma” (deriving from Upa + zema) can be “living on the ground”.

wf Upairi - Sanskrit Upari - besides, in addition to.

wg Āidhi = Sanskrit ādi = other, etc.

wh Akarana = endless, without an end; anaghra = without a beginning.

(Ahura Mazda), remember eagerly[8].

(Kardāh 16) (49) [wi]Tishtrīm[1] Stārem[2] raēvantem[3] khvarenanguhantem[4] yazamaide[5], thamananguhantem[6], varechanguhantem[7], yaokhshtivantem[8] hshayamnem[9], isānem[10] hazangrāi[11] āyaptanām[12]. Yō[13] dadhāiti[14] kukhshnavānāi[15], pourush[16] ayaptāo[17] jaidhyantāi[18], ajaidhyamnāi[19] mashyāi[20].

(49) We worship[5] the Star[2] Tishtrya[1], the radiant[3], the glorious[4], health-giving[6], pompous[7], powerful[8], ruling[9], predominant over a thousand gifts[12], who[13] grants[14] many[16] boons[17] prayed for or not prayed for[wj] to that man[20] [wk]who has pleased him[15].

(50) Azem[21] dadhām[22], Spitama[23] Zarathushtra[24], aom[25] stārem[26] yim[28] Tishtrīm[29] avāontem[30] yesnyata[31], avāontem[32] vahmyata[33], avāontem[34] khshnaothvata[35], avāontem[36] frasastata[37], yatha[38] māmchit[39] yim[40] Ahurem Mazdām[41].

(50) O Spitamān[23] Zarathushtra[24]! I[21] [wl]have created[22] this[25] star[26] Tishtrya[29] as[30] worthy of worship[31], adoration[33], propitiation[35], and glorification[37] [wm]as[38] Myself[9] – Ahura Mazda[41].

Explanation:- (Why Tishtrya was created so great, is mentioned below).

(51) Avanghāo[42] pairikayāo[43] paitishtātayaēcha[44], paitischaptayaēcha[45] paititaretayaēcha[46], paityaoget[47]-tbaēshahyāicha[48], yā[49] duzyāirya[50], yām[51] mashyāka[52] avi duzvachanghō[53] huyāiryām[54] nāma[55] aojaite[56].

(51) (I have created the Star Tishtrya as worthy of worship and adoration like Myself) in order to withstand[44], destroy[45] and drive out[46] this[42] Pairikā[43] [wn]Duz yāirya[50] whom[wo] wicked[53] persons[52] call by the name[55] Huyāirya[54], and[wp] to prevent malice[48].

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wi Dr. Geldner takes this whole paragraph in the verse form of 8 lines.

wj Original meaning "unto one who asks for, unto one who does not ask for".

wk The reduplicated form of the root khshnu (=to please) became "kukhshnu".

wl i.e. as I who am Ahura Mazda, like Myself too.

wm Similar statement occurs for Meher yazata, too, with slight difference (see Meher yasht, para 1).

wn i.e. Famine-producing; original meaning "pertaining to bad year". After the Avesta, during the period of Cuneiform Inscriptions, the Emperor Darius wishing prosperity for his own kingdom from the Creator Ahura Mazda prays May the Lord protect my kingdom from the hostile army and from the famine (hachā dushiyār)!" That inscription is as follows: Utā imām dahyāum Aura Mazdā pātuva hachā haināyā, hachā dushiyār, hachā draugā ….. (see the writing numbered H of Persepolis). Meaning:- (The Emperor Darius prays:) Also may Ahura Mazda protect this kingdom (of mine) from the hostile army, from famine and from falsehood- deceit.

wo Original meaning "evil speaking", from it "speaking quite contrary".

wp Original meaning in order to withstand the malice, (root paiti-vaz).

(52) Yedhi[57] zī[58] azem[59] nōit[60] daidhyām[61], Spitama[62] Zarathushtra[63], aom[64] stārem[65] yim[66] Tishtrīm[67], avāontem[68] yesnyata[69] avāontem[70] vahmyata[71] avāontem[72] khshnaothvata[73], avāontem[74] frasastata[75], yatha[76] māmchit[77] yim[78] Ahurem Mazdām[79].

(53) Avanghāo[80] pairikayāo[81] paitishtātayaēcha[82], paitischapta-yaēcha[83]; paititaretayaēcha[84], paityaoget[85]-tbaēshahyāicha[86], yā[87] duz-yāirya[88]; yām[89] mashyāka[90] avi duzvachanghō[91] huyāiryam[v2] nāma [93] aojaite[94].

(54) Hamahe[95] zī[96] me[97] idha[98] ayān[99] hamayāo[100] vā[1] khshapō[2], hāo[3] pairika[4] yā[5] duzyāirya[6] vīspahe[7] anghēush[8] astvatō[9] parōit[10] pairithnem[11], anghvām[12] ava-hisidhyāt[13] ācha pairicha[14] dvaraiti[15].

(52-53) For[58] if[57] I[59], O Spitaman[62] Zarathushtra[63]! had not[60] created[61] this[64] Star[65] Tishtrya[67] as[68] worthy of worship[69] as[70] worthy of praise[71], as[72] worthy of propitiation[73], as[74] worthy of glorification[75] as[76] Myself[7] - Ahura Mazda[79], in order to withstand[82] this[80] Pairika[81] (named) Duzyairya[88], whom[89] wicked[91] persons[90] call[94], Huyairya[92], in order to destroy[83] drive (her) out[84], and prevent[85] her malice[86], (54) then indeed[96] every[95] day[99] (and) every[100] night[2] (i.e. always) [wq]that[3] pairikā[4] (named) Duzyāirya[6] would wage[10] war[11] (or strife) here[98] (i.e.) in the entire[7] corporeal[9] world[8] of Mine[97], and [wr]would injure[13] the life[12] [ws]everywhere.

(55) Tishtryō[16] zī[17] raēvāo[18] khvarenanghāo[19] avām[20] pairikām[21] ādarezayeiti[22], bibdāishcha[23], thribdāishcha[24], avanemnāishcha[26] vīspab-dāishcha[26], mānayen ahe yatha[27] hazangrem[28] narām[29] ōim[30] narem[31] ādarezayōit[32]; yōi[33] hyān[34] asti[35] aojangha[36] aojishta[37].

(55) [wt]But[17] the radiant[18] (and) glorious[19] Tishtrya[16] binds[22] that[20] pairikā[21] (named Duzyairya) with double[23] and treble fetters[24], and with invincible[26] [wu]fetters[26]. **Explanation**:- (How he binds the fetters is stated below.)

Just as[27] a thousand[28] men[29] who[33] are[34] the strongest[37] in physical[35] strength[36] would fetter[32] one[30] man[31]; (the same way Tishtrya binds stoutly that pairikā so that she can be prevented from doing any harm).

(56) Yat[38] zī[39] Spitama[40] Zarathushtra[41], airyāo[42] danghāvo[43] Tishtryehe[44] raēvatō[45] khvarenanguhatō[46] aiwi-sachyāresh[47] dāitīm[48] yasnemcha[49] vahmemcha[50] yatha[51] he[52] asti[53] dāityōtemō[54] yasnascha[55]

wq Professors Spiegel and Harlez. Taking “khao” instead of “hao” according to Geldner would “drain out the springs of water (khao)” (Darmesteter).

wr hisidhyat (potential mood) root sad = Sanskrit Shadh = to smite, to destroy; “sad” is changed into “sid”; being an Intensive verb, the root is reduplicated.

ws Original meaning “near and roundabout” (acha pairicha); dvaraiti present participle locative singular, original base dvarat; (root dvar = to run).

wt zi = Sanskrit hi = but, because, indeed, verily.

wu Root van = Winnan (Saxon) = to win, to conquer.

vahmascha[56], ashāt[57] hacha[58] yat[59] vahishtāt[60], nōit[67] ithra[62] airyāo[53] danghāvo[64] frāsh[65] hyāt[66] haēna[67], nōit[68] vōighna[69], nōit[70] pāma[71] nōit[72] kapastish[73], nōit[74] haēnyō[75] rathō[76], nōit[77] uzgereptō[78] drafshō[79].

(56) O Spitamān[40] Zarathushtra[41]! If[38] the Iranian[42] [wv]countries[43] [ww]would perform[47] verily[39] the proper[48] worship[49] and adoration[50] in honour of the radiant[45] (and) glorious[46] Star Tishtrya[44] just as[51] the most proper[54] worship[55] and adoration[56] performed with the best[60] righteousness[57-58] is[53] (worthy) for him[52] (i.e. Tishtrya), then neither[61] the hostile army[67] nor[68] calamity[69], neither[70] [wx]sickness[71] nor [72] vengeance[73], neither the chariot[76] of the hostile army[75] nor the uplifted[78] banner[79] (of the enemy) can rush forward[65-65] to the Iranian countries[64].

(57) [wy]Paiti dim peresat Zarathushtrō, kat zī asti; Ahura Mazda, Tishtryehe raēvatō khvarenanguhatō dāityōtemō yasnascha vahmascha, ashāt hacha yat vahishtāt. (58) Āat mraot Ahurō Mazdāo, zaothrāo he uzbārayen airyāo danghāvō, baresma he sterenayen airyāo danghāvō; pasūm he pachayen airyāo danghāvō; aurushem vā vohu-gaonem vā, kāchit vā gaonanām hamō-gaonem.

(59) Mā he mairyō gēeurvayōit, mā jahika, mā ashāvō asrāvayat-gāthō, ahumerekhsh, paityārenō imām-daēnām yām āhūirīm Zarathushtrim (60) Yezi-she mairyō gēurvayāt, jahika vā, ashāvō vā asrāvayat-gāthō, ahumerekhsh, paityārenō imām daēnām yām āhūirīm Zarathushtrim, para baēshaza hachaite Tishtryō raēvāo khvarenanguhāo. (61) Hamatha airyābyō danghubyō vōighnāo jasāonti; hamatha airyābyō danghūbyō haēna frapatāonti; hamatha airyābyō danghubyō janyāonte, panchasaghnāi sataghnāishcha, sataghnāi hazangraghnāishcha, hazangraghnāi baēvareghnāishcha, baēvareghnāi ahākhshtaghnāishcha.[wz]

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrīm stārem. zaothrābyō Tishtrīm stārem raēvantem khvarenanguhantem yazamaide. Haomayō gava baresmana, hizvō-danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshuhdhaeibyascha vāghzibyō.

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wv I.e. People of the countries under the suzerainty of the Sovereigns of Iran.

ww Original meaning “give, offer” (Sanskrit root ā-shak).

wx The meaning of pāman (Sanskrit pāman) is skin-disease; scab (Darmesteter compares this word with Afghan “pam” (leprosy) and “pam-an” (a leper). In Behram yasht Dr. Geldner has taken the same word “pāma”.

wy For comparison, see Behram yasht, para 48. For the translation of paras 57-61, see Behram yasht, karda XVII, paras 49-53. The difference is, in this yasht the name of Tir, and in the other yasht the name of Behram occurs.

wz For the translation of paragraphs 57-61, see Beheram yasht, paragraphs 49-53.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(To recite in bāz) **Hormazd Khodāe awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzdayasnān āgāhī āstavānī nekī rasānad aedūn bād.** (To recite aloud) **Yathā Ahū Vairyō 2.**

Yasnemcha vahmemcha aojascha zavarecha āfrīnāmi, Tishtryehe stārō raēvatō khvarenanguhatō satavaēsahe frāpahe sūrahe Mazdadhātahe. Ashem Vohū 1.

Ahmāi raēshcha; Hazangrem; Jasa me avanghe Mazda; Kerfeh Mozd.

Roz nek nām, roz pāk nām, roz mubārak (falān) **māhe mubārak** (falān), **gāhe** (falān) **namāz dādāre gehān dāmān. Khshnaothra Ahurahe Mazdāo, taroidfte angrahe mainyeush. Haithyāvarshtām hyat vasnā ferashōtemem. Staomi Ashem; Ashem Vohū 1. Gorje khoreh awazāyād Teshtar Tir rayōmand khorehmand berasad amāvand pirozgar amāvandīh pirozgarī. Dād dīn beh Māzdayasnān, āgāhī ravāi goāfarangānī bād hafte keshvar zamīn; aedūn bād. Man āno āvāyad shudan, man āno āvāyad shudan, man āno āvāyad shudan. Ashaone Ashem Vohū 1.**

(Recite facing South) **dādāre gehān dīne Mazdayasni dāde Zarathushtī. Nemase-te ashāum sēvishte Aredvi Sūra Anāhite. Ashaone Ashem Vohū 1.**

Nemō urvaire vanguhi Mazdadhāte. Ashaone Ashem Vohū 1. Tishtrīm stārem raēvantem khvarenanguhantem yazamaide. Ashem Vohū 1. Teshtar Tir rayōmand khorehmand berasad. Ashem Vohū 1.

GOSH YASHT

[xa]**Khshnaothra Ahurahe Mazdāo. Ashem Vohū 1.**

Pa nāme yazdān Ahura Mazda khodāe awazūnī gorje khoreh awazāyād; Gēush urva Dravāspa sūrahe khoreh berasād.[xb]

Az hamā gunāh patet pashemānum; az harvastin dushmata duzhukhta duzhvarshta, mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī, okhe avākhsh pashemān pa sē gavashnī pa patet

xa This yasht is also known by the name "Dravāspa yasht". As regards the explanation of "Dravāspa", see the last note of paragraph 1 of this yasht.

xb i.e. May the powerful and glorious Goshuruna Dravāspa come (unto my help)! For its explanation, see the last note of paragraph 1 of this yasht.

hom. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush; Haithyāvarshtām hyat vasnā ferashōtemem. Staomi Ashem Vohū 3.

Fravaranē mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaēshō (Gāh according to the period of the day) **frasastayaēcha. Dravāspayao sūrayāo Mazdadhātayāo ashaonyāo,**[xc] **khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha yathā Ahū Vairyō zaota frā-me mrūte, athā ratush ashātchit hacha frā ashava vīdhvāo mraotū.**

(Kardāh 1) (1) Dravāspām[1] **sūrām**[2] **Mazdadhātām**[3] **ashaonīm**[4] **yazamaide**[5]**; drvō-pasvām**[6]**, drvō-staorām**[7]**, drvō-urvathām**[8]**, drvō-apere-nāyukām**[9] **pouru-spakhshtīm**[10] **dūrāt**[11] **pathana**[12] **khvāthravana**[13] **dareghō-hakhedhrayana**[14]**.**

(1) We worship[5] the powerful[2] (and) holy[4] [xd]Dravāspa[1], possessed of long-standing friendship[14] created by Ahura Mazda[3], giving health to cattle[6], or drought animals[7], to [xe]friends[8], and children[9], keeping watchfully[10] from afar[11], giving happiness[13] widely[12].[xf]

(2) Yukhta aspām[15] **varetō-rathām**[16]**, khvanat-chakhrām**[17]**, fshao-nīm**[18]**, marezām**[19]**, amavaitīm**[20]**, huraodhām**[21]**, khvāsaokām**[22] **baēshaz-yām**[23] **drvō-stāitīm**[24]**, drvō-varetām**[25] **avanghe**[26] **narām**[27] **ashaonām**[28]**.**

(2) ([xg]We worship Dravāspa) who yokes teams of horses[15], keeps the fast-moving chariot[16], with resounding (or shining) wheels[17], prosperity-giving[18], pure[19], powerful[20], beautiful[21], conferring benefit on one's self[22], healing[23], [xh]standing firm[24], giving powerful support[25] for the help[26] of the righteous[28] men[27].

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xc i.e. For the worship, etc., of the powerful and holy Dravāspa created by Ahura Mazda (see Khorshed Nyāyesh).

xd The original meaning of drvāspa (= drva + aspa) is "giving health to the horse", hence the yazata giving health to all the animals; as his collaborator there occurs "Gēush urvan", the meaning of which is the soul of the cattle, source, the "soul of the universe". Moreover, the yazata Dravāspa is in the feminine gender like Āvan, Din, Ashishvangh. Dr. Haug from the last part of this paragraph compares "Dravāspa" with the Milky-way, thus: with many eyes (pouru-spakhshtīm); with distant roads (durāt pathana), self-shining (khvāthravana) and with long constellation or with the cluster of stars (dareghō-hakhedh-rayana).

xe If we derive the word "urvathām" from the Sanskrit root vardh = to grow, then the meaning of "drvō urvathām" having followed by "r" and preceded by the redundant "u" becomes "urvadh" = urvath.

xf Or guarding fully from afar the roads, with comfortable, long-standing friendship. If we take this word "pouru-spakhshti" instead of "pouru-spakhshtīm" according to Geldner's text and the last three words in the instrumental singular, then it can be translated as:- We worship Dravāspa giving health to children, who guards fully[10] from afar" with wide[12], long-standing friendship[14] accompanied by happiness[13]. Original meaning is "with full watch".

xg Here "yazamaide" occurring in the first para is to be employed.

xh From "drvō-stāiti" the Persian word "dorosta" (sound) is derived

(3) [xi]Tām[29] yazata[30] Haoshyanghō[31] Paradhātō[32] upa[33] upabde[34] Harayāo[35] Berezō[36] Srīrayāo[37] Mazdadhātayāo[38], satem[39] aspanām[40] hazangrem[41] gavām[42], baēvare[43] anumayanām[44] uta[45] zaothrām[46] frabarō[47].

(3) Also[45] the bearer[47] of libations[46] (King) Haoshyangha[31] of the Pishdadian (Dynasty) worshipped[30] her[29] (i.e. Dravāspa) near[33] the foot[34] of the beautiful[37] Mount Alborz[35-36], created by Ahura Mazda[38], with a hundred[39] horses[401], a thousand[41] [xj]oxen[42] (and) ten thousand[43] small [xk]animals[44] (and prayed for the boon).

(4) Dazdi[48] me[49] vanguhi[50] sēvishte[51] Dravāspe[52], tat[53] āyaptem[54], yat[55] bavāni[56] aiwi-vanyāo[57] vīspe[58] daēva[59] māzainya[60], yatha[61] azem[62] nōit[63] tarshtō[64] frānemāne[65] thvaēshāt[66] parō[67] daēvaēibyō[68], frā ahmāt[69] parō[70] vīspe[71] daēva[72] anusō[73] tarshta[74] nemāonte[75], tarshta[76] temanghō[77] dvarāonte[78].

(4) O good[50] and most beneficent[51] Dravāspa[52]! grant thou[48] unto me[49] this[53] boon[54] that I may overcome[56-57] all[58] the daevas[59] of Māzandarān[60], also[61] that I[62] (am) never[63] striken with terror[64], bow down[65] through fear[66] before[67] the daevas[68], (but) on the contrary[69-70] all[71] the daevas[72] striken with terror[74] bow down[75] (before me) against their will[73] (and) terror-striken[76] run away[74] into darkness[77].

(5) Dathat[78] ahmāi[79] tat[80] avat[81] āyaptem[82] drvāspa[83] sūra[84] Mazdadhāta[85] ashaoni[86] thrāthri[87] zaothrō-barāi[88] aredhrāi[89] yazemnāi[90] jaidhyantāi[91], dāthrish[92] āyaptem[93].

(5) The heroic[84], holy[86] Dravāspa[83] created by Ahura Mazda[85], the nourishing (and) the bestower[92] of boons[93] granted[78] (the boon mentioned in the fourth paragraph above) to that[79] bearer of libations[88], the dedicator[89], the worshipper[90] a and the beseecher[91] (i.e. to the King Hoshang of the Pishdadian Dynasty).

(6) Ahe[94] raya [95] khvarenanghacha[96], tām[97] yazāi[98] surunvata[99] yasna[100], tām[1] yazāi[2] huyashta[3] yasna[4], Dravāspām[5] sūrām[6] Mazdadhātam[7] ashaonīm[8], zaothrābyō[9] Dravāspām[10] sūrām[11] Mazdadhātam[12] ashaonīm[13] yazamaide[14].

Haomayō gava baresmana, hizvō-danghangha, mānthracha vacha-cha syaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,

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xi Except the last three words this para occurs in Avān yasht, para 21.

xj In the literal sense these are translated as: “a hundred of horses, a thousand oxen and ten thousand small animals”.

xk The final portion of this paragraph occurs in the seventh karda of the Srosh yasht Vadi.

yāonghāmcha tānschā tāoschā yazamaide.

(6) On account of her[94] (i.e. Dravāspa's) splendour[95] and glory[96] her[97] do I worship[98] with the famous[99] yasna[100] (and) do I worship her (i.e.) the heroic[6] and holy[8] Dravāspa[5] created by Ahura Mazda[7] with the well-consecrated[3] yasna[4]. We worship[14] the heroic[11] (and) holy[13] Dravāspa[10] created by Ahura Mazda[12] with libations[9].

(Kardāh 2) (7) [xl]Dravāspām sūrām Mazdadhātām ashaonīm yazamaide; drvō-pasvām, drvō-staorām, drvō-urvathām drvō-aperenāyukām, pouru-spakhshtīm dūrāt, pathana khvāthravana dareghō-hakhedhrayana. Yukhta-aspām, varetō-rathām, khvanat-chakhrām, fshaonīm, marezām, amavaitim huraodhām, khvāsaokām, baēshazyām, drvō-stāitīm, drvō-varetām avanghe narām ashaonām.

(8) Tām[1] yazata[2] yō[3] yimō[4] khshaēto[5] hvāthwō[6] Hukairyāt[7] hacha[8] berezanghat[9], satem[10] aspanām[11] hazangrem[12] gavām[13] baēvare[14] anumayanām[15], uta[16] zaothrām[17] frabarō[18].

(8) Jamshed[4] the King[5], bearer[18] of the libations[17] and the protector of the subjects also[16] worshipped[2] her (i.e. Dravāspa) from[8] the Mount[9] Hukara[7] with hundred[10] horses[11] thousand[12] oxen[13] (and) ten thousand[14] small animals[15] (and asked for the boon):

(9) [xm]Dazdi[19] me[20] vanguhi[21] sēvishte[22], Dravāspe[23] tat[24] āyaptem[25], yatha[26] azem[27] fshaoni[28] vāthwa[29], avabarāni[30] avi[31] Mazdāo[32] dāmabyo[33], yatha[34] azem[35] amerekhtīm[36], avabarāni[37] avi[38] Mazdāo[39] dāmabyō[40].

(9) O good[21] (and) most beneficent[22] Dravāspa[23]! do thou grant[19] me[20] this[24] boon[25] that I may bring[30] prosperity[28] unto[31] the creatures[33] of Ahura Mazda[32] (and) [xn]the increase of cattle[29] [xo]and immortality[36] unto[38] the creatures[40] of Ahura Mazda[39].

(10) [xp]Uta[41] azem[42] apa-barāni[43], va[44] shudhemcha[45] tarshnemcha[46] hacha[47] Mazdāo[48] dāmabyō[49], uta[50] azem[51] apa-barāni[52], va[53] zaurvāmcha[54], merethyūmcha[55] hacha[56] mazdāo[57] dāmabyō[58], uta[59] azem[60] apa-barāni[61], va[62] gerememcha[63] vātem[64] aotemcha[65] hacha[66] Mazdāo[67] dāmabyō[68], hazangrem[69] aiwi-gāmanām[70].

(10) Also[41] I[42] may take away[43] (or remove) both[44] hunger[45] and thirst[46] from[47] the creatures[49] of Ahura Mazda[48]; Also[50] I may take away[52]

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xl For its translation, see paragraphs First and second of this yasht.

xm Dr. Geldner takes this paragraph in the verse form of six lines.

xn I have taken the words "fshaoni vāthwa" as nouns in the Dvandva Compound. Also the word "fshaoni" occurs as an adjective, meaning prosperous, "fat".

xo For comparison, see Āvān yasht para 26 where the King Jamshed prays for destroying the power and the prosperity of the daevas.

xp Dr. Geldner takes this paragraph in the verse form of 10 lines.

decrepitude[54] and death[55] from[56] the creatures[58] of Ahura Mazda[57]; I[60] may (cast out) from[66] the creatures[68] of Ahura Mazda[67] the hot[63] and the cold[65] wind[64].

(11) Dathat ahmāi tat avat āyaptem Dravāspa sūra Mazdadhāta ashaoni thrāthri, zaothrō-barāi aredhrāi yazemnāi jaidhyantāi, dāthrish [xq]āyaptem.

Ahe raya khvarenanghacha, tām yazāi surunvata yasna, tām yazai huyashta yasna, Dravāspām sūrām Mazdadhātām ashaonīm. zaothrābyō Dravāspām sūrām Mazdadhātām ashaonīm yazamaide. Haomayō gava baresmana, hizvō-danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh 3) (12) Dravāspām surāam Mazdadhātām ashaonīm yazamaide; drvō-pasvām, drvō-staorām, drvō-urvathām, drvō-aperenāyukām, pouru-spakhshtīm dūrāt, pathana khvāthravana dareghōhakhedhrayana, yukhta-aspām, varetō-rathām, khvanat-chakhrām, fshaonīm, merezām, amavaitīm, huraodhām khvāsaokām, baēshazayām, drvō-stāitim, drvō-varetām avanghe narām [xr]ashaonām.

(13) Tām[1] yazata[2] Vīsō[3] puthrō[4] Āthwyānōish[5], vīsō[6] sūrayāo[7] Thraētaonō[8], upa[9] varenem[10] chathru-gaoshem[11], satem[12] aspanām[13] hazangrem[14] gavām[15] baēvare[16] anumayanām[17], uta[18] zaothrāo[19] frabarō[20].

(13) Thraetaona, the son[4] of Athwya[5] family[3] of the valiant[7] race[6] who is the bearer of libations, worshipped[2] her[1] (i.e. Dravāspa) in the [xs]four-cornered[11] Varena-Gilan)[10], city with hundred[12] horses[13], thousand[14] oxen[15] and ten thousand[16] small animals[17] (and prayed for the boon as).

(14) Dazdi[21] me[22] vanguhi[23] sēvishte[24] Dravāspe[25] tat[26] āyaptem[27], yat[28] bavāni[29] aiwi-vanyāo[30] azīm[31] Dahākem[32] thri-zafanem[33], thri-kamere-dhem[34], khshvash-ashīm[35], hazangra-yaokhshtīm[36], ash-aojanghem[37], daēvīm[38] drujem[39], aghem[40] gaēthāvyō[41] drvantem[42], yām[43] ashaojastemām[44] drujem[45] fracha kerentat[46] angrō mainyush[47] avi[48] yām[49] astvaitīm[50] gaēthām[51], mahrkāi[52] ashahe[53] gaēthanām[54]. Uta[55] he[56] vanta[57] azāni[58] Savanghavāchi[59] arenavāchi[60], yōi[61] hen[62] kehrpa[63] sraēshta[64] zazātēe[65] gaēthyāicha[66], yōi[67] abdōteme[68].

(14) O good[23] (and) most beneficent[24] Dravāspa[25]! grant me thou[21] this[26]

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xq i.e. Dravāspa yazata granted the boon asked by the King Jamshed; For its translation see paras 5-6 of this yasht.

xr For its translation, see paragraphs First and second of this yasht.

xs Or of four parts or four-gated; see Vendidad fargard 1.18.

boon[27] that[28] I may overcome[30] (subdue) the Azi-Dahak[31-32], three-jawed[33], three-skulled[34], six-orbed[35], of a thousand wiles[36], very strong[37] devilish[38] Druj[39], who is harmful[40], wicked[42] for (these) countries[41]. Whom[43] Angra Mainyu[47] created[46] as by far the strongest[44] Druj[45] on[48] (this) material[50] world[51] for the destruction[52] of the worlds[54] of righteousness[53]. Moreover[55] I [xt]may release (or give salvation[58]) to his[56] two wives[57] Shehernaz[59] and [xu]Aranvaz[60] who[61] are[62] the fairest[64] of the bodies[63] amongst the women[65] of (this) world[66], (and) who[67] (are fallen) in the deepest cavern[68].

(15) Dathat ahmāi tat avat āyaptem Dravāspa Sūra Mazdadhāta ashaoni thrāthri, zaothrō-barāi aredhrāi yazemnāi jaidhyantāi, dāthris āyaptem.

Ahe raya khvarenanghacha, tām yazāi surunvata yasna, tām yazāi huyashta yasna, Dravāspām sūrām Mazdadhātām ashaonīm. zaothrābyō Dravāspām sūrām Mazdadhātām ashaonīm [xv]yazamaide.

Haomayō gava baresmana, hizvō-danghangha, mānthracha vacha-cha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh 4) (16) Dravāspām sūrām Mazdadhātām ashaonīm yazamaide; drvō-pasvām, drvō-staorām, drvō-urvathām, drvō-apere-nāyukām, pouru-spakhshtīm dūrāt, pathana khvāthravana dareghō-hakhedhrayana, yukhta-aspām, varetō-rathām, khvanat-chakhrām, fshaonīm, marezām, amavaitīm, huraodhām, khvā-saokām, baēshaza-yām, drvō-stāitīm, drvō-varetām avanghe narām [xw]ashaonām.

(17) Tām[1] yazata[2] Haomō[3] Frāshmish[4] baēshazyo[5], srīrō[6], khshath-ryō[7], zairi-dōithrō[8], barezishte[9] paiti[10] barezahi[11] Hairaithyō[12] paiti[13] Barezayāo[14]; āat[15] hīm[16] jaidhyat[17] avat[18] āyaptem[19].

(17) Haoma[3], the prosperity-bringer[4], the healing[5], the beautiful[6], the royal[7] (and) golden-eyed[8], worshipped[2] her[1] (i.e. Dravāspa) upon[11] the highest[9] height[11] of (the Mount) Alborz[12-14], and asked of[17] her[16] this[18] boon[19];

(18) Dazdi[20] me[21] vanguhi[22] sēvishte[23] Dravāspe[24] tat[25] āyaptem[26], yatha[27] azem[29] bandayeni[29] mairīm[30] Tūirīm[31] Frangrasyānem[32], uta[33]

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xt For comparison of paras 13-14, see Āvān yasht, paras 33-34.

xu Shehernaz and Aranavaz were both most beautiful and handsome Iranian ladies. In the Shahnama they are said to be the sisters of King Jamshed. Professor Mohl and Professor Darmesteter have regarded them as the daughters of King Jamshed.

xv i.e. Dravāspa yazata granted the boon asked for by King Faredoon. For its translation, see paras 5-6 of this same yasht.

xw For its translation, see para first and second of this yasht.

bastem[34] vādhayeni[35], uta[36] bastem[37] upanayeni[38] bastem[39] Kavōish[40] Haosravanghahe[41], janāt[42] tem[43] Kava Haosrava[44], pasne[45] varōish[46] Chaēchistahe[47] jafrahe[48] urvyāpahe[49], puthrō[50] kaēna[51] syāvarshānāi[52] zurō-jatahe[53], narahe[54], Aghraērathahecha[55] Naravahe[56].

(18) O good[22] (and) most beneficent[23] Dravāspa[24]! do thou grant[20] me[21] this[25] boon[26], that[27] I[28] may bind[29] the murderous[30] (or cruel) Turanian Afrasyab[32], and[33] may drag[35] (him) bound[34], and[36] bring[38] him before (the King) Kaikhousrou[40-41], (so that) he may kill[42] him[43] (i.e. Afrasyab) on the other side[45] of the lake[46], Chaechasta[47], broad-watered[49] and deep[48].[xx]

Explanation:- (As to why he kills him a note is given below.)

The son[50] (i.e. Kaikhousrou) (may kill Afrāsyāb) in revenge[51] of Syavākhsh[52] killed by violence[53] and in revenge[51] of the hero[54] Aghraeras[55] of [xy]Naru race[56].

(19) Dathat ahmāi tat avat āyaptem Dravāspa Sūra Mazdadhāta ashaoni thrāthri, zaothrō-barāi aredhrāi yazemnāi jaidhyantāi, dāthrish āyaptem. Ahe raya khvarenanghacha, tām yazāi surunvata yasna, tām yazāi huyashta yasna, Dravāspām sūrām Mazdadhātām ashaonīm. zaothrābyō Dravāspām surām Mazdadhātām ashaonīm [xz]yazamaide. Haomayō gava baresmana, hizvō-danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh 5) (20) Dravāspām surām Mazdadhātām ashaonīm yazamaide; drvō-pasvām, drvō-staorām, drvō-urvathām, drvō-aperenā-yukām, pouru-spakhshtīm dūrāt, pathana khvāthravana dareghō-hakhedhrayana. Yukhta-aspām, varetō-rathām, khvanat-chakhrām, fshaonīm; marezām, amavaitīm, huraodhām, khvāsaokām, baēshazyām, drvō-stāitim, drvō-varetām avanghe narām [ya]ashaonām.

(21) Tām[1] yazata[2] arsha[3] airyanām[4] dakhyunām[5] khshathrāi[6] han-keremō[7] Haosrava[8], pasne[9] varōish[10] Chaēchistahe[11] jafrahe[12] urvyā-

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xx This fact agrees to a greater extent with the matter occurring in the Shahnama. It is written there that when a saintly man, Haoma was offering prayer on the mountain, having seen Afrāsyāb hidden there, carried him bound to King Kaikhousrou.

xy Although Aghareras was of Turanian descent and brother of Afrāsyāb, yet he himself being virtuous and just, and having his regards for the Iranians saved the lives of many Iranians from dangers; hence Afrāsyāb killed him.

xz i.e. Dravāspa yazata granted the boon asked for by Haoma. For its translation, see paras 5-6 of this yasht.

ya For its translation see first and second paragraphs of this yasht.

pahe[13], satem[14] aspanām[15], hazangrem[16] gavām[17], baēvare[18], [yb]anumaya-nām[19] uta[20] zaothram[21] frabaro[22].

(21) The bearer[22] of libations[21] the manly[3] (King) Kaikhosrou[8], [yc]the consolidator[7] of the Kingdom[6] of Iranian[4] countries[5], also worshipped[2] her[1] (i.e. Dravāspa) with hundred[14] horses[15], thousand[16] oxen[17] (and) ten thousand[18] small animals[19] on the other side[9] of the lake[10] Chaechasta[11], (and) broad-watered[13] and deep[12].

(22) [yd]Dazdi[23]-me[24] vanguhi[25] sevishte[26], Dravāspe[27] tat[28] āyaptem[29] yatha[30] azem[31] nijanāni[32] mairīm[33] Tūirīm[34] Frahgrasyānem[35] pasne-[36] varōish[37] Chaēchistahe[38] jafrahe[39] urvayāpahe[40], puthrō[41] kaēna[42] Syāvarshānāi[43], zurō-jatahe[44] narahe[45], aghraērathahecha[46] naravahe[47].

(22) O good[25] (and) most beneficent[26] Dravāspa[27]! grant me thou[23] this[28] boon[29] that[30] I may kill[32] the murderous[33] Turānian[34] Afrāsyāb[35] on the other side[36] of the lake[37] Chaechasta[38], broad-watered[40] [ye]and deep[39]

Explanation:- (As to the matter why I kill him is stated below.)

(I who am) the [yf]son[41] (of Syavakhsh) may kill that murderous Afrasyab in revenge[42] of Syavakhsh[43] killed by violence[44] (and) in revenge[42] of hero[45] Aghreras[46] of Naru race[47].

(23) Dathat ahmāi tat avat āyaptem Dravāspa sūra Mazdadhāta ashaoni thrāthri, zaothrō-barāi aredhrāi yazemnāi jaidhyantāi, dāthrish āyaptem.[yg]

Ahe raya khvarenanghacha, tām yazai surunvata yasna, tām yazāi huyashta yasna, Dravāspām sūrām Mazdadhātām ashaonīm. zaothrābyō Dravāspām sūrām Mazdadhātām ashaonīm yazamaide. Haomayō gava baresmana, hizvō-danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh 6) (24) Dravāspām sūrām Mazdadhātām ashonīm yazamaide; drvō-pasvām, drvō-staorām, drvō-urvathām, drvō-aperenāyukām, pouru-spakhshtīm dūrāt, pathana, khvāthravana

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yb Except the last three words this para occurs in para 49 of Āvān yasht.

yc i.e. the merger of all countries under the control of Iran into one sovereignty.

yd Dr. Geldner takes this paragraph into verse form of 9 lines.

ye Darmesteter translates "urvyāpa, uruyāpa" by "of salt waters".

yf For the explanation of this paragraph, see Karda 4 of this yasht.

yg i.e. Dravāspa yazata granted the boon asked by King Kaikhousrou. For its translation, see paras 5-6 of this yasht.

dareghō-hakhedhrayana. Yukhta-aspām, varetō-rathām, khvanat-chakhrām, fshaonīm, marezām, amavaitīm, huraodhām, khvāsaokām, baēshazyām, drvō-stāitīm, drvō-varetām avanghe narām [yh]ashaonām.

(25) Tām[1] yazata[2] yō[3] ashava[4] Zarathushtrō[5], Airyene[6] Vaējahi[7] vanghuyāo[8] Dāityayāo[9] [yi]Haoma[10] yō[11] gava[12] baresmana[13] hizvō-danghangha[14], mānthracha[15] vachacha[16] shyaothnacha[17] zaothrā-byascha[18] arshukhdhaēibyascha[19] vāghzibyō[20]; āat[21] hīm[22] jaidhyat[23] avat[24] āyaptem[25].

(25) (Prophet) Holy[4] Zarathushtra[5] worshipped[2] her[1] (i.e. Dravāspa) in the Airyan Vaeja[6-7] (on the banks) of the River Veh Dāitya[8-9] with Haoma[10] mixed with the milk[12] (and) Baresman[13], and with the wisdom of the tongue[14] coupled with thought[15], word[16] and deed[17] and with truthful[19] utterances[20] for libations[18]; and asked of[23] her[22] this[24] boon[25].

(26) [yj]Dazdi[26] me[27] vanguhi[28] sēvishte[29], Dravāspe[30] tat[31] āyaptem[32], yatha[33] azem[34] hāchayene[35], vanguhīm[36] āzātām[37] Hutaosām[38], anu-matēe[39] daēayāo[40] anukhtēe[41] daēnayāo[42], anvarshtēe[43] daēnayāo[44], yā[45] me[46] daēnām[47] Māzdayasnīm[48], zarascha[49] dāt[50] apaēcha[51] aotāt[52] yā[53] me[54] varezānāi[55] vanguhīm[56] dāt[57] frasastīm[58].

(26) O good[28] (and) most beneficent[29] Dravāspa[30]! do thou grant[26] me[27] this boon[32] that[33]1 may lead [35] the good[36] (and) nobly born[37] [yk]Hutaosa[38] to think[39] speak[41] and act[43] in conformity with[39] the Religion[40]. (And) (who)[45] (i.e. Hutaosa) [yl]may set[50](her) heart[49] upon my[46] Mazda-worshipping[48] Religion[47] (and) [ym]may make known[52] her [yn]wish[51]; besides she may (i.e. Hutaosa) [yo]admonish[58] me[54] for (my prophetic) work.

(27) Dathat ahmāi tat avat āyaptem Dravāspa sūra Mazdadhāta ashaoni thrāthri, zaothrō-barāi aredhrāi yazemnāi jaidhyantāi, dāthrish āyaptem. Ahe raya khvarenanghacha, tām yazāi surunvata yasna, tām yazāi huyashta yasna, Dravāspām sūrām Mazdadhātām ashaonīm. zaothrābyō Dravāspām sūrām Mazdadhātām ashaonīm [yp]yazamaide.

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yh For its translation, see first and second paragraphs of this yasht.

yi Here Dr. Geldner has adopted the reading “haomayō”, but it is not correct.

yj Dr. Geldner takes this para in verse-form of 10 lines; each line ends with comma (,).

yk Hutaosa is the wife of King Gushtasp. In the Shah Nama she is called “Ketayun”.

yl Or may keep love-sympathy upon my religion; in para 105 of Āvān yasht, Prophet Zarathushtra prays for the boon that he may attract the King Gushtasp to his Religion and may keep sufficient faith on that religion.

ym *Apaēcha* - root *up* = Sanskrit *ap* = to wish, to desire.

yn “Aotāt” - root vat = Sanskrit vad = to speak, to announce; imperfect subjunctive.

yo Or he may give[57] good[56] renown[58] to my[54] (prophetic) work[55]. For comparison, see stanza 7 of yasna Hā 49.

yp i.e. Dravāspa yazata granted the boon asked by the Prophet Zarathushtra. For its translation,

Haomayō gava baresmana, hizvō-danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh 7) (28) Dravāspām sūrām Mazdadhātām ashaonīm yazamaide; drvō-aspām, drvō-staorām, drvō-urvathām, drvō-aperenāyukām, pouru-spakhshtīm dūrāt, pathana khvāthravana dareghō hakhedhrayana. Yukhta-aspām varetō-rathām, khvanat-chakhrām, fshaonīm, marezām, amavaitīm, huraodhām, khvāsaokām, baēshazyām, drvō-stāitim, drvō-varetām avanghe narām [yq]ashaonām.

(29) Tām[1] yazata[2] berezaidhish[3] Kava[4] Vishtāspō[5] pasne[6] āpō[7] Dāityayāo[8], satem[9] aspanām[10], hazangrem[11] gavām[12], baēvare[13] anumayanām[14], uta[15] zaothrām[16] frabarō[17].

(29) The bearer[17] of libations[16] Kay[4] Vishtaspa[5] of exalted [yr]vision[3] also[15] worshipped[2] her[1] (i.e. Dravāspa) on the other side[7] of the river[7] Veh-Dāityā[8] with hundred[9] horses[10], thousand[11] oxen[12] (and) ten thousand[13] small animals[14], (and asked for the boon;).

(30) Dazdi[18] me[19] vanguhi[20] sēvishte[21] Dravāspe[22] tat[23] āyaptem[24] yatha[25] azāni[26] peshane[27] ashta[28] aurvantō[29], vīspa-thaurvo-astōish[31], puthrō[32] vīspa[33]-thaurvō[34], urvi[35]-khaodhō[36], urvi[37]-varethrō[38], stvī[39]-manōthrīsh[40], yenghe[41] hapta[42] sata[43] ushtranām[44] jainyāvarat[45], pascha[46] khvīdhahe[47] yatha[48] azāni[49] peshane[50] mairyehe[51] Khyaonahe[52] Arejataspahe[53], yatha[54] azāni[55] peshane[56] darshinikahe[57] daēvayasnahe[58].

O good[20] (and) most beneficent[21] Dravāspa[22]! do thou grant[18] me[19] this[23] boon[24] that[25] I may drive away the eight[28] warriors[29] in the battle:- (1) Vispa-thaurvo-asti[30-31], (2) the son[32] of Vispa-thaurva[33-34], (3) Urvi-khaodha[35-36], (4) Urvi-verethra[37-38], (5) Stvi-manothri[39-40], whose[41] seven[42] hundred[43] camels[44] follow[45] [ys]him; I may drive him away[49] in battle[50], (6) the [yt]excited[47] (and)

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see paras 5-6 of this yasht.

yq For its translation, see first and second paras of this yasht.

yr i.e. Liberal-hearted; or far-sighted, far-seeing, noble. "Of noble lineage" (Harlez). "tall" (Darmesteter).

ys Professor Harlez.

yt Root khvidh = Sanskrit svid = to perspire, to sweat, to excite. This passage is rather obscure. I do not regard this translation quite satisfactory. European scholars having taken "ashta-aurvanta" as proper name have considered urvi-khaodho, urvi-varethra, stvi-manothri as epithets and have translated them as "having a projecting helmet", having a projected shield and of thick neck or of big head. It is true that these words have these meanings. Prof. Darmesteter translates as follows:- "O Dravāspa! grant me this boon that I may put to flight Ashta-aurvant, the son of Vispa-thaurvō-asti, the all-afflicting, …. and the attacks of those seven hundred camels with plundered goods behind him".

murderous[51] Khyaona[52] (as well as) (7) Arjāspa[53]; also[54] I may drive away[48] (8) the idol-worshipper[58] Darshinika[57].

(31) Uta[60] azem[61] nyanāni[62] Tāthravantem[63] duz-daēnem[64], uta[65] azem[66] nijanāni[67] Spinjaurushkem[68] daēvayasnem[69], uta[70] azem[71] fraourvaēsayeni[72] Humaya[73] Varedhakanāmcha[74], Khvyaonyehecha[75] danghāvō[76], uta[77] azem[78] nijanāni[79] Khvyaoninām[80] dakhyunām[81], panchasaghnāi[82] sataghnāishcha[83], sataghnāi[84] hazanghraghnāishcha[85], hazanghraghnāi[86] baēvareghnāishcha[87] baēvareghnāi[88] ahākhshtaghnāishcha[89].

(31) I[61] may smite[62] also Tāthravant[63] of the wicked faith[64] and the daevaworshipper[69] Spinjaurushka[68]; and[70] may introduce[72] good laws[73] (or wise code of laws[73]) into the countries[76] of Varedhaka[74] and of [yu]Khvyaonya[75]. Moreover[77], I[78] may [yv]smite[79] (the people) of the Khvyaonian[80] countries[81], fifties[82] and hundreds[83], hundreds[84] and thousands[85], thousands[86] and ten thousands times[87] ten thousands[88] and innumerable[89].

(32) Dathat ahmāi tat avat āyaptem Dravāspa sūra Mazdadhāta ashaoni thrāthri, zaothrō-barāi aredhrāi yazemnāi jaidhyantāi, dāthrish āyaptem. Ahe raya khvarenanghacha, tām yazāi surunvata yasna, tām yazāi huyashta yasna, Dravāspām surām Mazdadhātām ashaonīm. zaothrābyō Dravāspām sūrām Mazdadhātām ashaonīm [yw]yazamaide. Haomayō gava baresmana, hizvō-danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(To recite in bāz) **Hormazd Khodāe awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzdayasnān āgāhī āstavānī nekī rasānad aedūn bād.** (To recite aloud) **Yathā Ahū Vairyō 2.**

Yasnemcha vahmemcha aojascha zavarecha afrīnami, Dravāspayao Sūrayāo Mazdadhātayāo [yx]ashaonyāo. Ashem Vohū 1.

Ahmāi raēshcha; Hazangrem; Jasa me avanghe Mazda; Kerfeh

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yu Prof. Darmesteter gives some explanation about this:- The Khvyaonas seem to have been the Chionitae, a bellicose tribe near the land of Gilan, often at war with the first Sassanides.

yv The name of the Varedhakas reminds one of the Vertae who are mentioned once in company with the Chionitae; but their geographical situation is not ascertained. In any case the proximity of the Daitya shows that both the people must have inhabited the Western Coast of the Caspian Sea.

yw i.e. Dravāspa yazata granted the boon asked by the King Gushtasp. This Seventh Kardāh except slight difference corresponds to the 9th Kardāh of Arshisvangh yasht.

yx For its translation, see paras 5-6 of this yasht.

Mozd.

Roz nek nām, roz pāk nām, roz mubārak (falān) māhe mubārak (falān), gāhe (falān) namāz dādāre gehān dāmān. Khshnaothra Ahurahe Mazdāo, tarōidite angrahe mainyeush. Haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 1.

Gorje Khoreh awazāyād Gēush Urva Dravāspa sūrahe khoreh berasād amāvand pirozgar amāvandīh pirozgari Dād dīn beh Māzdayasnān, āgāhi ravāi goāfrangāni bād hafte keshvar zamīn; aedūn bād. Man āno āvāyad shudan, man āno āvāyad shudan, man āno āvāyad shudan. Ashaone Ashem Vohū 1.

(Facing the South, recite) **Dādāre gehān dine Māzdayasni dāde Zarthushti. Nemase-te ashāum sēvishte Aredvi Sūra Anāhite. Ashaone Ashem Vohū 1.**

Nemō urvaire vanguhi Mazdadhāte ashaone Ashem Vohū 1.

Dravāspām surām Mazdadhātām ashaonīm yazamaide. Ashem Vohū 1. Geush urva Dravāspa surahe khoreh berasād. Ashem Vohū 1.

SROSH YASHT HĀDOKHT

[yy]**Khshnaothra Ahurahe Mazdāo. Ashem Vohū 1.**

Pa nāme yazdān Ahura Mazda Khodāe awazūnī gorje khoreh awazāyād; Sarosh asho, tagi, tan-farmān, shekafta-zīn, zīn-avzār, sālāre dāmāne Ahura Mazda berasād. Az hamā gunāh patet pashemānum; az harvastīn dushmata duzhukhta duzhvarshta, mem pa geti manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī, tani ravānī getī minōāni, okhe avākhsh pashemān pa sē gavashnī pa patet hom.

Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush; haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 3. Fravarāne Mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaēshō (Gāh according to the period of the day) **frasastayaēcha. Sraoshahe ashyehe, takhmahe, tanu-mānthrahe, darshi-draosh, āhuiryehe, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, yathā Ahū Vairyō zaotā frā-me mrūte, athā ratush ashātchithacha frā ashava vīdhvāo** [yz]**mraotū.**

(Kardāh 1) (1) Sraoshem[1] ashīm[2] huraodhem[3] verethrājanem[4] frādat-gaēthem[5] ashavanem[6] ashahe[7] ratūm[8] yazamaide[9]. Nemō[10] vohū[11], nemō[12] vahishtem[13], Zarathushtra[14], gaēthābyō[15]. (2) Tat[16] dravatō[17]

yy i.e. Srosh yasht given in the twentieth Nask called Hādokht

yz For the translation and explanation, see Srosh Bāz, above.

drvatām[18] urvatō[19] paiti-dāreshta[20]; tat[21] dravatō[22] dravayāoscha[23] ashi[24], ushi[25] karena[26], gava[27], dvarethra[28], jafare derezvān[30] pairi-urvaeshtem[31]. Yat[32] nemō[33] vohū[34] adhavīm[35] atbaēshem[36] naire[37] hām-varetish[38], drujō[39] vārethma[40] dāreshta[41].

(1) We praise[9] the holy[6] Srosh[1] beautiful[3], victorious[4], bringing-prosperity to the world[5] (and) righteous[2], (who is) the lord[8] of righteousness[7]. O Zarathushtra[14]! prayer[10] (is) good[11] for the people of the world[15] (i.e. for the benefit of the people of the world), it (is) best[13].

Explanation:- (The reason of the fact that prayer is most excellent is mentioned below).

(2) It[16] (i.e. the prayer) (is) a shield[20] against the powerful[19] and wicked[17] that[21] (prayer) (is) covering all around[31] the eyes[24], intelligence[25] (and) the ears[26] of the wicked male[22] and female[23] (and) acts as a fetter[30] for (their) hands[27], feet[28] (and) mouths[29]. The prayer[33] which[32] is perfect[34], performed with the conscience and [za]far away from wicked intention[36] (is) a protection[38], a shield[40] against the druj[39], (and) the repeller (of that druj).

Explanation:- (The prayer performed with sincere heart and pure intention serves for us a very powerful weapon against the wicked, and against superstitious and frightful thoughts. True prayer produces in us a sort of heroism and thereby we become powerful to prevent, to a great extent, hardships arisen against us. When all the daevas and drujas came to kill the Holy Zarathushtra, with an evil intent, the greatest remedy which was applied by the Holy Prophet at the time was to recite and chant aloud the efficacious hymn, "Yathā Ahū Vairyō").

(3) Sraoshō[1] ashyō[2] drighūm[3] thrātōtemō[4]; hō[5] verethraja[6] drujem[7] jaghnishtō[8]. Nā[9] ashava[10] āfrivachastemō[11], hō[12] verethra[13] verethravas-temō[14]. Manthrō[15] Spentō[16] mainyavīm[17] drujem[18] nizbairishtō[19]. Ahunō Vairyō[20] vachām verethrajāstemō[22]. Arshukhdhō[23] vākhsh[24] yāhi[25] vere-thrajāstemō[26]. Daēna[27] Māzdayasnish[28] vīspaēshu[29] vanghushu[30] vīs-paēshu[31] ashō-chithraēshu[32], haithyadātem[33] atha[34] dātem[35] Zarathushtri[36].

(3) The holy Srosh (yazata)[1] (is) the nourisher[4] of the poor[1], and (is) victorious[6] smiting[8] the druj[7]; He[12] (who) is the most righteous[10] man[9] pronouncing words of blessing[11] (or the Holy[16] Spell[15]) (is) driving away the most[19] the invisible[17] [zb]druj[18]. Amongst (all) prayers[21] (the prayer called)

za Original meaning is "Benevolent" and not "malevolent" or away from prejudices.

zb If the druj has entered into the mind of someone, i.e. if restlessness of mind or calamity of heart has occurred, it is removed by means of the recitation of "Mānthra Spenta"; "Mānthra Spenta" is, as it were, a good weapon of driving away the thought of ghost, witches, magic, etc., from the body. For further details, see Ardibehesht yasht, pars. 6-7.

Ahunavar[20] (is) the most victorious[22] [zc](very efficacious) word[24] (i.e. the Hymn of Ahuna Vairya). The Religion[27] of Mazda-worship[26] as well as[34] the Law[35] of Zarathushtra[36] in all[29] good things[30], and in all[31] things containing the seed of righteousness[32] (is) supporting the most[33] righteousness-truth.

(4) Yascha[1], Zarathushtra[2], imat[3] ukhdhem[4] vachō[5] fravaochāt[6], nā[7] vā[8] nāiri[9] vā[10], asha-sara[11] manangha[12], asha-sara[13] vachangha[14], asha-sara[15] shyaothna[16]; masō[17] vā[18] āpō[19] masō[20] vā[21] thwaēshō[22] khshapō[23] vā[24] tāthryayāo[25] aipi-dvānarayāo[26], apām[27] vā[28] nāvayanām[29] paiti[30] peretūsh[31], pathām[32] vā[33] paiti[34] vīcharanāo[35], narām[36] vā[37] ashaonām[38] hanjamanāish[39], drvatām[40] vā[41] daēvayasnanām[42] handhvaranāish[43], (5) kahmi kahmichit[44] vā[45] aipyanām[46], kahmi kahmichit[47] vā[48] arathyanām[49] thwaēshō[50] bivivāo[51]; nōit[52] dim[53] yava[54] anghe[55] ayān[56], nōit[57] anghāo[58] khshapō[59], dravāo[60] zaretō[61] zaranumanō[62] zazarānō[63], ashibya[64] ava-spashtīchina[65] avi[66] ava-spashnaot[67]; nōit[68] gadhahe[69] vazō-vānthvyehe[70] tbaēsho[71] frāshtichina[72] frashnuyāt[73].

(4) O Zarathushtra[2]! Whoso ever[1], a man[7] or[8] a woman[9] should pronounce[6] this[3] hymn[5] of prayer[4] (i.e. Ahunavar) with holy thought[12], word[14] (and) extremely holy[15] deed[16].

Explanation:- (On what occasion should he recite is stated below).

Either[18] on high[17] waters[19] or[21] in great[20] fear[22] (or [zd]in terror[22]) or[24] in the dark[25] night[23] overcast with mist[26], on[30] the bridge[31] of canal (or river)[29] waters[27], over[34] the zigzag paths[35] of the roads[32], or[37] in the assemblies[39] of the holy[38] men[36], or[41] in the [ze]gatherings[43] of wicked persons[40], demon worshippers[42], (5) or[45] at any[47] (calamity), at any (bad period),[zf] if anyone (would have fallen) into dangers[50] (or get) terrified[51], (and if he would recite Ahunavar with true faith), on that[55] day[56] (or) on that[58] night[59] (i.e. at the time when he recites) (any) wicked[60], oppressor[61], tormentor[62] (or) doer of injury[63]

zc If we take the word yahi as locative singular of yah instead of taking as an adjective nominative singular of yahin, its meaning can be "in the work", "in the enterprise". Taking in this sense, the translation of the sentence is (That) truthful word (i.e. the Hymn of Ahuna Vairya) (is) "most victorious in every enterprise." The root of the word yahi is yah = Sanskrit yas = to try, to endeavour.

zd If we take *thwaeshō* equivalent to the Sanskrit *tvisha* (i.e. to shine, to glitter), the meaning of *masō vā thwaeshō* will be or "at the time of great brilliance", i.e. to say, when streaks of lightning take place.

ze In Avesta a double vocabulary has been developed and a distinct set of terms is employed for the good and wicked beings, and for daevas:- e.g. hanjamana, i.e. an assembly of good and virtuous men; "handvarana", i.e. gathering of the daevas and of wicked men; zasta, i.e. the hand of good man; *gava* i.e. the hand the demon or wicked man *vaghdhana*, i.e. the head of the good man; *kameredha* i.e. the head of the demon or wicked man; *pādha*, i.e. the foot of a good man; *zangra*, i.e. foot of the demon or wicked man; *vach*, i.e. to speak (of a good man); *du*, i.e. to howl (of the demon).

zf *Arathya* = bad event or ill-ominous event (Prof. Justi and Harlez); Prof. Darmesteter translates it, "by law, commandment of the religion, doctrine".

cannot[52] see him[53] with his two eyes[64]; (and) the malice[71] of the robbers[69] of a strong [zg]clique cannot[68] reach[73] him (that reciter of Ahunavar).

(6) Imatcha[1], Zarathushtra[2], imat[3] ukhdhem[4] vachō[5] framrūyāo[6], yat[7] ājasāt[8], keresascha[9], gadhōtūshcha[10], daēveshcha[11] handvaremna[12]; āat[13] dravatam[14] daēvayasnanām[15], yātushcha[16] yātumatām[17]; pairikāoscha[18] pairikavatām[19] tbaēsho[20] frateresān[21] fradvarān[22] nyāonchō[23] daēva[24] nyāonchō[25] daēvayāzō[26], zafare[27] ava-gēurvayān[28] atha[29] rāreshyantō[30].

(7) Yathacha[31] pasush-haurvāonghō[32], aētat[33] sraoshem[34] ashīm[35] pairi-barāmaide[36], yim[37] ashavanem[38] verethrājanem[39], aētat[40] Sraoshem[41] ashīm[42] frā-yazāmaide[43], yim[44] ashavanem[45] verethrajānem[46] humatāishcha [47] hukhtāishcha[48] hvarshtāishcha[49].

(6) O Zarathushtra[2]! thou shouldst recite this[1] (hymn) too, nay this[3] song of praise (i.e. Ahunavar), (so that) when enemies of the religion[9] the gang of brigands[10] and demons[11] come up[8] rushing together[12], (and) when[13] malice[20] of the wicked ones[14] and the daeva-worshippers[15], the wizards[16], those addicted to sorcery[17], the witches[18] (or anyone) of the adherents of the pairikas[19] frighten[21] (thee, O Zarathushtra!) rush forward[22] (to thee), (then by reciting that hymn) the demons[24] demon-worshippers[26](are) destroyed[25] and the mouths[27] of those who inflict wounds[30] [zh]get closed[28], thus[29].

(7) Just as[31] we [zi]keep around[36] the Pasush-harun[32] (i.e. the dogs that protect the cattle), the same way[33] We praise[43] (or we worship[43]) Srosh[41] (yazata) the holy[42] who[44] is righteous[45] (and) victorious[46], with good thoughts[47], good words[48] and good deeds[49].

(8) [zj]Ahe[1] raya[2] khvarenanghacha[3], anghe[4] ama[5] verethraghnacha[6], ahe[7] yasna[8] yazatanām[9], tem[10] yazāi[11] surunvata[12] yasna[13] Sraoshem[14] ashīm[15] zaothrābyō[16], ashīmcha[17] vanguhīm[18] berezaitīm[19], nairīmcha[20] sanghem[21] huraodhem[22]. Ācha[23] nō[24] jamyat[25] avanghe[26], verethrajāo[27] Sraoshō[28] ashyō[29].

(9) Sraoshem[30] ashīm[31] yazamaide[32]; ratūm[33] berezantem[34] yazamaide[35], yim[36] Ahurem Mazdām[37], yō[38] ashahe[39]apanōtemō[40], yō[41] ashahe[42] jaghmūshtemō[43]. Vīspa[44] sravāo[45] Zarathushtri[46] yazamaide[47]. Vīspacha[48] hvarshta[49] shyaothna[50] yazamaide[51], varshtacha[52] vareshyamnacha[53].

Yenghe hātām āat yesne paiti vanghō,

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zg The thief who carries away the herd of cattle. (Prof. Harlez and Darmesteter).

zh i.e. wicked men cannot succeed in their wicked motives.

zi i.e. Just as the shepherd's dog (pasush-harun) keep watch over the cattle from wolves and thieves, the same way we count upon Sraosha yazata for our care.

zj Dr. Geldner takes the entire paragraph 8 in verse form of nine lines. Every line ends with comma (,) and full-stop (.).

Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(8) On account of his[4] (Srosh's) splendour[2] and glory[3], on account of his[4] courage[5] and victory[6], on account of his[7] fame[8] I worship[11] him with the famous[12] yasna[13] amongst the yazatas[9]. (We worship) Srosh (yazata) the holy[15], and the exalted[19] Ashi-Vanguhi[17-18] and the beautiful[16] (messenger called) [zk]Neryosangha[20-21] with libations[16]. May the victorious[27] Srosh[28] (yazata) the Holy[29] come[25] unto[23] us[24] for help[26]! (9) We worship[35] the exalted[34] Lord[33] who[36] (is) Ahura Mazda[37], who[38] (is) the highest[40] in holiness[39] and who[41] (is) most helpful[43] in holiness[42]. We praise[47] all[44] the sacred verses[45] of (the Prophet) Zarathushtra[46]. We praise[51] all[48] well-performed[49] deeds[50] (which) have been performed[52] and (which) shall be performed hereafter[13].

(Kardāh II) (10) Sraoshem[1] ashīm[2] huraodhem[3] verethrājanem[4] frādat-gaēthem[5] ashavanem[6] ashahe[7] ratūm[8] yazamaide[9]. [zl]Yō[10] vananō[11] kayadhahe[12], yō[13] vananō[14] kāidhyehe[15], yō[16] janta[17] daēvayāo[18] drujō[19], ash-aojanghō[20] ahūm-merenchō[21]; yō[22] hareta[23] aiwyākhshtacha[24], vīspa-yāo[25] fravōish[26] gaēthayāo[27], (11) Yō[28] anavanghabdemnō[29] jaēnangha[30], nipāiti[31] Mazdāo[32] dāmān[33]; yō[34] anavanghabdemnō[35] jaēnangha[36], nish-haurvaiti[37] Mazdāo[38] dāmān[39]. Yō[40] vīspem[41] ahūm[42] astvantem[43], eredhwa[44] snaithisha[45] nipāiti[46], pascha hū frāshmod-āitīm[47]. (12) Yō[48] nōit[49] paschaēta[50] hushkhvafa[51], yat[52] mainyū[53] dāmān[54] daidhītem[55], yascha[56] Spentō Mainyush[57] yasha[58] angrō[59]; hishārō[60] ashahe[61] gaēthāo[62]. Yō[63] vīspāish[64] ayāncha[65] khshafnascha[66] yūidhyeiti[67] māzanyaēibyō[68] hadha[69] daēvaēibyō[70]. (13) Hō[71] nōit[72] tarshtō[73] frānāmaite[74] thwaēshāt[75] parō[76] daēvaēibyō[77] frā ahmāt[78] parō[79] vīspe[80] daēva[81] anusō[82] tarshta[83] nemente[84], tarshta[85] temanghō[86] dvarente[87]

(10) We praise[9] Srosh (yazata) the holy[2], beautiful[3], the victorious[4] bringing-prosperity to the world[5] and righteous[6], (who is) the Lord[8] of righteousness[7]. Who[10] (is) the smiter[11] of wicked man[12], who[16] (Srosh yazata) is the smiter[17] of the devilish[18] druj[19], extremely strong[20] (and) destroyer of the world[21]; (and) who[22] (is) the thriver[23] and watcher[24] of the entire[25] [zm]progress[26] of the world[27]. (11) Who[28] never falling asleep[29] guards[31] with vigilance[30] the creatures[33] of Ahura Mazda[32]; who[40] guards[46] the entire[41] corporeal[43] world[42] with weapon[45] uplifted[44] (i.e. held in hand)[zn] after the setting of the sun[47]. (12) Who[48] (i.e. Srosh yazata) is never sleeping[51] ever

zk Ashishvangh is the yazata presiding over truthfulness, piety and wealth; Neryosang is, like Sraosha, the Messenger of the Creator Ahura Mazda.

zl Dr. Geldner takes the portion from here up to gaēthayāo in verse-form of six lines and the para eleventh in the verse form of seven lines.

zm If we consider the word "fravoish" as an adjective of "gaēthayāo" the meaning of this sentence can be:- "Who (i.e. Sraosha yazata) is the warden and watcher of all the moving world;" root fru-Sanskrit pru = to move, to run.

since the day when[52] the two Spirits[53] - the Spena-Mino[57] and the [zo]Angra-Mino[59] - created[55] (all) creations[54]. (Who is) the protector[60] of the world[62] of righteousness[61]. Who[63] fights[67] against[69] the demons[70] of Mazandaran[68] every[64] day[65] and every night[66]. (13) He[71] never stricken with terror[73] bows down[74] (to them) the demons through[76] fright[75]; but on the contrary[78-79], all[80] the demons[81] striken with terror[83] bow down[84] (to him) against their will[82], (and) terror-stricken[85] run away[87] into darkness[86].

Ahe raya khvarenanghacha, anghe ama verethraghanacha, ahe yasna yazatanām tem yazāi surunvata yasna; Sraoshem ashīm zaothrābyō, Ashīmcha Vanguhīm berezaitīm, Nairīmcha Sanghem huraodhem. Ācha nō jamyāt avanghe verethrajāo Sraoshō ashyō. Sraoshem ashīm yazamaide; ratūm berezantem yazamaide, yim Ahurem Mazdām, yō ashahe apanōtemō, yō ashahe jaghmūshtemō. Vīspa sravāo Zarathushtri yazamaide. Vīspacha hvarshta shyaothna yazamaide, varshtacha [zp]vareshymnacha.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh III) (14) Yathā Ahū Vairyō 1. Sraoshem[1] ashīm[2] huraodhem[3] verethrājanem[4] frādat-gaēthem[5] ashavanem[6] ashahe[7] ratūm[8] yazamaide[9]. Yō[10] ākhshtishcha[11] urvaitishcha[12] drujō[13] spasyō[14]; spēnishtahe[15] avān[16] Ameshāo Spenta[17] avi[18] haptō-karshvairīm[19] zām[20]. Yō daēnodisō[22] daēnayāo[23] ahmāi[24] daēnām[25] daēsayāt[26] Ahurō Mazdāo[27] ashava[28].

(14) We praise[9] the beautiful[3], the victorious[4] bringing-prosperity to the world[5] and holy[6], Srosh (Yazata) the righteous[2], (who is) the Lord[8] of righteousness[7], and (is) the [zq]watcher[14] (from the onslaughts and from the malice) of the druj[13] with friendship[11] and advice[12]. The Bountiful Immortals[17] (created) by the Most Beneficent One[15] (i.e. Ahura Mazda) [zr]afford protection on[18] the seven regions[19] of the earth[20]. Who[21] (is) [zs]the teacher of the religion[22] for the Faith[23], (and) Holy[28] Ahura Mazda[27] taught[26] the religion[25] to him[24].

Ahe raya khvarenanghacha, anghe ama varethraghnacha, ahe yasna

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zn after midnight (Darmesteter).

zo Under the chieftainship of the Creator Ahura Mazda, and by His command the two spirits, Spenā-Mino and Angra-Mino carry on some work pertaining to this world. For further details, see *Zartosht Nāmun*, Chapter 4, published by Sheth K.R. Camaji.

zp For the translation of this entire paragraph, see paragraphs 8-9 of this yasht.

zq Or alternately:- Who (i.e. Sraosha yazata) (having opposed) the druj is the protector of friendship and peace.

zr Originally this verb is imperfect subjunctive.

zs Hoshedarbāmi, Hoshedarmāh and Soshyos (Pahlavi) Darmesteter.

yazatanām tem yazāi surunvata yasna; . Sraoshem ashīm zaothrābyō. Ashīmcha Vanguhīm berezaitīm, Nairīmcha Sanghem huraodhem. Ācha nō jamyāt avanghe verethrajāo Sraoshō ashyō. Sraoshem ashīm yazamaide; ratūm berezantem yazamaide, yim Ahurem Mazdām, yō ashahe apanōtemō, yō ashahe jaghmūshtemō. Vīspa sravāo Zarathushtri yazamaide. Vīspacha hvarshta shyaothna yazamaide, varshtacha [zt]vareshyamnacha.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh IV) (15) Yathā Ahū Vairyō 1. Sraoshem[1] ashīm[2] huraodhem [3] verethrājanem[4] frādat-gaēthem[5] ashavanem[6] ashahe[7] ratūm[8] yazamaide[9]. Yim[10] dathat[11] Ahurō Mazdāo[12] ashava[13] aēshmahe[14] khravīdraosh[15] hamaēstārem[16] ākhshtīm[17] hāmvaintīm[18] yazamaide[19], pareshtascha[20] mravayāoscha [21] hamaēstāra[22].

(16) Hakhaya[23] Sraoshahe[24] ashyehe[25], hakhaya[26] Rashnaosh[27] razishtahe[28], hakhaya[29] Mithrahe[30] vouru-gaoyaoitōish[31], hakhaya[32] Vātahe[33] ashaonō[34], hakhaya[35] Daēnayāo[36] vanghuyāo[37] Māzdayasnōish[38], hakhaya[39] Arshtāto[40] frādat-gaēthayāo[41] varedat-gaēthayāo[42] savōgaēthayāo[43], hakhaya[44] Ashōish[45] vanghuyāo[46], hakhaya[47] Chistōish[48] vanghuyāo[49], hakhaya [50] razishtayāo[51] Chistayāo[52], (17) Hakhaya[53] vīspaēshām[54] yazatanām[55], hakhaya[56] Mānthrahe Spentahe[57], hakhaya[58] dātahe[59] vīdaēvahe[60], hakhaya[61] dareghayāo[62] upayanayāo[63], hakhaya[64] Ameshanām Spentanām[65], hakhaya[66] ahmākem[67] saoshyantām[68] yat[69] bipaitishtanām[70]ashaonām[71], hakhaya[72] vīspayāo[73] ashaonō[74] stōish[75].

(15) We praise[9] the beautiful[3], victorious[4], bringing-prosperity to the world[5], holy[6], Srosh (yazata)[1] the righteous[2] (who is) the Lord[8] of righteousness[7] whom[10] Holy[13] Ahura Mazda[12] created[11] as an opponent[16] (or rival[16]) of (the demon) Aēshma[14] (armed with) terrible weapon[15]. We praise[19] peace[17] (and) victorious strength[19] (which are) the two enemies[22] of war[20] and [zu]enmity[21]. (16) (We praise all of them, viz.) the friends[26] of Srosh (yazata)[24] the holy[25] the friends[26] of the Most Just[28] Rashna[27] (yazata), the friends[32] of Meher (yazata)[30] of-wide-pastures[31], the friends[32] of the holy[34] Govād[33] (yazata), the friends[35] of the good[37] Mazda-worshipping[38] Religion[36], the friends[39] of Arshtāt[40] (yazata), causing the world to increase[41] (prosper) and rendering it benefit, the friends[44] of Ashi-Vanguhi[45] [46], the friends[50] of the most truthful[51] knowledge[52] (i.e. of the religious instruction). (17) (We praise or we worship) the friends[53] of all[54] the yazatas[55], the friends[56] of [zv]Mānthra

zt For the translation of this paragraph, see paragraphs 8-9 of this yasht.

zu Professor Darmesteter. The meaning of this word has not been ascertained.

zv i.e. Sacred verses of Avesta. See Ardibehesht yasht, para 6.

Spenta[57], the friends[58] of anti-demoniac[60] laws[59], the friends[61] of [zw]old traditions[63] of long duration[62], the friends[64] of the Amesha Spentas[65] - the Bountiful Immortals[65] the friends[66], of us[67] the benefactors[68] amongst the righteous[71] men[70], (and) the [zx]friends[72] of the entire[73] creation[75] of Holy[74] (Ahura Mazda).

Ahe raya khvarenanghacha, anghe ama verethraghnacha, ahe yasna yazatanām tem yazāi surunvata yasna, Sraoshem ashīm zaothrābyō, Ashīmcha Vanguhīm berezaitīm, Nairīmcha Sanghem huraodhem. Ācha nō jamyāt avanghe verethrajāo Sraoshō ashyō. Sraoshem ashīm yazamaide; ratūm berezantem yazamaide, yim Ahurem Mazdām, yō ashahe apanōtemō, yō ashahe jaghmūshtemō. Vīspa sravāo Zarathushtri yazamaide. Vīspacha hvarshta shyaothna yazamaide, varshtacha vareshyamnacha.[zy]

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh V) (18) Yathā Ahū Vairyō 1. Sraoshem[1] ashīm[2] huraodhem[3] verethrājanem[4] frādat-gaēthem[5] ashavanem[6] ashahe[7] ratūm[8] yaza-maide[9], paoirīmcha[10] upememcha[n] madhememcha[12] fratememcha[13] paoiryācha[14] yasna[15] upamacha[16] madhemacha[17] fratemacha[18].

(18) We worship[9] the beautiful[3], victorious[4], bringing-prosperity to the world[5], (and) holy[6], Srosh[1] (yazata) the righteous[2] (who is) the Lord[8] of righteousness[7] and (who is) the foremost[10], highest[11] and supreme, yasna[15].

Explanation:- (In the above sentence same adjectives which are applied to the yasna in honour of the holy Srosh yazata hold good for him. As regards the various kinds of yasna, the following explanation is offered in the Pahlavi version:- the foremost yasna is the yasna of Navar: the highest yasna is that of Vispered; the middle-most yasna is that of Hādokht of one Hamāyast. His position is to be considered in accordance with the type of yasna to be consecrated in honour of Srosh yazata).

(19) Vīspāo[19] Sraoshahe[20] ashyehe[21] takhmahe[22] tanu-mānthrahe[23], takhmahe[24] hām-varetivatō[25] bāzush-aojanghō[26] rathaēshtāo[27] kamaredhō-janō[28] daēvanām[29]; vanatō[30] vanaitīsh[31] vanaitivatō[32],

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zw Religious education, Religious studies, instruction (Spiegel and Justi); the long-traditional teaching (Darmesteter).

zx In this paragraph are mentioned the friends of several abstract nouns; its significance should be understood as other qualities having relation with those virtues; e.g. the friends of wisdom, i.e. other qualities holding with wisdom, such as politeness, far-sightedness; common sense, sharp intellect, etc. The significance of the friends of the good Mazda-worshipping Religion and of wisdom can also be this - the choosers of the good Mazda-worshipping Religion and of wisdom.

zy For the translation of this paragraph, see paragraphs 8-9 of this yasht.

ashaonō[33] vanatō[34] vanaitīsh[35] vanaintīmcha[36] uparatātem[37] yazamaide[38]; yāmcha[39] sraoshahe[40] ashyehe[41], yāmcha[42] Arshtōish[43] yazatahe[44]. (20) Vīspa[45] nmāna [46] Sraoshō-pāta[47] yazamaide[48], yenghādha[49] Sraoshō[50] ashyō[51] frāyō[52], fritō[53], paiti-zantō[54]; nācha[55] ashava[56], frāyō-humatō[57], frāyō-hūkhtō[58], frāyō-hvarshtō[59].

(19) (We extol) all[19] (the triumphs) of Srosh[20] (yazata) the holy[21], the brave[22], the word-incarnate[23] (i.e. whose body even is the Holy Mānthra), the powerful[24] protector[25] mighty-armed[26], the warrior[27] (and) the smiter of the skulls[28] of the daevas[29]; (we extol) the victories[31] of (Srosh yazata) the holy[33], the smiter[30], the smiter with success[32]. We extol[38] the greatest[37] victory[36] which[39] is of the holy[41] Srosh (yazata)[40] and which[42] (is) of [zz]Arshtāt[43] yazata[44]. (20) We praise[48] all[45] the dwellings[46] guarded by him[47], wherein[49] the holy[51] (yazata)[50] (is) friendly[52], loved[53] (and) respected[54] (and in which houses) the holy[56] man[55] (is) richer in good thoughts[57], in good words[58], and good deeds[59].

(21) Kehrpem[60] Sraoshahe[61] ashyehe[62] yazamaide[63]; kehrpem[64] Rashnaosh[65] razishtahe[66] yazamaide[67]; kehrpem[68] Mithrahe[69] vouru-gaoyaoitōish[70] yazamaide[71]; kehrpem[72] Vātahe[73] ashaonō[74] yazamaide[75]; kehrpem[76] daēnayāo[77] vanghuyāo[78] Māzdayasnōish[79] yazamaide[80]; kehrpem[81] Arshtātō[82] frādat-gaēthayāo[83] varedat-gaēthayāo[84] savō-gaēthayāo[85] yazamaide[86]; kehrpem[87] Ashōish[88] vanghuyāo[89] yazamaide[90]; kehrpem[91] Chistōish[92] vanghuyāo[93] yazamaide[94]; kehrpem[95] razishtayāo[96] Chistayāo[97] yazamaide[98]; (22) kehrpem[99] vīspaēsham[100] yazatanām[1] yazamaide[2] kehrpem[3] Mānthrahe Spentahe[4] yazamaide[5]; kehrpem[6] dātahe[7] vīdaēvahe[8] yazamaide[9] kehrpem[10] dareghayāo[11] upayanayāo[12] yazamaide[13]; kehrpem[14] Ameshanām Spentanām[15] yazamaide[16]; kehrpem[17] ahmākem[18] Saoshyantām[19] yat[20] bipaitishtanām[21] ashaonām[22] yazamaide[23]; kehrpem[24] vīspayāo[25] ashaonō[26] stōish[27] yazamaide[28].

(21) We praise[63] the body[60] of the holy[62] Srosh (yazata)[61]; we praise[67] the body[64] of the most just[66] Rashna (yazata)[65]; we praise[71] the body[68] of Meher (yazata)[69], the Lord of wide pastures[70]; we praise[75] the body[72] of the holy[74] Govād (yazata)[73] we praise[75] the principal matters[76] of good[78] Mazda-worshipping[79] Religion[77]; we praise[86] the body[81] of Āstād (yazata)[82], causing the world to increase[83], to prosper[84] and rendering it benefit; we praise[90] the body[87] of Ashi[88] Vanguhi[89]; we praise[94] the [aaa]principal matters[91] of good[93] knowledge[92] (or wisdom[92]); we praise[98] the principal matters[95] of the most truthful[96] knowledge[97] (or religious education). (22) We praise[2] the body[99] of all[100] yazatas[1] - the Worshipful Ones; we praise[5] the principal matters[3] of

zz For Astād generally the word "Ārshtāt" occurs.

aaa The original meaning of the word "kehrpem" is "body"; but just as in English language, the word body is used for the principal part of anything besides "body", in the same way, the meaning of "Kehrpem" should be understood here.

Mānthra Spenta[4]; we praise[9] the principal matters[6] of the anti-demoniac[8] Laws[7] (i.e. of Vendidad) we praise[13] the principal matters[10] of old traditions[12] of long duration[11]; we praise[16] the body[14] of the Amesha Spentas[15] - the Bountiful Immortals; we praise[23] the body[17] of righteous[22] men[21], our benefactors[19]; we praise[28] the principal matters[24] of the entire[25] creation[27] of Holy[26] (Ahura Mazda).

Ahe raya khvarenanghacha, anghe ama verethraghnacha, ahe yasna yazatanām tem yazāi surunvata yasna; Sraoshem ashīm zaothrābyō, Ashīmcha Vanguhīm berezaitīm, Nairīmcha Sanghem huraodhem. Ācha nō jamyāt avanghe verethrajāo Sraoshō ashyō. Sraoshem ashīm yazamaide; ratūm berezantem yazamaide, yim Ahurem Mazdām, yō ashahe apanōtemō, yō ashahe jaghmūshtemō. Vīspa sravāo Zarathushtri yazamaide, vīspacha hvarshta shyaothna yazamaide, varshtacha [aab]vareshyamnacha.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(To recite to bāz) **Sarosh asho, tagī, tan-farman, shekaft-zīn, zīn-avzār, sālāre dāmāne Ahura Mazda berasād; aedūn bād.** (To recite aloud); **Yathā Ahū Vairyō 2.**

Yasnemcha vahmemcha aojascha zavarecha āfrīnāmi, Sraoshahe ashyehe, takhmahe tanu-mānthrahe, darshi-draosh āhūiryehe. Ashem Vohū 1.

Ahmāi raēshcha; Hazangrem; Jasa me avanghe Mazda; Kerfeh Mozd.

Roz nek nām, roz pāk nām, roz mubārak (falān) **māhe mubārak** (falān)**, gāhe** (falān) **namāz dādāre gehān dāmān. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush. Haithyāvarshtām hyat vasnā ferashōtemem, Staomi ashem; Ashem Vohū 1.**

Gorje khoreh awazāyād Sarosh asho, tagī, tan-farmān, shekaft-zīn, zīn-avazār, sālāre dāmāne Ahura Mazda, berasād amāvand pirozgar amāvandīh pirozgarī. Dād dīn beh Māzdayasnān, āgāhī ravāi goāfarangānī bād hafte keshvar zamīn; aedūn bād. Man āno āvāyad shudan, man āno āvāyad shudan, man āno āvāyad shudan. Ashaone Ashem Vohū 1.

(Recite facing the south) **Dādāre gehān dīne Māzdayasnī dāde Zarathushtī. Nemase-te ashāum sēvishte Aredvi Sūra Anāhite. Ashaone Ashem Vohū 1.**

Nemō urvaire vanguhi Mazdadhāte ashaone Ashem Vohū 1.

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aab For the translation of this paragraph, see paragraphs 8-9 of this yasht.

Sraoshem ashīm huraodhem verethrājanem frādat-gaēthem ashavanem ashahe ratūm yazamaide. Ashem Vohū 1.

Sarosh asho, tagī, tan-farmān, shekaft-zīn, zīn-awazār, sālāre damane Ahura Mazda berasād. Ashem Vohū 1.

NIRANG OF SROSH YASHT HĀDOKHT.

(**Note:** This nirang should be recited three times after the recital of Srosh yasht Hādokht).

Gorje[18] khoreh[19] awazāyād[20] Sarosh[21] asho, tagī[23], tan-farmān[24], shekaft-zīn[25], zīn-awazār[26], sālāre dāmāne Ahura Mazda[27] berasād[28]; aedūn[29] bād[30]. Ashem Vohū 1.

May the splendour[18] and glory[19] of Srosh[21] (yazata) who is righteous[22], powerful[23], the word-incarnate[24] (i.e. whose body is Mānthra-Holy Spell), possessed of efficacious, victorious weapon[26] (and) the Lord of the creatures of Ahura Mazda[27]! (May Srosh yazata with the above-mentioned epithets) come[28] (unto my help)! May it be[30] so[29]! (i.e. may the blessings I asked be fulfilled unto me!)

SROSH YASHT YADI

[aac]**Khshnaothra Ahurahe Mazdāo. Ashem Vohū 1.**

Pa nāme yazdān Ahura Mazda Khodāe awazūnī gorje khoreh awazāyād; Sarosh asho, tagi, tan-farman, shekaft-zīn, zīn-avazār, sālāre dāmāne Ahura Mazda berasād. Az hamā gunāh patet pashemānum; az harvastīn dushmata duzhukhta duzhvarshta, mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashni, tanī ravānī getī mīnōānī, okhe avākhsh pashemān, pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush; Haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 3.

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aac This yasht is taken from yasna Hā 57, and like other yashts the origin is not different. In this entire ha, matter pertaining to Sraosha yazata has occurred. From this its name "Srosh yasht Vadi" is kept by separating this Hā like other yashts and by adding in it the initial and final Pazend passages. In the Darab Hormazdyar Persian Rivayets, in some places the name "Sarosha yashte yazashne" (i.e. Srosh yasht of the yazashne or occurring in the yazashne) to this yasht is given. Since it is recited for the first three nights in honour of the departed ones, this yasht is also known by the name "yashta se shab" (i.e. yasht of the three nights) from that. Amongst our Zoroastrians there is a custom of reciting this yasht only at night. The import of reciting this yasht at night is that Sraosha yazata protects that reciter in sleep from the attacks of demons, drujas or other wicked creations. Truly speaking there is no objection whatever if the yasht is recited at any time. During the day-time when yozdathragar Mobed performs the yazashna, he does not leave off that entire Srosh yasht (which as stated above is yasna ha 57 but recites the entire yasht. As regards the explanation and notes of this entire Srosh yasht, see my translation of Yazishn and Vispered", Ha 57.

Fravarāne Mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaēshō (Gāh according to the period of the day) **frasastayaēcha. (1) Sraoshahe ashyehe, takhmahe, tanu-mānthrahe, darshi-draosh āhūiryehe, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, yathā Ahū Vairyō zaotā frā-me mrūte, athā ratush ashātchit hacha frā ashava vīdhvāo [aad]mraotū.**

(Kardāh I) (2) Sraoshem[1] ashīm[2] huraodhem[3] verethrājanem[4] frādat-gaēthem[5] ashavanem[6] ashahe[7] ratūm[8] yazamaide[9]. Yō[10] paoiryō [11] Mazdāo[12] dāmān[13], frasteretāt[14] paiti[15] baresman[16], yazata[17] Ahurem Mazdām[18], yazata[19] Ameshe Spente[20], yazata[21] pāyū[22] thwōreshtāra[23], yā[24] vīspa[25] thweresatō[26] dāmān[27].

(2) We worship[9] the beautiful[3], victorious[4], bringing prosperity to the world[5], holy[6] Srosh (yazata) the righteous[2], the Lord[8] of righteousness[7]; who[10] first[11] worshipped[17] (the Creator) Ahura Mazda[18] with [aae]the Barsam[16] spread out[14] amongst (all the) creatures[13] of (the Creator) Ahura Mazda[12] (who) worshipped the Amesha Spentas[20] - the Bountiful Immortals[20], - (and who) [aaf]worshipped both the protector[22] (and) the fashioner[23], of the entire[25] creation[27].

(3) Ahe raya khvarenanghacha, anghe ama verethraghnacha, ahe yasna yazatanām tem yazāi surunvata yasna; Sraoshem ashīm zaothrābyō, Ashīmcha Vanguhīm berezaitīm, Nairīmcha Sanghem huraodhem. Ācha nō jamyāt avanghe verethrajāo Sraoshō ashyō. (4) Sraoshem ashīm yazamaide; ratūm berezantem yazamaide, yim Ahurem Mazdām, yō ashahe apanōtemō, yō ashahe jaghmushtemō. Vīspa sravāo Zarathushtri yazamaide. Vispacha hvarshta shyaothna yazamaide, varshtacha [aag]vareshyamnacha.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh II) (5) Sraoshem[1] ashīm[2] huraodhem[3] verethrājanem[4] frādat-gaēthem[5] ashavanem[6] ashahe[7] ratūm[8] yazamaide[9]. (6) Yō[10] paoiryō[11] baresma[12] frasterenata[13] thrayakhshtīshcha[14], pancha-yakhshtīshcha[15], hapta-yakhshtīshcha[16], nava-yakhshtīsheha[17] ākhsh-nūshcha[18] maidhyō-paitishtānascha[19], Ameshanām Spentanām[20] yas-

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aad For the translation of this paragraph, see Srosh Bāz.

aae Having tied the bundles of "Barsam" (Darmesteter). For Barsam, see explanation to Khorshed Nyāyesh, par. 16.

aaf This seems to refer to the two spirits under the control of the Creator Ahura Mazda, Spenta Mainyu and Angra Mainyu. For its explanation, see page 8, note 3. Protector and the judge, i.e. Meher yazata and the Most Just Rashna, the Judge at the Chinvat Bridge (Professor Jackson).

aag For its translation, see Srosh yasht Hādokht First Karda.

nāicha[21] vahmāicha[22] khshnaothrāicha[23] frasastayaēcha[24].

(5) We worship[9] the beautiful[3], victorious[4], bringing prosperity to the world[5] (and) holy[6], Srosh[1] (yazata) the righteous[2], (who is) the Lord[8] of Righteousness[7]. (6) Who[10] first[11] spread [13] the Baresman[12] of three-twigs[14], five-twigs[15], seven-twigs[16] and nine-twigs[17], as high as the knee[18] and [aah]as high as the middle of the leg[19], for the worship[21] of Amesha Spentas[20] for (their) praise[22] propitiation[23] and glorification[24].

Ahe raya khvarenanghacha, anghe ama verethraghnacha, ahe yasna yazatanām tem yazāi surunvata yasna; Sraoshem ashīm zaothrābyō, Ashīmcha Vanguhīm berezaitīm, Nairīmcha Sanghem huraodhem. Ācha nō jamyāt avanghe verethrajāo Sraoshō ashyō. Sraoshem ashīm yazamaide; ratūm berezantem yazamaide. yim Ahurem Mazdām, yō ashahe apanōtemō, yō ashahe jaghmūshtemō. Vīspa sravāo Zarathushtri yazamaide. Vīspacha hvarshta shyaothna yazamaide, varshtacha [aai]vareshyamnacha.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh III) (7) Sraoshem[1] ashīm[2] huraodhem[3] verethrājanem[4] frādat-gaēthem[5] ashavanem[6] ashahe[7] ratūm[8] yazamaide[9]. (8) Yō paoiryō gāthāo frasrāvayat, yāo pancha Spitāmahe ashaonō Zarathushtrahe, afsmanivān vachastashtivat, mat-āzaintīsh, mat-paiti-frasāo, Amesha-nām Spentanām yasnāicha vahmāicha khshnaothrāicha frasastayaēcha.

(7) We worship[9] the beautiful[3], victorious[4] bringing-prosperity to the world[5] and holy[6], Srosh[1] (yazata) the righteous[2] (who is) the Lord[8] of righteousness[7]. (8) Who[10] first[11] chanted aloud[13] the five[15] Gathas[12] of (the Lord) Holy[17] Spitaman[16] Zarathushtra[18], together with the verses[19], strophes properly arranged[20], with commentaries[21] and [aaj]catechism[22], for the worship[24] of the Amesha Spentas[23], for (their) praise[25], propitiation[26] and glorification[27].

Explanation:- (Nowhere the verb "recite" occurs for the Gathas and Ahunavar, but the verb "srāvaya" Sanskrit *sravaya* i.e. to chant occurs. It will be clearly seen from this that the Gathas as well as the Ahunavar prayer should not be recited as we Zoroastrians recite other Avesta at present, but they should be chanted like songs. The meaning of the word *Gāthā* is equivalent to Sanskrit *Gāthā* "Holy Song").

Ahe raya khvarenanghacha, anghe ama verethraghnacha, ahe yasna yazatanām tem yazāi surunvata yasna; Sraoshem ashīm zaothrābyō,

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aah It seems to signify the length of the twig.

aai For its translation, see Karda First of Srosh yasht Hādokht.

aaj For its comparison, see Vispered, Karda XIV, para 1.

Ashīmcha Vanguhīm berezaitīm, Nairīmcha Sanghem huraodhem.

Ācha nō jamyāt avanghe verethrajāo sraoshō ashyō. Sraoshem ashīm yazamaide; ratūm berezantem yazamaide, yim Ahurem Mazdām, yō ashahe apanōtemō, yō ashahe jaghmūshtemō. Vīspa sravāo Zarathushtri yazamaide. Vīspacha hvarshta shyaothna yazamaide, varshtacha vareshyamnacha.[aak]

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh IV) (9) Sraoshem[1] ashīm[2] huraodhem[3] verethrājanem[4] frādat-gaēthem[5] ashavanem[6], ashahe[7] ratūm[8] yazamaide[9]. (10) Yō[10] drighaoscha[11] drīviyāoscha[12]amavat[13] nmānem[14] hām-tāshtem[15]. Pascha hū frāshmō-dāitīm[16], yō[17] aēshmem[18] sterethwata[19] snaithisha[20] vīkhrūmantem[21] khvarem[22] jainti[23], atcha[24] he[25] bādha[26] kameredhem[27] jaghnavāo[28] paiti[29] khvanghayeiti[30], yatha[31] aojāo[32] nāidhyāonghem[33].

(9) We worship[9] the beautiful[3], victorious[4], bringing-prosperity to the world[5] holy[6] Srosh (yazata) the righteous[2] (who is) the Lord[8] of righteousness[7]. (10) Who[10] (is) strong[13], built[15] house[14] of [aal]needy man[11] and woman[12]. Also who[17] from the time of the twilight of the dawn[16] smites[23] a mighty[21] blow[22] to (the demon) Aeshma with [aam]levelled[19] weapon[20]; and having smitten[28] it he assuredly [aan]breaks to pieces[30] (that skull), as he scorns[23] the power[32] of Srosh Yazata.

Ahe raya khvarenanghacha, anghe ama verethraghnacha, ahe yasna yazatanām tem yazāi surunvata yasna; Sraoshem ashīm zaothrābyō, Ashīmcha Vanguhīm berezaitīm, Nairīmcha Sanghem huraodhem. Ācha nō jamyāt avanghe verethrajāo Sraoshō ashyō. Sraoshem ashīm yazamaide; ratūm berezantem yazamaide, yim Ahurem Mazdām, yō ashahe apanōtemō, yō ashahe jaghmūshtemō. Vīspa sravāo Zarathushtri yazamaide. Vīspacha hvarshta shyaothna yazamaide, varshtacha [aao]vareshyamnacha.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,

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aak For its translation, see Karda I of Srosh yasht Hādokht.

aal i.e. Sraosha yazata protects poor man and woman.

aam In the sense of English "levelled"; aimed at an object by bringing it up to the level of the eyes. Its analogy is *arethwa* (uplifted), see para 16 of this yasht.

aan Or alternately; Just as[31] a strong man[32] (crushes) the oppressor[33]; (in the same way Sraosha yazata) having smitten[28] on his[25] (i.e. the demon Aēshma's) head[27] assuredly breaks (it) to pieces[30]. Taking in this way the root of the word "nāidhyāonghem" is Sanskrit nadh, nath = to oppress, to request, to appeal.

aao For its translation, see Kardāh 1 of Sraosha Yasht Hādokht.

yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh V) (11) Sraoshem[1] ashīm[2] huraodhem[3] verethrājanem[4] frādat-gaēthem[5] ashavanem[6] ashahe[7] ratūm[8] yezamaide[9], takhmem[10] āsūm[11] aojanghvantem[12], dareshatem[13], sūrem[14] berezaidhfm[15]. (12) Yō[16] vīspaēibyo[17] hacha[18] arezaēibyo[18] vavanvāo[10] paiti-jasaiti[20] vyākhma[21] Ameshanām Spentanām[22].

(11) We worship[9] the righteous[2] and holy[8] Srosh yazata beautiful[3], victorious[4], bringing-prosperity to the world[5] (who is) the Lord[8] of righteousness[7], brave[10], swift[11], possessed of strength[12], terrible[13] (to the daevas), valiant[14] (and) observing from a high stand point[15]. (12) Who[16] from all[17] battles[18] (with the daevas) goes[20] as a victor (with victoriousness[19]) to the assembly[21] (i.e. in the assembly) of the Amesha Spentas[22].

Ahe raya khvarenanghacha, anghe ama verethraghnacha, ahe yasna yazatanām, tem yazāi surunvata yasna; Sraoshem ashīm zaothrābyō, Ashīmcha Vanguhīm, berezaitīm, nairīmcha Sanghem huraodhem. Ācha nō jamyāt avanghe verethrajāo Sraoshō ashyō. Sraoshem ashīm yazamaide; ratūm berezantem yazamaide, yim Ahurem Mazdām, yō ashahe apanōtemō, yō ashahe jaghmūshtemō. Vīspa sravāo Zarathushtri yazamaide. Vīspacha hvarshta shyaothna yazamaide, varshtacha [aap]vareshyamnacha.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh VI) (13) Sraoshem[1] ashīm[2] huraodhem[3] verethrājanem[4] frādat-gaēthem[5] ashavanem[6] ashahe ratūm[7] yazamaide[8]; yūnām[9] aojishtem[10], yūnām[11] tanjishtem[12], yūnām[13] thwakhshishtem[14], yūnām[15] āsishtem[16], yūnām[17] parōkatarshtemem[18]. Paitishata[19] Mazdayasna[20] Sraoshahe[21] ashyehe[22] yasnem[23]. (14) Dūrāt[24] hacha ahmāt nmānāt[25], dūrāt[24] hacha anghāt vīsat[26], dūrāt[24] hacha ahmāt zantaot[27], dūrāt[24] hacha anghāt danghaot[28], aghāo[29], ithyejāo[30] vōighnāō[31] yeinti[32]; yenghe[33] nmānya[34] Sraoshō[35] ashyō[36] verethrahjāo[37], thrāfedhō[38] asti[39] paiti-zantō[40]; nācha[41] ashava[42], frāyō-humatō[43], frāyo-hūkhtō[44], frāyō-hvarshtō[45].

(13) We worship[8] the righteous[2] and holy Srosh[1] (yazata), beautiful[3], victorious[4], bringing-prosperity to the world[5], Lord of righteousness[7], strongest[10], firmest[12], most active[14] swiftest[16] and [aaq]desirous[18] among the youths[17]. O worshippers of Mazda[20]! you desire eagerly[19] the yasna[23] of Sraosha (yazata)[21] the Holy[22] (i.e. you wish to consecrate the yazishn in

aap For its translation, see Karda 1 of Sraosh Yasht Hādokht.

aaq Paro = before; root kam = Sanskrit kam = to wish; kam + tar + tema, sh in the middle is superficial. “Most adventurous, undertaker of most risy works” (Harlez).

honour of the Holy Srosh so that he may come to your help). (14) Far away[24] from that house[25], from that town[27] (and) country[28], the evil[29] (and) destructive[30] troubles[31] [aar]go (disappear) in whose[33] house[34] the holy[36], victorious[37] and satisfied[38] (yazata) is[39] honoured[40] and (in whose house) the holy[42] man[41] is richer in good thoughts[43], good words[44] and good deeds[45].

Ahe raya khvarenanghacha, anghe ama verethraghnacha, ahe yasna yazatanām tem yazāi surunvata yasna; Sraoshem ashīm zaothrābyō, Ashimcha Vanguhim berezaitim, Nairimcha Sanghem huraodhem. Ācha nō jamyāt avanghe verethrajāo Sraoshō ashyō. Sraoshem ashīm yazamaide; ratum berezantem yazamaide, yim Ahurem Mazdām, yō ashahe apanōtemō, yō ashahe jaghmushtemō. Vispa sravāo Zarathushtrí yazamaide. Vispacha hvarshta shyaothna yazamaide, varshtacha [aas]vareshyamnacha.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh VII) (15) Sraoshem ashīm huraodhem verethrajanem frādat-gaethem ashavanem ashahe ratūm yazamaide. yō vananō kayadhahe, yō vananō kāidhyehe, yō janta daevayāo drujō ash-aojanghō ahum-merenchō; yō hareta aiwyākhshtacha vispayāo fravōish gaethayāo. (16) Yō anavanghabdemnō zaenangha nipāiti Mazdāo dāmān; yō anavanghabdemnō zaenangha nish-haurvaiti Mazdāo dāmān. Yō vispem ahum astvantem eredhwa snaithisha nipāiti pascha hu frāshmō-dāitim. (17) Yō nōit paschaeta hushkhvafa, yat mainyu dāmān daidhitem, yascha Spentō Mainyush yascha angrō hishārō ashahe gaethāo. Yō vispāish ayāncha khshafnascha yuidhyeiti māzanyaeibyō hadha daevaeibyō.[aat] (18) Hō nōit tarshtō frānāmaite thwaeshāt parō daevaeibyō; frā ahmāt parō vispe daeva anusō tarshta nemente, tarshta temanghō dvarente.

Ahe raya khvarenanghacha, anghe ama verethraghnacha, ahe yasna yazatanām tem yazāi surunvata yasna; Sraoshem ashīm zaothrābyō, Ashimcha Vanguhim berezaitim, Nairimcha Sanghem huraodhem. Ācha nō jamyāt avanghe verethrajāo sraoshō ashyō. Sraoshem ashīm yazamaide; ratum berezantem yazamaide, yim Ahurem Mazdām, yō ashahe apanōtemō, yō ashahe jaghmushtemō. Vispa sravāo Zarathushtri yazamaide. Vīspacha hvarshta shyaothna yazamaide, varshtacha vareshyamnacha.

Yenghe hātām āat yesne paiti vanghō,

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aar From that country calamity[28], destruction[30] and plague vanish" (Darmesteter).

aas For its translation, see first Kardāh of Sraosha Yasht Hādokht.

aat As regards the translation of Kardāh VII, see Kardāh Second of Sraosha yasht Hādokht.

Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh VIII) (19) Sraoshem[1] ashīm[2] huraodhem[3] verethrajanem[4], frādat-gaēthem[5] ashavanem[6] ashahe[7] ratūm[8] yazamaide[9]. Yim[10] yazata[11] Haomō[12] Frāshmish[13], baēshazyo[14], srīro[15], khshathrayō[16], zairi-dōithrō[17], barezishte[18] paiti[19] barezahi[20] Haraithyō paiti Berezayāo[21]. (20) Hvachāo[22] pāpō-vachāo[23], pairi-gāo vachāo[24], paithimnō[25] vīspō-paēsim[26] mastīm[27] yām[28] pouru-āzaintīm[29] mānthrahecha[30] paurvatātem[31].

(19) We worship[9] the righteous[2] and holy[6] Srosh[1] (yazata), beautiful[3], victorious[4], bringing-prosperity to the world[5], (and) the Lord[8] of righteousness[7]; whom[10] Haoma[12], prosperity-bringer[13], healing[14], beautiful[15], kingly[16] (and) golden-eyed[17] worshipped[11] upon[19] the highest[18] peak[20] of the Mount Albourz[21]. (20) (It is Haoma who is) the speaker of good words[22], the reciter of the words of (the Nask) [aau]"Pāpo"[23] and the reciter of the words of the Nask "Pairi-gā"; (and it is Haoma who is) going on the path[25] of the excellence[31] of Mānthra (i.e. the mysterious verses of the Zoroastrian Religion)[30] and of the greatness[27] (or wisdom) of that Mānthra, all-adorned[26] with full commentaries[29].[aav]

Ahe raya khvarenanghacha, anghe ama verethraghnacha, ahe yasna yazatanām tem yazāi surunvata yasna; Sraoshem ashīm zaothrābyō, Ashīmcha Vanguhīm berezaitīm, Nairīmcha Sanghem huraodhem. Ācha nō jamyāt avanghe verethrajāo Sraoshō ashyō. Sraoshem ashīm yazamaide; ratūm berezantem yazamaide, yim Ahurem Mazdām, yō ashahe apanōtemō yō ashahe jaghmūshtemō. Vīspa sravāo Zarathushtri yazamaide. Vīspacha hvarshta shyaothna yazamaide, varshtacha [aaw]vareshyamnacha.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh IX) (21) Sraoshem[1] ashīm[2] huraodhem[3] verethrājanem[4] frādat-gaēthem[5] ashavanem[6] ashahe[7] ratūm[8] yazamaide[9]. Yenghe[10] nmānem[11] vārethraghni[12], hazangrōstūnem[13], vīdhātem[14] barezishte[15] paiti[16] barezahi[17] Haraithyō paiti Barezayāo[18], khvāraokhshnem[19]

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aau Nasks called Pāpo and Pairi-gā should be understood as "Pājeh" (Pājam) and "Barash" occurring in Pahlavi language. The word "Pājeh" can also be read as "Pāpe"; similarly the word "barash" can be read "barega" (whose Avesta equivalent is pairigā) (Ervad S.D. Bharucha). Taking this into account "Pāpo" and "Pairigā" can be included in 21Nasks. For the explanation of 21 Nasks see page 149". "Sacred verse that protects", "timely (or appropriate) verse" (Darmesteter); "the warning or guarding words" (Mills).

aav Haoma who possesses all wisdom replete with knowledge and chieftainship over holy word. (Darmesteter).

aaw For its translation, see first Kardāh of Srosh Yasht Hādokht.

antaranaēmāt[20] stehrpaēsem[21] nishtara-naēmāt[22]. (22) Yenghe[23] Ahunō Yairyō[24] snaithish[25] vīsata[26] verethrajāo[27], yasnascha[28] Haptanghāitish[29], Fshushascha Mānthrō[31] yō[32] vārethraghnish[33], vīspāoscha[34] yasnō-karetayō[35].

(21) We worship[9] the righteous[2] and holy[6] Srosh[1] (yazata) beautiful[3], victorious[4], bringing-prosperity to the world[5], (and) Lord[8] of Righteousness[7]. Whose[10] a thousand pillared[13] strong[14] house[11], victorious[12], self-shining[19] from the inside[20] (and) star-bedecked[21] from the outside[22] (is situated) on the highest[15] peak[17] of the Mount Albourz[18]. (22) (Whose[23]) (i.e. Srosh yazata's) victorious[27] weapon[25] Ahunavar[24] and [aax]Haptan[29] yasht[28] and victorious[33] [aay]Fshusha[30] Mānthra[31] and all[34] [aaz]the sections of yasna[35] have agreed[26] (to serve).

Ahe raya khvarenanghacha, anghe ama verethraghnacha, ahe yasna yazatanām tem yazāi surunvata yasna; Sraoshem ashīm zaothrābyō, Ashīmcha Vanguhīm berezaitīm, Nairīmcha Sanghem huraodhem. Ācha nō jamyāt avanghe verethrajāo Sraoshō ashyō. Sraoshem ashīm yazamaide; ratūm berezantem yazamaide, yim Ahurem Mazdām, yō ashahe apanōtemō, yō ashahe jaghmūshtemō. Vīspa sravāo Zarathushtri yazamaide. Vīspacha hvarshta shyaothna yazamaide, varshtacha [aba]vareshyamnacha.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh X) (23) Sraoshem[1] ashīm[2] huraodhem[3] verethrājanem[4] frādat-gaēthem[5] ashavanem[6] ashahe[7] ratūm[8] yazamaide[9]. Yenghe[10] amacha[11] verethraghnacha[12], haozāthwacha[13] vaēdhyācha[14] avān[15] Ameshāo Spenta[16] avi[17] haptō-karshvairīm[18] zām[19]. (24) Yō[20] daēnō-disō[21] daēnayāo[22] vasō-khshathrō[23] fracharāiti[24], avi [25] yām[26] astvaitīm[27] gaēthām[28]. Aya[29] daēnaya[30] fraorenta[31] Ahurō Mazdāo[32] ashava[33], frā Vohu Manō[34], frā Ashem Vahishtem[35], frā Khshathrem Vairīm[36], frā Spenta Ārmaitish[37], frā Haurvatās[38], frā Ameretatas[39], frā Āhūirish[40] frashnō[41] frā Āhūirish[42] tkaēshō[43].

(23) We worship[9] the righteous[2] and holy[6] Srosh[1] (yazata) the beautiful[3], victorious[4], bringing-prosperity to the world[5], (and) Lord[8] of righteousness[7]. Through whose[10] courage[11], victory[12], good wisdom[13] and knowledge[14], the

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aax For its explanation, see Haptan Yasht Large, Kardāh 1, first note.

aay i.e. the Hymn of Prosperity. This is the special name given to the 58th Hā of the yasna.

aaz Or acts of worship. According to Nirangastan the hymn of Yenghe hātām is meant. (Darmesteter).

aba For its translation, see first Karda of Sraosha yasht Hādokht.

Amesha Spentas - the Bountiful Immortals - [abb]protect[15] upon[17] the seven regions[18] of the earth[19]. (24) Who (i.e. Srosh yazata) as the religious teacher[21] (i.e. Dastur) of the Religion[22] moves about[24] ruling-at-will[23] upon[25] the corporeal[27] world[28].

Hormazd[32] the Holy[33], Bahman[34], Ardibehesht[35] Shehervar[36], Spand-armad[37], Khordad[38], Amardad [39](and) he who questions[41] (regarding the faith) of Ahura Mazda[42] (and) [abc]the teacher[43] of the path and mode of Ahura Mazda[42] - (all these) were pleased[31] by this[29] Religion[30].

(25) [abd]Frā adha[44] vaēibya[45] ahubya[46], vaēibya[47] nō[48] ahubya[49] nipayāo[50], āi[51] Sraosha[52] ashya[53] huraodha[54], ahecha[55] anghēush[56] yō[57] astvatō[58] yascha[59] asti[60] manahyō[61]. Pairi[62] dravatat[63] mahrakāt[64], pairi[65] dravatat[66] aēshmāt[67], pairi[68] dravaitibyō[69] haēnebyō[70], yāo[71] us[72] khrūrem[73] drafshem[74] gerewanān[75], aēshmahe[76] paro[77] draomebyō[78], yāo[79] aēshmō[80] duzdāo[81] drāvayāt[82], mat[83] vidātaot[84] daēvō-dātāt[85]. (26) Adha[86] nō[87] tūm[88] Sraosha[89] ashya[90] huraodha[91], zāvare[92] dayāo[93] hitaēibyō[94] dravatātem[95] tanubyō[96], pouru-spakshtīm[67] tbishayantām[98], paiti-jaitīm[99] dushmainunām[100], hathrānivāitīm[1] hamerethanām[2] aurvathanām[3] tbishyantām[4].

(25) O[51] beautiful[54] and holy[53] Srosh[52] (yazata)! here[44] during both[45] the lives[46] (and) during both[47] the worlds[49] thou must protect[50] us[48].

Explanation:- (As to which are the two worlds is stated as under.)

This[55] world[56] which[57] is corporeal and (the yonder world) which[59] is[60] spiritual[61] (thou mayest protect us there)

Explanation:- (From what protection can be given is stated below.)

Against[62] the on-rushing[63] death[64], demon of wrath[67], and against[68] the onrushing[69] [abe]armies[70], (O holy Srosh yazata! do thou protect us); who[71] (i.e. armies) have raised[75] aloft[72] the bloody[73] standard[74]. (Do thou protect us) against[77] the onslaughts[78] of Eshma demon[76]; caused to run[82] along with[83] [abf]death[84]. (26) O beautiful[91], holy[90] Srosh (yazata)[89]! grant thou[93] strength[92] unto our[87] teams of horses[94] soundness[95] of the bodies[96], [abg]complete subjugation[97] of the envious people[98], smiting down[99] the enemies[100] and

abb Originally this word avān is imperfect subjunctive third person plural; root av = Sanskrit av = to protect. If we accept the reading "avāin" according to Geldner, it means "come, descend;" root ava-i.

abc Revelation of Ahura Mazda and Law of Ahura Mazda (Darmesteter).

abd Dr. Geldner takes para 25 in the verse-form of 12 lines and para 26 in the verse-form of 7 lines. Every line ends with full stop.

abe i.e. The wandering and plundering tribes of Turan and other countries (Darmesteter).

abf If we consider the word "vidātaot" derived form "vidhotu", it can mean (the demon called) vidhotu of the "demonic law".

abg Good protection against our "tormentors" (Darmesteter).

strength to overthrow[1] the envious[4], co-fighting[2] enemies[3].

Ahe raya khvarenanghacha, anghe ama verethraghnacha, ahe yasna yazatanām tem yazāi surunvata yasna; Sraoshem ashīm zaothrābyō, Ashīmcha Vanguhīm berezaitīm, Nairīmcha Sanghem huraodhem. Ācha nō jamyāt avanghe verethrajāo Sraoshō ashyō. Sraoshem ashīm yazamaide; ratūm berezantem yazamaide, yim Ahurem Mazdām, yō ashahe apanōtemō, yō ashahe jaghmūshtemō. Vīspa sravāo Zarathushtri yazamaide. Vīspacha hvarshta shyaothna yazamaide, varshtacha [abh]vareshyamnacha.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh XI) (27) Sraoshem[1] ashīm[2] huraodhem[3] verethrājanem[4] frādat-gaēthem[5] ashavanem[6] ashahe[7] ratūm[8] yazamaide[9]. Yim[10] chathwārō[11] aurvantō[12] aurusha[13] raokhshna[14], fraderesra[15], spenta[16] vīdhvāonghō[17], asaya[18] mainivasanghō[19] vazenti[20] sravaēna[21] aeshām[22] safāonghō[23] zaranya[24] paiti[25] thwarshtāonghō[26]. (28) Āsyangha[27] aspaēibya[28], āsyangha[29] vātaēibya[30], āsyangha[31] vāraēibya[32] āsyangha[33] maēghaēibya[34] āsyangha[35] vayaēibya[36], hvapataretaēibya[37], āsyangha[38] hvastayāo[39] ainghimanayāo[40], (29) Yōi[41] vīspe[42] te[43] apayeinti[44] yōi[45] ave[46] paskāt[47] vyeinti[48], nōit[49] ave[50] paskāt[51] āfente[52]. Yōi[53] vaēibya[54] snaithizibya[55] frāyatayeinti[56] vazemna[57] yim[58] vohūm[59]

Sraoshem[60] ashīm[61]. Yatchit[62] ushastarire[63] hindvō[64] āgēurvayeite[65] yatchit[66] daoshataire[67] nighne[6].

(27) We worship[0] the righteous[2] and the holy[6] Srosh Yazata the beautiful[3], victorious[4], bringing-prosperity to the world[5] and Lord[8] of righteousness[7]. Whom[10] four[11] white[13] steeds[12] [abi]brilliant[14], beautiful[15], divine[16], wise[17] (and) [abj]shadowless[18] carry in the wagon[20] in the [abk]heavenly spaces[19]. The hoofs[23] of those (horses) are laden[21] and gilt[26] with gold[24]. (28) They are swifter[27] than (other) horses[28], swifter[29] than winds[30], rains[32], clouds[34], birds[36] well-winged[37] (and) swifter[38] than arrows[40] well-aimed[39]. (29) They (horses) [abl]can overtake[44] all[42] those[43] who go in pursuit of them. The pursuers can never[49] overtake[52] those (horses). Who[53] (horses) speed on[56] (while) carrying[57] in the chariot[57] the good[59] holy[61] (Sraosha yazata) (when he) takes his course[65] in

abh For its translation see 1st karda of Sraosha yasht Hādokht.

abi The meaning of "aurusha" is also "crimson". See Tir yashta, 1st Kardāh.

abj i.e. (Steeds) who do not cast any shadow; a=not; saya=Persian sāyeh=shadow. Dr. Mills taking the word as "āsava" translates it as "swift".

abk Or moving in accord with the divine will (mainyava + vasangha)

abl i.e. the speed of the horses of the holy Sraosha yazata as mentioned in this paragraph is swifter then wind, bird, arrow, etc.

the eastern-most[63] Hind[64] and [abm]alights down[68] in the West[67], (i.e. starting from the Keshvar-region called Savahi he goes to the Keshvar-region called Arezahi.)

Ahe raya khvarenanghacha, anghe ama veretharaghnacha, ahe yasna yazatanām tem yazāi surunvata yasna; Sraoshem ashīm zaothrābyō, Ashīmcha Vanguhīm berezaitīm, Nairīmcha sanghem huraodhem. Ācha nō jamyāt avanghe verethrajāo Sraoshō ashyō. Sraoshem ashīm yazamaide; ratūm berezantem yazamaide, yim Ahurem Mazdām, yō ashahe apanōtemō, yō ashahe jagmūshtemō. Vīspa sravāo Zarathushtri yazamaide. Vīspacha hvarshta shyaothna yazamaide, varshtacha [abn]vareshyamnacha.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh XII) (30) Sraoshem[1] ashīm[2] huraodhem[3] verethrājanem[4] frādat-gaēthem[5] ashavanem[6] ashahe[7] ratūm[8] Yazamaide[9]. Yō[10] berezō[11], berezi-yāsto[12], Mazdāo[13] dāmān[14] nishanghasti[15]. (31) Yō[16] āthritīm[17] hamahe[18] ayān[19], hamayāo[20] vā[21] khshapō[22], imat[23] karshvare[24] avazāiti[25] yat[26] khvanirathem[27] bāmīm[28] snaithish[29] zastaya[30] drazemnō[31], barōithrō-taēzem[32], hvā-vaēghem[33] kameredhe[34] paiti[35] daēvanām[36] (32) snathāi[37] angrahe mainyēush[38] drayatō[39], snathāi[40] aēshmahe[41] khravī-draosh[42], snathāi[43] māzainyanām[44] daēvanām[45], snathai[46] vīspanām[47] daēvanām[48].

(30) We worship[9] the righteous[2] and holy[6] Srosh yazata, the beautiful[3], victorious[4], bringing-prosperity to the world[5], and Lord[8] of Righteousness[7]. (He) Who[10] is tall (of form[11]) sits[15] among creations[14] of Ahura Mazda[13]. (31-32) Who[16] comes down[25] thrice[17] every[18] day[19] and night[22] to this[23] region[24] which[26] is the shining[28] [abo]Khvaniratha[27], holding[31] in (his) hands[30] the sharpened weapon[29] capable of cutting[32] (and) sufficiently smiting[33] the skulls[34] of the demon[36], in order to strike[37] the wicked[39] Angra Mainyu[38], in order to strike[40] the Eshma demon[41] - the demon of wrath[41] - of terrible weapon[42], in order to strike[43] the demons[45] of Māzandarān[44] and in order to strike[46] all[47] the demons[48].

Ahe raya khvarenanghacha, anghe ama verethraghnacha, ahe yasna yazatanām tem yazāi surunvata yasna; Sraoshem ashīm zaothrābyō, Ashīmcha Vanguhīm berezaitīm, Nairīmcha Sangehm huraodhem. Ācha

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abm Sraosha yazata starts from the river in the East and alights at the river in the West (Darmesteter). The river in the East is Indus and the river in the West is Tigris.

abn For its translation see 1st Karda of Srosh yasht Hādokht.

abo For the explanation of the word “Khvaniratha”, see note given to Khorshed Nyāyesh para. 13.

nō jamyāt avanghe verethrajāo Sraoshō ashyō. Sraoshem ashīm Yazamaide; ratūm berezantem Yazamaide, yim Ahurem Mazdām. yō ashahe apanōtemō, yō ashahe jaghmūshtemō. Vīspa sravāo zarathushtri yazamaide. Vispacha hvarshta shyaothna yazamaide, varshtacha [abp]vareshyamnacha.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh XIII) (33) Sraoshem[1] ashīm[2] huraodhem[3] verethrājanem[4] fradat-gaēthem[5] ashavanem[6] ashahe[7] ratūm[8] yazamaide[9]. Idhatcha[10], ainidhathca[11], idhatcha[12] vīshpamcha[13] aipi[14] imām[15] zām[16], vīspāo[18] Sraoshahe[18] ashyehe[19] takhmahe[20] tanu-mānthrahe[21], takhmahe[22] hām-varetivatō[23] bāzush-aojanghō[24], rathaēshtāo[25] kamaredhō-janō[26] daēvanām[27]. Vanatō vanaitish vanaitivatō, ashaonō vanatō vanaitīsh vanaintīmcha uparatātem yazamaide, yāmcha Sraoshahe ashyehe, yāmcha Arshtōish yazatahe. Vīspa nmāna Sraoshōpāta yazamaide, yenghādha Sraoshō ashyō frayō, fritō, paiti-zantō; nācha ashava, frāyō-humatō frāyō-hūkhtō frāyō-hvarshtō.[abq]

(33) We worship [9]the righteous[2] and holy[6] Srosh[1] yazata, the beautiful[3], victorious[4], bringing-prosperity to the world[5], and Lord[8] of Righteousness[7]. Here[10] or at any other place[11], over[14] this[15] entire[13] earth[16], (we extol) all the deeds and victories[17] of Srosh[18] yazata the holy[19] the word-incarnate[21], powerful[22], protector[23], mighty armed[24] warrior[25], and the cleaver of skulls[26] of the demons[27].

Ahe raya khvarengnghacha anghe ama verethraghanacha, ahe yasna yazatanām tem yazāi surunvata yasna; Sraoshem ashīm zaothrābyō, Ashīmcha Vanguhīm berezaitīm, Nairīmcha Sanghem huraodhem. Ācha nō jamyāt avanghe verethrajāo Sraoshō ashyō. Sraoshem ashīm yazamaide; ratūm berezantem yazamaide, yim Ahurem Mazdām, yō ashahe apanōtemo, yō ashahe jaghmūshtemō. Vīspa sravāo zarathushtri yazamaide. Vīspacha hvarshta shyaothna yazamaide, varshtacha [abr]vareshyamnacha.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(To recite in bāz) **Sarosh asho, tagī, tan-farmān, shekaft-zīn, zīn-avazār, sālāre dāmāne Ahura Mazda berasād; aedūn bād.** (Recite aloud) **Yatha Ahū Vairyō 2.**

abp For its translation, see 1st Karda of Srosh Yasht Hādokht.

abq For the translation of this paragraph see Karda 5 of Srosh Yasht Hādokht.

abr For its translation, see kardāh 1 of Srosh Yasht Hādokht.

Yasnemcha vahmemcha aojascha zavarecha āfrināmi, Sraoshahe ashyehe, takhmahe, tanu-mānthrahe, darshi-draosh, āhūiryehe. Ashem Vohū 1.

Ahmai raēshcha; Hazangrem; jasa me avanghe Mazda; Kerfeh Mozd.

Roz nek nām, roz pak nām, roz mubārak (falān) **Māhe mubārak** (falān), **gāhe** (falān), **namāz dādāre gehān dāmān. Khshnaothra Ahurahe Mazdāo, tarōidite angrahe mainyēush, haithyāvarshtam hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 1.**

Gorje khoreh awazāyād Sarosh asho tagī, tan-farmān, shekaft-zīn zīn-awazār, sālāre dāmāne Ahura Mazda berasād amāvand pirozgar, amāvandīh pirozgarī, Dād dīn beh Māzdayasnān, āgāhi ravāi goāfarangānī bād hafte keshvar zamīn; aedūn bād. Man āno āvāyad shudan, man āno āvāyad shudan, man āno āvāyad shudan. Ashaone Ashem vohu 1.

(Recite facing the South:) **Dādāre gehān dīne Māzdayasni dāde Zarathushti. Nemase-te ashāum sēvishte Aredvi Sūra Anāhite. Ashaone Ashem Vohū 1.**

Nemō urvaire vanguhi Mazdadhāte ashaone Ashem Vohū 1.

Sraoshem ashīm huraodhem verethrājanem frādat-gaethem ashavanem ashahe ratūm yazamaide. Ashem Vohū 1.

Sraosh asho, tagī, tan-farman, shekaft-zīn, zīn-awazār, sālāre dāmāne Ahura Mazda berasād. Ashem Vohū. 1.

NIRANG OF SROSH YASHT YADI

(This Nirang should be recited three times after the recitation of Srosh Yasht Vadi.)

Gorje[1] Khoreh[2] awazāyād [3] Sarosh[4] asho[5], tagī[6], pirozgar[7] bād[8], dastagīre ravān[9], hamā[10] tan[11] pāsbān[12] ashoān[13] asho[14] negehdār[15]; roz[16] māh[17] o shabān[18], hame[19] Iranīān[20], o[21] paoiryō-dakeshān[22] gehān[23] dāmān[24], behedīnān, tāzīāne bastekushtīān[26], Zarathushtiān[27] nikān[28] o[29] pākāne[30] haft keshvar zamīn[31], Sarosh yazad[32] panāh[33] bād[34]. Ashaone Ashem Vohū 1. (Recite three times)

May the splendour[1] and glory[2] of the holy[5] Srosh (yazad) increase[3]! (And) may he be[8] strong[6], (and) victorious[7]! (Srosh yazad is) the helper of the souls[9], protector[12] of all[10] men[11] and the pious[14] guardian[15] of righteous men[13]; may there be[34] protection[33] of Srosh yazad[32] during day[16] and night[18] and months[17] (i.e. forever): unto all[19] the Iranians[20] of the creatures[24] of the world[23], unto the Poryodakeshas[22], unto the faithful[25], unto the Arabs girding the sacred thread[26] (i.e. those Arabs who have accepted the Zoroastrian

Religion), unto the Zoroastrians[27], and unto good[28] and holy men[30] of the seven regions of the earth[31]!

FARVARDIN YASHT

Khshnaothra Ahurahe Mazdāo. Ashem Vohū 1.

Pa nāme yazdān Ahura Mazda Khodāe awazūnī, gorje khoreh awazāyād; Ardafravash berasad.[abs]

Az hamā gunāh patet pashemānum; az harvastīn dushmata duzhukhta duzhvarshta, mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī, okhe avākhsh pashemān pa sē gavashnī pa patet hom.

Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush; haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem. Ashem Vohū 3.

Fravarāne Mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaēshō (Gāh according to the period of the day) **frasastayaēcha, ashāunām fravashinam ughranām aiwi-thuranām paoiryo-tkaeshanām fravashinam nabānazdishtanām fravashinām, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, yathā Ahū Vairyō zaotā frā-me mrūte, athā ratush ashātchit hacha frā ashava vīdhvāo mraotū.**

(Kardāh 1) (1) Mraot[1] Ahurō Mazdaō[2] Spitamāi[3] Zarathushtrāi[4], aēva[5] te[6] zāvare[7] aojascha[8] khvarenō[9] avascha[10] rafnascha[11] framrava[12], erezvō[13] Spitama[14], yat ashaonām[15] fravashinām[16] ughranām[17] aiwithūranām[18], yatha[19] me[20] jasen[21] avanghe[22], yatha[23] me[24] baren[25] upastām[26], ughrāo[27] ashaonām[28] fravashayō[29].

(2) Āonghām[30] raya[31] khvarenanghacha[32], vīdhāraēm[33] Zarathushtra[34] aom[35] asmanem[36], yō[37] uscha[38] raokhshnō[39] frāderesrō[40], yō[41] imām[42] zām[43] ācha[44] pairicha[45] bavāva[46], Mānayen ahe yatha[47] vish[48], aem[49] yō[50] hishtaite[51] mainyu-stātō[52] handrakhtō[53] dūraēkaranō[54], ayanghō[55] kehrpa[56] khvaēnahe[57] raochahinō[58] avi[59] thrishva[60].

(3) Yim[61] Mazdāo[62] vaste[63] vanghanem[64] stehrpaēsanghem[65] mainyutāshtem[66], hachimnō[67] Mithrō[68] Rashnucha[69] Ārmaiticha[70] Spentaya[71], yahmāi[72] nōit[73] chahmāi[74] naēmanām[75] karana[76] pairi-vaēnōithe[77].

(1) (The Creator) Ahura Mazda[2] spoke[1] unto Spitaman[3] Zarathushtra[4]: O true[13] (truthful) Spitaman[14] (Zarathushtra)! [abt]I proclaim[12] thee[6] ([abu]in this

abs i.e. May the holy Fravashis come (to my help)!

abt Considering that the termination *mi* of the present tense first person singular parasmaipada is dropped.

abu e.g. *Kva aēva*, i.e. in what way? In this way (see Vendidad III.40); Sanskrit *eva* = in this way, or adverb indicating "indeed verily". Sanskrit *eva*.

way[5]) the vigour[7], strength[8], glory[9], help[10] and joy[11] of the powerful[17] (and) triumphant[18] Fravashis[16] of the righteous (people[15]); just as[19] the powerful[27] Fravashis[29] of the righteous (people)[28] come[21] to my[20] help[22] (and) just as[23] (they) (gave)[25] support[26] unto me[24].

(2) On account of the brightness[31] and glory[32] of those (Fravashis)[30], O Zarathushtra[34]! I maintain[33] this[35] sky[36] which[37] (is) [abv]lofty[38], shining[39] (and) beautiful[40] and which[41] (i.e. sky) encompasses[45-46] this[42] earth[43] and around[45]. (That sky) (is) like[47] [abw]a palace[48].

Explanation:- (The description of the sky resembling a palace is stated below).

Which[50] is[51] on[59] this [abx]earth[60] [aby]built up by the Spiritual (yazatas)[52], [abz]firmly established[53], with ends that lie afar[54], [aca]made of shining[58] diamonds[55-57].

(3) Which (i.e. the sky)[61] [acb]associated with[67] Meher yazata[68], Rashna yazata[69] and Spenta Ārmaiti[70-71], Ahura Mazda has put on[63] as a star-bedecked[65] garment[64] woven by the Spiritual (yazatas)[66]. Its two ends[76] [acc]cannot be perceived[77] by any person.

(4) Āonghām raya khvarenanghacha, vīdhāraēm Zarathushtra [acd]Aredvim Sūrām Anāhitām, perethu-frākām, baēshazyām, vīdaēvām, Ahurō-tkaēshām, yesnyām anguhe astvaite, vahmyām anguhe astvaite. Ādhū-frādhanām ashaonīm, vāthwō-frādhanām ashaonīm, gaēthō-frādhanām ashaonīm, shaētō-frādhanām ashaonīm, danghu-frādhanām ashaonīm.

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abv The original meaning as adverb is “above”, “up there”.

abw Darmesteter. “Woven cloth” derived from Sanskrit root *ve* “to weave” (Harlez). Its ordinary meaning is “bird”.

abx Darmesteter. Original meaning “in the three-thirds”. In the matter of dimensions this earth is stated to be divided in seven regions, according to Avesta; besides this, the three equal parts of thickness or density of the earth are mentioned. First one-third is the surface of the earth; second one-third is the portion of the interior of the surface of the earth; the third one-third is the lowest, i.e. bottom portion. The significance of the word *thrishva* occuring in this para seems to be the first one-third, i.e. the surface portion.

aby Root *stā* = Sanskrit *sthā* = to be, to exist, to remain.

abz Root *han-derez* = to lighten, to bind.

aca Darmesteter. Original meaning “made[56] of pure[57] iron[58]”.

acb Original meaning “following” (Ahura Mazda). Its significance seems to be that the above mentioned three yazatas were also associated with this task.

acc *Pari-vaēnōithe* - potential mood third person dual parasmaipada.

acd Meaning: On account of the brilliance and glory of those (Fravashis) I maintain the Aredvi Sura, the undefiled. For the translation of the remaining portion, see first five paragraphs of Āvān yasht.

(5) Yā vīspanām arshnām khshudhrāo yaozdadhāiti. Yā vīspanām hāirishinām zāthāi garewān yaozdadhāiti. Yā vispāo hāirishīsh huzāmito dadhāiti. Yā vīspanām hāirishinām dāitīm rathwīm paēma ava-baraiti.

(6) Masitām dūrāt frasrūtām; yā asti avavaiti masō, yatha vīspāo imāo āpō yāo zemā paiti fratachinti, yā amavaiti fratachaiti. Hukairyāt hacha barezanghat avi zrayō Vouru-kashem.

(7) Yaozenti vīspe karanō zrayā Vouru-Kashayā, ā vīspō maidhyō yaozaiti. Yat hīsh avi fratachaiti; yat hīsh avi frazgaraiti Aredvi Sūra Anāhita. Yenghe hazangrem vairyanām, hazangrem apaghzāranām kaschitcha aēshām vairyanām kaschitcha aēshām apaghzāranām, chathvaresatem ayarebaranām hvaspāi naire baremnāi.[ace]

(8) Anghāoscha me aēvanghāo āpō apaghzārō vījasāiti, vīspāish avi karshvān yāis hapta. Anghāoscha me aēvanghāo āpō hamatha ava-baraiti hāminemcha zayanemcha. Hā me āpō yaozdadhaiti, hā arshnām khshudrāo, hā khshathrinām garewān, hā khshathrinām paēma.

(9) Āonghām[1] raya[2] khvarenanghacha[3], vīdhāraēm[4] Zarathushtra[5] zām[6] perethwīm[7] Ahuradhātām[8], yām[9] masīmcha[10] pathanāmcha[11], yā[12] barethri[13] paraosh[14] srīrahe[15], yā[16] vīspem[17] ahūm[18] astvantem[19] baraiti[20], jumcha[21] tristemcha[22] garayascha[23] yōi[24] berezantō[25] pouru-vāstrā-ongho[26] āfentō[27].

(9) On account of the brilliance[2] and glory[3] of those (Fravashis)[1], O Zarathushtra! I maintain[4] (this) wide[7], large[10] (and) broad[11] earth[6] created by Ahura Mazda[8]; which[12] (is) the mother[13] of (all) good[15] things[14]; (and) bears on herself[20] (or maintains[20]) (the people) of the entire[17] corporeal[19] world[18] - the living[21] as well as the dead[22] - and lofty mountains[23], rich in pastures[26] [acf]fertile with water[27].

(10) Yenghāo[28] paiti[29] thraotō-stāchō[30] āpō[31] tachinti[32] nāvayāo[33]; yenghāo[34] paiti[35] pourusaredhāo[36] zemādha[37] uzukhshyeinti[38] urvarāo[39], thrāthrāi[40] pasvāo[41] vīrayāo[42], thrāthrāi[43] Airyanām[44] dakhyunām[45], thrāthrāi[46] gēush[47] panchō-hyayāo[48], avanghe[49] narām[50] ashaonām[51].

(10) Upon[29] which[28] (earth) waters[31] of running stream[30] (and) river[33] flow[32]; upon[35] which[34] plants[39] of many kinds[36] grow from the ground[37], for the nourishment[40] of both cattle[41] and men[42] of the Iranian[44] countries[45], [acg]five kinds[48] of animals[47] (and) for the help[49] of righteous[51] men[50].

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ace For the translation of paras 4-8 the beginning portion of Aredvi Sura Nyāyesh. For comparison, see Āvān yasht, first Five paragraphs.

acf Original meaning “of the beautiful prosperity or abundance”.

acg As regards five kinds of animals there is a reference in the first paragraph of the First Kardāh of Vispered: (1) those living in waters. (2) those living under the ground. (3) the flying ones or winged ones, (4) animals that wander wild at large, and (5) the grazing ones.

(11) Āonghām[52] raya[53] khvarenanghacha[54], vīdhāraēm[55] Zarathushtra[56] azem[57] barethrishva[58] puthre[59] paiti-verete[60] aparairithintō[61] ādātāt[62] vīdhātaot[63], vyāhva[64] urvatchaēm[65] asticha[66] gaonacha[67], drevdacha[68] uruthwāscha[69], paidhyāoscha[70], fravākhshascha[71].

(12) Yeidhi[72] zī[73] me[74] nōit[75] daidhīt[76] upastām[77] ughrāo[78] ashāunām[79] fravashayō[80], nōit[81] me[82] idha[83] āonghātem[84] pasvīra[85], yā[86] stō[87] saredhanām[88] vahishta[89] Drujō[90] aogare[91], drujō[92] khshathrem[93], drujō[94] astvāo[95] anghush[96] āonghāt[97].

(13) Nī[98] antare[99] zām[100] asmanemcha[1], drujāo[2] manivāo[3] hazdyāt[4]; nī[5] antare[6] zām[7] asmanemcha[8], drujāo[9] manivāo[10] vaonyāt[11]; nōit[12] paschaēta[13] vanō[14] vantāi[15] upadayāt[16] angrō mainyush[17] spentāi mainyave[18].

(11) (The Creator Ahura Mazda says): On account of the lustre[53] and glory[54] of those (Fravashis)[52] I[57] maintain[55] children[57] in (the wombs of) the mothers[58], saved[60] and undying[61] from the assaults[62] of (the demon) Vidhotu[63]. (Besides)[ach] in it (i.e. in the wombs of the mothers) I [aci]form[65] the bones[66], the model[67], [acj]sinew[68], intestines[69], feet[70] and genital organs[71].

(12) For[73] if[72] the powerful[78] Fravashis[80] of the righteous people[79], would not[75] have given[76] help[77] unto Me[74], animals and men[85] of Mine[82] who[86] [ack]are the best[89] of the species[88] would not[81] have [acl]subsisted[84] here[83] (i.e. in this world); (but instead there would have been the strength of the Druj, the dominion of the Druj and the corporeal world of the Druj.)

(13) Between" the earth[100] and the sky[1] (the Dominion) of the Druj[1] and (the evil) spirits[3] [acm]would continue", between[6] the earth[7] and the sky[8] (the power) of the Druj[9] and (the evil) spirits[10] would succeed[11]; and never[12] afterwards[13] would Angra Mainyu[17] subdue[16] the victorious[14] and loving[15] Spenta Mainyu[18].

(14) Āonghām[19] raya[20] khvarenanghacha[21], āpō[22] tachinti[23] frātatcharetō[24], khāo[25] paiti[26] afrazyamnāo[27]; āonghām[28] raya[29] khvarenang-

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ach The exact meaning of *vyāhva* has not been ascertained. It seems to be the locative plural of the word *vyā* (see yasna Hā 48.7). Here this word can perhaps be *vī* + *āhva*; *vī* (prefix); *āhva* = demonstrative pronoun locative plural feminine; meaning "in them".

aci Or to flourish; to nourish; to rear.

acj Based upon Bundahishn; "skin" (Darmesteter).

ack *Stō* (= Sanskrit *stah*) - present tense third person dual parasmaipada; root *ah*.

acl *Āonghātem* - Perfect Tense subjunctive third person dual parasmaipada (Justi); *āonghāt* - Perfect tense subjunctive third person singular parasmaipada; root *ah* = Sanskrit *as*.

acm Darmesteter. *Drujāo manivāo* - dvandva compound genitive dual; *hazdyāt* - its meaning is also "would snatch away, would seize away"; from the same root, words *hazō*, *hazasnām* are derived. The first *ni* - prefix occurring in this para should be taken with *hazdyāt* and the second *ni* with the word *vaonyāt*.

hacha[30], zemādha[31] uzukhshyeinti[32] urvarāo[33], khāo[34] paiti[35] afrazyamnāo[36]; āonghām[37] raya[38] khvarenanghacha[39]; vātō[40] vāonti[41] dunmōfrutō[42], khāo[43] paiti[44] afrazyamnāo[45].

(15) Āonghām[46] raya[47] khvarenanghacha[48], hāirishīsh[49] puthre[50] verenvainti[51]; āonghām[52] raya[53] khvarenanghacha[54], huzāmitō[55] zīzanenti[56]; āonghām[57] raya[58] khvarenanghacha[59], yat[60] bavainti[61] hachatputhrāo[62].

(16) Āonghām[63] raya[64] khvarenanghacha[65], us[66] nā[67] zayeiti[68] vyākhanō[69] vyākhmōhu[70] gūshayat-ukhdho[71], yō[72] bavaiti[73] khratukātō[74]; yō[75] nāidyāonghō[76], gaotemahe[77] parō-yāo[78] parshtōit[79] avāiti[80]. Āonghām[81] raya[82] khvarenanghacha[83], hvare[84] ava[85] patha[86] aēiti[87]; āongham[88] raya[89] khvarenanghacha[90], māo[91] ava[92] patha[93] aēiti[94]; āongham[95] raya[96] khvarenanghacha[97] stārā[98] ava[99] patha[100] yeinti[1].

(14) On account of the lustre[20] and glory[21] of those (Fravashis)[19] the running and flowing[24] waters[22] flow[23] towards[26] inexhaustible[27] springs[25]; on account of their[28] lustre[29] and glory[30] the plants[23] [acn]grow from the earth[31] through[35] inexhaustible[36] springs[34]; on account of their[37] lustre[38] and glory[39] the wind[40] driving down the clouds[42] blow[41] towards[44] the inexhaustible[45] springs[43].

(15) On account of the lustre[47] and glory[45] of those (Fravashis)[46] the bearing mothers [aco]become pregnant; on account of their[52] lustre[53] and glory[54] (the bearing mothers) [acp]give birth to children[56] with ease[55]; on account of their[57] lustre[58] and glory[59] (the bearing mothers) become[61] rich in children[62].

(16) On account of the lustre[47] and glory[48] of those (Fravashis)[46] [acq]the head of an assembly and [acr]the interpreter of religious verses[71] in assemblies[70] is born[68] with greatness[66]; who[72] is [acs]the lover of wisdom[74]; (and) who[75] [act]has come out[80] victorious[78] from the controversy[79] (about the religion with Nodhas, (the son) of [acu]Gaotema. On account of their[51] lustre[82] and glory[83] the

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acn i.e. from under the ground, freshness and wetness ever continue to get; the plants grow thereby.

aco Original meaning is: females bringing forth offspring[49] keep[51] pregnancy[50].

acp Original meaning is: they give birth[56] with easy delivery[55]

acq i.e. the chairman, the conductor of the assembly.

acr Original meaning: the interpreter of sacred verses of the religion; preacher.

acs Compare *Khratu-chinanghō*; see Vendidad fargard IV, 44th paragraph.

act Original meaning: “Comes proceeding from the arguments or becoming victorious” (*parō-yāo*).

acu Dastur Darab. Avesta *gaotema* can be the exact Sanskrit equivalent *Gotama*. According to the English booklet published in the year 1898 A.D. entitled, *The Reference to Gaotema in the Avesta*, by Shams-uI-Ulema Dastur Darab: There were many Gotama’s; of them two persons attract our attention a good deal: 1. Rushi Gaotama; 2. Gotama Buddha, (the Founder of

Sun[84], the Moon[91], and the stars[98] go[1] towards[99] (their own) path[100].

(17) Tāo[2] ughrāhu[3] peshanāhu[4] upastām[5] henti[6] dāhishtāo[7], yāo[8] fravashayō[9] ashaonām[10]; tāo[11] fravashayō[12] ashaonām[13] aojishtāo[14] henti[15] Spitama[16], yāo[17] paoiryanām[18] tkaēshanām[19], yāo[20] vā[21] narām[22] azātanām[23] frashō-charethrām[24] saoshyantām[25]. Āat[26] anyaēshām[27] fravashayō[28] jvanām[29] narām[30] ashaonām[31] aojyehīsh[32] Zarathushtra[33], yatha[34] iristanām[35] Spitama[36].

(18) Āat[37] yō[38] nā[39] hīsh[40] huberetāo[41] barāt[42] jva[43], ashaonām[44] fravashayō[45] sāsta[46] dainghēush[47] hamō-khshathrō[48], hō[49] anghāiti[50] zazushtemō[51] khshayō[52] kaschit[53] mashyānāma[54]; yō[55] vohu-beretām[56] baraite[57] Mithrem[58] yim[59] vouru-gaoyaoitīm[60], Arshtātemcha[61] frādat-gaēthām[62] varedat-gaēthām[63].

(19) Itha[64] te[65] zāvare[66] aojascha[67] khvarenō[68] avascha[69] rafnascha[70] framraomi[71], erezvō[72] Spitama[73], yat[74] ashaonām[75] fravashinām[76] ughranām[77] aiwithūranām[78]; yatha[79] me[80] jasen[81] avanghe[82], yatha[83] me[84] baren[85] upastām[86] ughrāo[87] ashaonām[88] fravashayō[89].

(17) In fearful[3] battles[4] the fravashis[9] of the righteous (people)[10] [acv]are[6] the wisest[7] for help[5]. O Spitaman[16] (Zarathushtra)! Those[11] which[20] (are) the fravashis[12] of the righteous[13] Poryotkaeshas[18-19] or[21] of men[22] yet unborn[23] or of the Saoshyants[25] who prepare the world for renovation[24] are[15] most powerful[14] (or most efficacious[14]). Moreover[26], amongst other fravashis[27], the fravashis[28] of the living[29] righteous[31] men[30], O Spitaman[36] Zarathushtra[33]! (are) more powerful[32] than[34] (those) of the dead.

(18) If [acw]the ruler of any country with full power might carry[42] good presents[41] for [acx]these[40] fravashis of the righteous (people) whilst living[43], he[49] becomes[50] a most [acy]powerful[51] ruler[12] amongst men[54]. (In the same way) (the king) who[55] carries[57] good gift[56] to Meher yazad, the Lord of wide pastures and to Āshtād yazad[61] the increaser of the world and the furtherer of the world[63] (becomes the powerful ruler as well).

(19) O righteous[72] Spitaman[73] (Zarathushtra)! about the vigour[66],

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Buddhism). The first Gotama was the fifth Rushi. References about this Rushi Gotama as well as his son Nodhasare from Rigveda. Moreover, in 1887 A.D., Rev. Windischmann stated that the word *nāidyāongho* which is associated with *Gaotemahe* is proper name. From this Dastur Darab concludes that "Nāidyāongha Gaotema" of Avesta is the same as "Gaotama Nodhas" of the Rig Veda. Besides Professor Max Muller fixes the age of Rushis to 1500 B.C.; from this the age of the Farvardin yasht can also be estimated. Also the meaning of *nāidyāongh* becomes "weaker, more needy" and "treated with contempt" (see yasna Hā 34.8, Hā 57.10.)

acv i.e. "Grant help wherever deserving; in other words, exercise perfect wisdom in granting help; are most helpful" (Darmesteter).

acw Originally, "a person[39] who[38] (is) the ruler with full power[16] of the country[47]".

acx Pronoun *hish* can be applied to *Fravashayō* - fravashis as well as to *huveretāo* (gifts).

acy Root *zu* = Sanskrit *ju* = to be strong; original form *zazvangh* + *tema*.

strength[67], glory[68], [acz]help[69] and joy[70] of the powerful[77] (and) triumphant[78] fravashis[76] of the righteous (people)[75], I [ada]proclaim[71] to thee[65] thus[64] (i.e. as stated above) (and) just as[79] (those) powerful[87] fravashis[89] of the righteous (people)[88] came up[81] to my[80] help[82] (and) just as[83] they [adb]granted[85] me[84] authority[86].

(Kardāh II) (20) Mraot[1] Ahurō Mazdaō[2] Spitamāi[3] Zarathushtrāi[4], āat[5] yase[6]-thwā[7] aētahmi[8] anghvō[9] yat[10] astvainti[11], Spitama[12] Zarathushtra[13], pathām[14] jasāiti[15] vithwaēso[16] bōiwranām[17] duzitanāmcha[18] thwaynguhatām[19] Zarathushtra[20], yezicha[21] thwaēshāo[22] tanvō[23], atha[24] imā[25] vachō[26] dreiyayōish[27], atha[28] imā[29] vachō[30] framruyāo[31] vārethraghnīsh[32] Zarathushtra[33].

(21) Ashāunām[34] vanguhīsh[35] sūrāo[36] spentāo[37] fravashayō[38] staomi[39] zbayemi[40] ufyemi[41]. Yazamaide[42] nmānyāo[43] vīsyāo[44] zantumāo[45] dakhyumāo[46] Zarathushtrōtemāo[47]. Hāitish[48] hātām[49], hāitish[50] āonghushām[51], hāitish[52] būshyantam[53] ashaonām[54], vīspāo[55] vīspanām[56] dakhyunām[57], zēvishtayāo[58] zēvishtyanām[59] dakhyunām[60].

(20) Ahura Mazda[2] spoke[1] unto Spitaman[3] Zarathushtra[4]: O Spitaman[12] Zarathushtra[13]! if[5] in this[8] corporeal[11] world[9] the terror[16] of the dangerous[17], zigzag[18] and terrible[19] paths[14] comes[15] upon thee[7], and if[21], O Zarathushtra[20]! (there be) fear[22] of (thy) body[23] (i.e. if thou hast fear of coming upon any injury), then[24] recite thou[27] [adc]these[25] sacred verses[26] (of Avesta mentioned below), Zarathushtra[33]! Do thou recite aloud[31] these[29] victorious[32] (i.e. obstacles removing) sacred verses[30] (of Avesta).

(21) I praise[39], I remember[40] (or I invoke[40]) the excellent[35], heroic[36] and beneficent[37] Fravashis[38] of the righteous[34] (people)[34] and sing (their) glory. We worship[42] (those Fravashis) belonging to the house[43], to the clan[44], to the town[45] to the country[46] (and) belonging to the highest priest[47]. We worship[42] the existing (Fravashis)[50] of the righteous (men)[54] that have been[51], and that will be hereafter[53]. We worship[52] (the Fravashis[55]) of (the people of) all countries[57] (and) the (Fravashis[58]) of (the people of) friendly[59] countries[60].

(22) Yāo[61] asmanem[62] vīdhārayen[63], yāo[64] āpem[65] vidhārayen[66], yāo[67] zām[68] vīdhārayen[69], yāo[70] gām[71] vīdhārayen[72], yāo[73] barethrishva[74] puthre[75] vīdhārayen[76] paiti-verete[77] apara-irithentō[78] ādātāt[79] vīdhātaot[80]. Vyāhva[81] urvat-chayen[82] asticha[83] gaonacha[84] drevdacha[85] uruthwāscha[86] paidhyāoscha[87] fravākhshascha[88].

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acz i.e. As regards help and joy derived from them.

ada Present tense used in the sense of the Past tense; see my *Avesta Grammar*, paragraph 637.

adb Originally, "brought[85] authority[56] for me[84]".

adc i.e. Avestan sacred verses from para 21 up to the end of para 25. By reciting the sacred verses occurring in these paragraphs courage comes to the reciter, having got rid of fear and dread of the road. For comparison, see Srosh yasht Hādokht, Kardāh 1, paras 4-7.

(23) Yāo[89] ash-beretō[90], yāo[91] ughrāretō[92], yāo[93] hvāretō[94], yāo[95] vazāretō[96], yāo[97] takhmāretō[98], yāo[99] zaoyāretō[100]; yāo[1] zaoyāo[2] vanghuthwaēshu[3], yāo[4] zaoyāo[5] verethraghnyaēshu[6]; yāo[7] zaoyāo[8] peshanāhu[9].

(22) Who[61] (i.e. Fravashis) maintain[63] the sky[62], water[65], the earth[68], the cattle[71], (and) children[75] in the wombs of the mothers[74], saved[77] and [add]undying[78] from the assaults[79] of (the demon) Vidhotu[80]. (Besides, those Fravashis) [ade]form[82] the bones[83], the model[84], sinew[85], intestines[86], feet[87] and the genital organs[88] (of the children).

(23) Who[89] (i.e. Fravashis) are well-supporting[90], rushing-forth-steadily[92], [adf]rushing on one's self[94], rushing forth vigorously[96] with courage[98], who[99] (are) rushing forth when invoked[100], and (are) worthy of invocation[2] in goodness[3] (i.e. in matters of goodness); who[4] (are) worthy of invocation[5] in victories[6], (are) worthy of invocation[8] in battles[9].

(24) Yāo[10] dāthrīsh[11] verethrem[12] zbayante[13], dāthrīsh[14] āyaptem[15] chakushe[16], dāthrīsh[17] bantāi[18] drvatātem[19], dāthrīsh[20] ahmāi[21] vohū[22] khvarenō[23], yō[24] hīsh[25] yazānō kukhshnvānō[27] zbayeiti[28] barō-zaothrō[29] ashava[30].

(25) Yāo[31] avadha[32] para[33] fraoirisishtāo[34], yathra[35] narō[36] ashavanō[37] ashem[38] henti[39] zarazdātema[40], yathracha[41] mazishtāo[42] frēretāo[43] [adg][yathracha[44] khshnūtō[45] ashava[46]] yathracha[47] atbishtō[48] ashava[49].

(24) Who[10] (i.e. Fravashis) (are) the givers[11] of victory[12] to the [adh]invoker[13], bestowers[14] of boon[15] to (their) lover[16], (and) giver[17] of health[19] to the [adi]sick man. (Besides they are) the bestowers[20] of good[22] glory[23] unto him[21] who[24] (is) their[25] worshipper[26], propitiator[27], invoker[28], offerer of libations[29] (and) holy[30].

(25) [adj]The Fravashis (of the righteous people) (are) visiting most[34] (or incline most) to that side[35] where the righteous[37] men[36] are[39] [adk]most devoted[40]

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add For comparison see yasna Hā 23, para 1.

ade For comparison see para 11 of the same yasht.

adf Or "on-rushing"; present participle feminine first person plural; original form *ughra* + *aret*; *aret* = going (present participle); root *ere* = Sanskrit *ar* = to go. Similarly, it should be considered in the case of words following it (*hvāretō, vazāretō, takhmāretō, zaoyāretō*).

adg In the original text this sentence is left out (see Prof. Geldner *Avesta, II*, Stuttgart, 1889, page 173, note 4).

adh Present participle dative singular masculine; root *zba* = Sanskrit *hva, hve* = to invoke, to call on for assistance, to praise, to remember.

adi Professors Harlez and Darmesteter.

adj The word *yaō* (who) at the beginning of paragraphs 22-25 applies to "ashāunām fravashayō" occurring in para 21.

adk Original meaning dedicators, i.e. devoted to righteousness.

to righteousness[38], where[41] there are[39] [adl]most[42] revered[43] (men), [adm][where[44] the righteous[46] (man) (becomes) satisfied[45]] (i.e. pleased) and where[47] the righteous[49] (man) (is) [adn]pleased[48].

(Kardāh III) (26) Ashāunām[1] vanguhīsh[2] sūrāo[3] spentāo[4] fravashayō[5] yazamaide[6]. Yāo[7] aojishtāo[8] vazentām[9], renjishtāo[10] fravazemnanām[11], afrakavastemāo[12] apa-srayamnanām[13] anvarshtavastemāo[14] fraschin-bananām[15], apairi-vastemāo[16] snaithishāmcha[17] varethanāmcha[18]; yāo[19] afraourvisvat[20] kerenvainti[21] irem[22] yahmya[23] jasenti[24].

(27) Tāo[25] vanguhīsh[26], tāo[27] vahishtāo[28] yazamaide[29], yāo[30] ashāunām[31] vanguhīsh[32] sūrāo[33] spentāo[34] fravashayō[35]. Tāo[36] zī[37] staretaēshu[38] baresmōhu[39] zaoyāo[40], tāo[41] verethraghnyaeshu[42], tāo[43] peshanāhu[44], tāo[45] idha[46] yat[47] narō[48] takhma[49] peretente[50] verethraghnyaēshu[51].

(26) We worship[6] the good[2], heroic[3] (and) beneficent[4] Fravashis[5] of the righteous (people)[1]; who[7] (are) the strongest[8] of those that drive in a carriage, [ado]most agile[10] of those marching forwards[11], [adp]least noisy of the retreating ones[13], [adq]most powerful of the supporters[15], most invincible[16] of the possessor of offensive weapons[17] and of the defensive weapons[18]. (Moreover) in whatever place[23] they[19] go[24] they never let go[21] happiness (or [adr]good fortune[22]) (from that place).

(27) We worship[29] the excellent[32], heroic[33] (and) beneficent[34] Fravashis[35] of the righteous (people)[31] who[30] (are) good[26] and the best[28]. They (are) indeed[37] worthy to be invoked[40] on the spread out[38] baresman[39] (i.e. in the functions of Yazishna, Vendidad, etc., pertaining to purifying priests), in the matters of victoriousness[42], in battles[44] and there[46] (where) the gallant[49] heroes[48] fight[50] [ads]for (gaining) victory[51].

(28) Tāo[52] Mazdāo[53] zbayat[54] avanghe[55], avanghecha[56] ashnō[57] vīdidhāra[58] apascha[59] zemascha[60] urvarayāoscha[61]. Yat[62] Spentō Mainyush[63] vīdhārayat[64] asmanem[65] yat āpem[66] yat zām[67] yat gām[68] yat urvarām[69] yat berethrishva[70] puthre[71] vīdhāray at[72] paiti-verete[73] apara-irithentō[74], ādātat[75] vīdhātaot[76]. Vyāhva[77] urvat-chayat[78] asticha[79]

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adl Or pious - religious men (see yasna Hā 8 para 2); very charitable (Darmesteter).

adm In the original text this sentence is left out (see note above.)

adn Original meaning “untormented”, i.e. not ill-treated. (See yasna Hā 62-9).

ado “Most powerful in drawing (the carriage); the lightest amongst the occupants in the carriage” (Darmesteter).

adp Professor Harlez. The meaning of this word has not been fixed with certainty.

adq Original meanings “effective, efficacious, bearable”.

adr Professor Darmesteter.

ads Locative singular used in the sense of dative singular (vide yasht X.82).

gaonacha[80] drevdacha[81] uruthwāscha[82] paidhyāoscha[83] fravākhshascha[84].

(29) Vīdhārayat[85] Spentō Mainyush[86], yāo[87] amavaitīsh[88] tushnishādho[89] hudōithrīsh[90] verezi-chashmanō[91] sraoithrīsh[92] dareghō-rārōmanō[93]; yāo[94] berezaitīsh[95] berezyāstāo[96], yāo[97] huyaonāo[98] perethuyaonāo[99], ravō-fraothmanō[100] dasathavaitīsh[1] frasrutāo[2] upa-dārayen[3] asmanem[4].

(28) (The Creator) Ahura Mazda[53] [adt]called[54] them[52] (i. e. the Fravashis) for the assistance[55] of the yonder[56] [adu]sky[57], waters[59], the earth[60] and the plants[61]. [adv]Whereby[62] (i.e. by the assistance of the Fravashis)[62] the Spenta Mainyu[63] maintains[72] the sky[65], water[66], the earth[67], the cattle[68], the plants[69] and children[71] in the wombs of the mothers[70], saved[73] and undying[74], from the assaults[75] of (the demon) Vidhotu[76]. (Besides, those Fravashis) [adw]form[78] the bones[79], the model[80], sinew[81], intestines[82], feet[83] and the genital organs[84].

(29) Spenta Mainyu[86] maintains[85] the sky[4] (and) [adx]the Fravashis[87] [ady]assist in maintaining it[3].

Explanation:- (The detailed characteristics of Fravashis are now stated below).

Who[87] (i.e. the Fravashis) are courageous[88], sitting at ease[89], possessing good eyes[90], of effective glance[91], [adz]having a keen sense of hearing[92], giving excessive joy[93], exalted[95], high-girded[96] having a good, spacious residence[99], wide-stepping[100], health-giving[1] (and) renowned[2]. (They assist in maintaining the sky).

(Kardāh IV) (30) Ashāunām[1] vanguhīsh[2] surāo[3] spentāo[4] fravashaō[5] yazamaide[6]. Hush-hakhmanō[7] hvarezānāo[8], dareghaēibyō[9] hakhedraēibyō[10]; upa-shitēe[11] vahishtāo[12] anāzaretāo[13] aēibyō[14] nerebyō[15]; vanguhīsh[16] yōi[17] vō[18] vanghush[19]; gufrāo[20] dūraēsūkāo[21] baēshazyāo[22] frasrūtāo[23] vanat-peshanāo[24]; nōit[25] paurvāo[26] āzārayeinte[27].

(30) We worship the good[2], heroic[3] (and) beneficent[4] Fravashis[5] of the

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adt In English used in the sense of "The Heaven above".

adu In this sentence the meaning of the predicate *vīdidhāra* (=supported, maintained) does not suit the context. According to the opinion of Dr. Geldner, there does not seem any necessity of this word.

adv This word (*yat*) is not in the instrumental singular, but it is in the accusative singular.

adw See paragraphs 11 and 22 of this yasht.

adx I have translated the word *yāo* by "Fravashis" which stood for the noun *fravashayō*.

ady Original meaning "those who hear". The feminine gender of *Sraotar* (= Sanskrit *Srotru* = hearer, listener) became *sraothri*.

adz If we take the meaning of *yaona* as "help", the word would mean "giving good help", "giving sufficient help".

righteous (people)[1]. Who (i.e. the Fravashis) (are) possessed of good friendship[7]; (and who are) [aea]benefiting[3] on account of their friendship[10] for a long time[9]; (they are) best[12] [aeb]to live with[11] (if) not offended[13] by these[14] men[15]. (They are) [aec]good[16] (for those) who[17] (are) good[19] amongst you[18]. (Besides those Fravashis are) [aed]not obvious[20], far-glancing[21], healing[22], renowned[23] (and) winning in battle[24]; (they do [aee]not harm[27] (anyone else) first[26].

(Kardāh V) (31) Ashāunām[1] vanguhīsh[2] sūrāo[3] spentāo[4] fravashayō[5] yazamaide[6]. Ughra-zaoshāo[7] tbishyanbyō[8], upairi-kairyāo[9] sēvishtāo[10], yāo[11] upairi[12] hamarenādha[13] aurvathanām[14] tbishyantām[15] ughrāo[16] bāzūsh[17] schindayeinti[18].

(31) We worship[6] the good[2], heroic[3] (and) beneficent[4] Fravashis[5] of the righteous (people)[1]. (Who, i.e. the Fravashis) (are) strong-willed against the tormentors[8], doing excessive work (and) most beneficent[10]. (Moreover) who[11] break to pieces[18] strong[16] arms[17] of the tormenting[15] opponents[14].

(Kardāh VI) (32) Ashāunām[1] vanguhīsh[2] sūrāo[3] spentāo[4] fravashayō[5] yazamaide[6]; aredrāo[7] takhmāo[8] aojanghuhaitīsh[9] anāmāthwāo[10] khvāthravaitīsh[11] khvāparāo[12] baēshazayāo[13], ashōish[14] baēshaza[15] hachimnāo[16], zem-frathangha[17] dānu-drājangha[18] hvare-barezangha[19].

(32) We worship[6] the good[2], heroic[3] (and) beneficent[4] Fravashis[5] of the righteous (people)[1] (Who, the Fravashis are) the bestowers[7], strong[8], powerful[9], inconceivable[10], giving comfort and ease[11], self-supporting[12] (and) healing[13]. (Moreover, who are) [aef]bringing with them[16] the means[15] of righteousness[14] as wide as the earth[17], as long as the river[18], and as exalted as the sun[19].

(Kardāh VII) (33) Ashāunām[1] vanguhīsh[2] sūrāo[3] spentāo[4] fravashayō[5] yazamaide[6]. Yāo[7] takhmāo[8] hām-vareitivaitīsh[9] arezyeintīsh[19] khrvīshyantish[11] urvinaitīsh[12]; fraschindayeintīsh[13] vīspanām[14] tbaēshavatām[19] tbaēshāo[16] daēvanām[17] mashyānāmcha[18]; amaē-nijanō[19] hamerethe[20] havāi[21] kāmāicha[22] zaoshāicha[23].

(34) Yūzem[24] vanguhi[25] nisrinaota" verethraghnemcha[27] Ahura-dhātem[28] vanaintīmcha[29] uparatātem[30], ābyō[31] danghubyō[32] sēvishtāo[33], yatha[34] vanguhīsh[35] anāzaretāo[36] khshnūtāo[37] ainitāo[38] atbishtāo[39],

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aea i.e. Fravashis are worthy of friendship and by keeping friendship with them continuously numerous advantages are obtained.

aeb i.e. by remaining in their relation as a friend much benefit is arisen.

aec With the good the Fravashis do goodness.

aed Original meaning "mysterious". The meaning of *gufra* is "deep" see yasht XIX.51).

aee i.e. They do not harm anyone without any reason.

aef For comparison, see Yasna Hā 60, paragraph 4.

yūzem[40] yesnyāo[41] vahmyāo[42] vasō-yaonāo[43] frachrathwe[44].

(33) We worship[6] the good[2], heroic[3] (and) beneficent[4] Fravashis[5] of the righteous (people[1]). Who[7] (are) strong[8], protective, fighting (for the good cause)[10], cruel (towards the wicked)[11], [aeg]observing to a great distance[12]. (Besides they are) the destroyers[13] of the malice[16] of all[14] the envious persons[15], of the daevas[17] (and) of men[18] and courageous[19] smiters of the enemies[20] according to their own[21] wish[22] and will[23].

(34) O ye good[25] (and) most beneficent[33] (Fravashis) when[34] you are unoffended[36], pleased[37], unoppressed[38] (and) untormented[39] (by the Iranian countries), you[24] good[25] (Fravashis) grant[26] victory[27] created by Ahura Mazda[28] and conquering[29] superiority[30] unto those[31] countries[32]. You (who are) worthy of worship[41] (and) worthy of adoration[42] [aeh]move about[44] [aei]exercising authority over the aerial space according to your will[43].

(Kardāh VIII) (35) Ashāunām[1] vanguhīsh[2] sūrāo[3] spentāo[4] fravashayō[5] yazamaide[6]; frasrūtāo[7] vanat-peshanāo[8] avi-amāo[9] spāro-dāshtāo[10] amuyumnāo[11] razishtanām[12]; yāo[13] ava-zbayatō[14] avanghe[15] vyāscha[16] vyānascha[17] apatēe[18] zbayeiti[19] vyās[20], apa-gatēe[21] vyānō[22].

(36) Yāo avadha para fraoirisishtāo, yathra narō ashavanō ashem henti zrazdātema, yathracha mazishtāo freretāo, [aej][yathracha khshnutō ashava], yathracha atbishtō [aek]ashava.

(35) We worship[6] the good[2], heroic[3] (and) beneficent[4] Fravashis[3] of the righteous (people)[1]. (Who are) renowned[7], winning in battle[8], courageous[9], shield-bearing[10] and [ael]firm[11] amongst the most just[12]. (Moreover) whom[13] both the pursuer[16] and [aem]the pursued[17] [aen]invoke[14] for help[15]. The pursuer[20] [aeo][for catching[18] (the pursued) and the [aep]pursued[22]] for escaping[21] (from the pursuer) (invoke the Fravashis for help).

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aeg Original form *uru* + *vaēnant*; *uru* = wide; root *vin* = to see.

aeh *fracharathwe* - present tense second person plural atmanepada; root *char* = Sanskrit *char.*

aei In English, "space". The meaning of *vasō-yaonāo* can also be, "assisting at will".

aej This sentence is left out in the original text (see Prof. Geldner, *Avesta II* Stuttgart, 1889, page 175, 36, line 5.

aek For its translation, see para 25 of this yasht.

ael Original meaning "not moving" (root *mu* = to move), i.e. immovable in any way in the matter of justice.

aem *Vyāscha* - present participle parasmaipada first person singular masculine; *vyānascha* - present participle atmanepada; root *vī* = Sanskrit *vī*; *vī* + *ant* + *s; vī* + *ān* + *s*.

aen *Ava-zbayatō* - present tense third person dual parasmaipada; root *zbāi*. *apatēe* - noun dative singular; root *up* = to reach; *ap* + *ati*.

aeo This sentence is left out in the original text. See above.

aep *apa-gatēe* - noun dative singular; *apa-gati* = running away; *apa* = away; root *gam*; *gam+ti* = *gaiti* = Sans *gati* = going; movement; motion.

(Kardāh IX) (37) Ashāunām[1] vanguhīsh[2] sūrāo[3] spentāo[4] fravashayō[5] yazamaide[6]. Pouru-spādhāo[7] yasto-zayāo[8] uzgereptō-drafshāo[9] bāmyāo[10]. Yāo[11] ughrāhu[12] peshanāhu[13] tadha[14] nijasen[15] khshtevivyō[16], tadha[17] yōi[18] takhma[19] khshtāvayō[20] dānubyō[21] azen[22] peshanāo[23].

(38) Yūzem[24] tadha[25] taurvayata[26] verethrem[27] dānunām[28] Tūranām[29], yuzem[30] tadha[31] taurvayata[32] tbaēshāo[33] dānunām[34] Tūranām[35], Yūshmaoyō[36] parō[37] kershnazō[38] hvīra[39] baon[40] sēvishta[41], yōi[42] takhma[43] khshtāvayō[44], yōi[45] takhma[46] saoshyantō[47], yōi[48] takhma[49] verethrājanō[50]. Khrūmāo[51] asebish[52] frazinta[53] dānunām[54] baēvare-paitinām[55].

(37) We worship[6] the good[2], heroic[3] (and) beneficent[4] Fravashis[5] of the righteous (people)[1]. (Who are) possessing many armies[7], [aeq]girded with weapons[8], having uplifted radiant banners[9]. (The Fravashis) rush[15] there[14] in fearful[12] battles[13] for (the help of) those heroes[16], where those gallant[19] heroes[20] offer[22] battles[23] against the Danus[21] (i.e. enemies of the Religion).

(38) There[25] (i.e. in the battles) you[24], (O Fravashis!) overcome[26] the victorious strength[27] of the Turanian[29] Danus[28]; there[31] you[30] [aer]overcome[32] the malice[33] of the Turanian[35] Danus[34]. Owing to[37] you[36] [aes]the chiefs of assembly[28], the mighty[43] heroes[44], the powerful[46] [aet]Saoshyants[47] (and) the strong[49] conquerors[50] [aeu]become[40] possessed of heroic strength[39] and most beneficent[41].

(Kardāh X) (39) Ashāunām[1] vanguhīsh[2] sūrāo[3] spentāo[4] fravashayō[5] yazamaide[6]. Yāo[7] rasmanō[8] hām-stātēe[9] frakarana[10] schindayeinti[11], vī[12] maidhyānem[13] nāmayeinti[14]; thwāshem[15] paskāt[16] fravazente[17], avanghe[18] narām[19] ashaonām[20], āzanghe[21] duzhvarshtāvarezām[22].

(39) We worship[6] the good[2], heroic[3] (and) beneficent[4] Fravashis[5] of the righteous (people)[1]. Who[7] break asunder[11] the two wings[10] of an army[8] standing together in battle array[9], and [aev]cause the centre[13] (of that army) to scatter[12-14]; they go[17] then[16] swiftly[15] for the help[18] of the righteous[20] men[19] (and) for the distress[21] of the evil-doers[22] (i.e. for bringing them into affliction).

(Kardāh XI) (40) Ashāunām[1] vanguhīsh[2] sūrāo[3] spentāo[4] fravashayō[5]

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aeq Original form is *yāstō-zayāo*; root *yāongh* = Sans, *yās* = to put on, to gird.

aer i.e. The Fravashis do not allow the Turanian heretics to succeed in the battle; they prevent the evils caused by them by destroying their strength.

aes *karshan* + *az* = "the conductor of the council - assembly; chief" (Darmesteter).

aet i.e. those who throw light of the religion; the pointers of the true path of the religion.

aeu I do not understand the meaning of the last sentence (from the word *Khrumāo* up to *baēvare-paitinām*). The places desolated by the chiefs of innumerable *Dānus* are miserable or inauspicious (Darmesteter).

aev Original meaning "twists", "bends"; root *nam* = Sanskrit *nam*.

yazamaide[6]. Yāo[7] ughrāo[8] aiwithūrāo[9] vārethraghnīsh[10], vanat-peshanāo[11] rāremāo[12] vivāitīsh[13] vīchirāo[14], sravashemnāo[15] sraotanvō[16] āsnō-urvānō[17] ashaonīsh[18]. Yāo[19] dāthrīsh[20] verethrem[21] zbayente[22], dāthrīsh[23] āyaptem[24] chakushe[25], dāthrīsh[26] bantāi[27] drvatātem[28].

(41) Dāthrīsh[29] ahmāi[30] vohū[31] khvarenō[32], yō[33] hīsh[34] atha[35] frāyazāite[36], yatha[37] hīsh[38] hō-nā[39] yazata[40], yō[41] ashava[42] Zarathushtrō[43], ratush[44] astvaithyō[45] gaēthayāo[46], bareshnush[47] bipaitishtanayāo[48], kahmāichit[49] yāonghām[50] jasō[51], kahmāichit[52] āzanghām[53] biwivāo[54].

(40) We worship[6] the good[2], heroic[3] (and) beneficent[4] Fravashis[5] of the righteous (people)[1]. Who[7] (are) strong[8], triumphant[9], victorious[10], winning in battle[11], giving excessive joy[12], [aew]blowing away (the enemies)[13], [aex]discriminating (good and evil)[14], [aey]obedient[15], of renowned body[16], having souls of higher intelligence[17] (and) righteous[18]. Who[19] (are) givers[20] of victory[21] to the invoker[22], givers[26] of boon[24] to (their) lover[25] (and) givers[26] of health[28] to the sick person[27].

(41) Whilst [aez]undertaking[51] any work whatever[49] of enterprises[50] (or whilst) frightened[54] in any (difficulty) whatever[52] of the calamities[52] just as[37] that (great) man[39], i.e.[41] (the Prophet) Holy[42] Zarathushtra[43] who is the Lord[44] of (this) corporeal[45] world[46] and the chief[47] of (all) [afa]mortals[48] worshipped[40] those (Fravashis)[38], in the same manner[35] (they are) the givers[29] of good[31] glory[32] to him[30] who[33] worship[36] them[34].

(42) [afb][Yāo[55] huzbātāo[56]] mainyu-vahishtāo yāo huzbātāo mainyu-shūtāo[57] frashūsente[58] bareshnavō[59] avanghe[60] ashnō[61], amem[62] paidhimnāo[63] hutāshtem[64], verethraghnemcha[65] Ahuradhātem[66], vanintīmcha[67] uparatātem[68], saokāmcha[69] barat-avaretām[70] barat-āyaptām[71], ashaonīm[72] thrāfedhām[73] yesnyām[74] vahmyām[75], ashāt[76] hacha[77] yat[78] vahishtāt[79].

(42) Who[55] (i.e. the Fravashis) (when they are) well-invoked[56] go[58] on the top[59] of the yonder[60] sky, having come from the [afc]heavenly (space).

Explanation:- (As regards the Fravashis who bring with them the yazatas, it is stated below).

The well-shapen[64] (i.e. of beautiful shape) Ama (courage-giving) yazata[62],

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aew Root *vī-vā* = Sanskrit *vī-vā*, = blowing away.

aex See yasna Hā 29.4; Hā 46.5; root *vi-chi* = Persian *guzidan*.

aey Of wide renown; very famous (Darmesteter).

aez Original meaning: Whilst going for any work whatever.

afa Original meaning: “biped”.

afb This sentence is left out in the original text (see Prof. Geldner, *Avesta II* Stuttgart, 1889, page 177, note 1).

afc In the sense of the expression “Ethereal Space, Heavenly Space”.

Behram yazata[65] created by Ahura Mazda[66], Vanainti[67] Uparatāt[68] (i.e. yazata bestowing victorious superiority), (and) Saoka yazata[69] (i.e. bestower of happiness) wealth-bringing[70], fulfilling desires[71], righteous[72], satisfied[73], worthy of worship[74] and praise[75] on account of [77] the best[79] righteousness [76]-(these are the Fravashis) bringing with them (all these blessings).

(43) Tāo[80] herezenti[81] Satavaēsem[82] antare[83] zām[84] asmanemcha[85], tachat-āpem[86], zavanō-srūtem[87], tachat-āpem[88] ukhshyat-urvarem[89], thrāthrāi[90] pasvāo[91] vīrayāo[92], thrāthrāi[93] Airyanām[94] dakhyunām[95], thrāthrāi[96] gēush[97] panchō-hyayāo[98], avanghe[99] narām[100] ashaonām[1].

(44) Vī antare[2] zām[3] asmanemcha[4] Satavaēsō[5] vījasāiti[6], tachat-āpō[7] zavanō-srūtō[8] kachat āpō[9] ukhshyat-urvarō[10] srīrō[11] bānvāo[12] raokhshnemāo[13], thrāthrāi[14] pasvāo[15] vīrayāo[16], thrāthrāi[17] Airyanām[18] dakhyunām[19] thrāthrāi[20] gēush[21] panchō-hyayāo[22], avanghe[23] narām[24] ashaonām[25].

(43) They[80] (Fravashis) send out[6] (the Star) [afd]Satavaesa[82] between[83] the earth[84] and the sky[85], [afe]causing the water to flow[86], listening to appeals or supplicatory prayers[87], causing the water to reach all around[88] and the plants to grow[89], for nourishment[90] of cattle[91] and men[92], for the maintenance[93] of Iranian[94] Provinces[95], for the thriving[96] of five kinds[98] of animals[97] (and) [aff]for the help[99] of righteous[1] men[100].

(44) (The Star named) Satavaesa[5], causing the water to flow[7], listening to appeals or supplicatory prayers[8], causing the water to reach all around[9], (and) the plants to grow[10], beautiful[11], shining[12] (and) brilliant[13] comes up[6] between[2] the earth[3] and the sky[4], for the nourishment of cattle[15] and men[16], for the maintenance[17] of Iranian[18] Provinces[19], for the thriving[20] of the five kinds[22] of animals[21] (and) for the help[23] of righteous[25] men[24].

(Kardāh XII) (45) Ashāunām[1] vanguhīsh[2] sūrāo[3] spentāo[4] fravashayō[5] yazamaide[6]. Ayō-khaodhāo[7] ayō-zayāo[8] ayō-verethrāo[9], yāo[10] peretente[11] verethraghnyaēshu[12] raokhshni-aiwidhātaēshu[13] thakhtāo[14] arezazhish[15] barentīsh[16], hazangraghnyāi[17]daēvanām[18].

(46) Yat[19] hīsh[20] antare[21] vātō[22] fravāiti[23] barō-baodhō[24] mashyānām[25], te[26] narō[27] paiti-zānenti[28] yāhva[29] verethra-baodhō[30] te[31] ābyō[32] freretāo[33] frerenvainti[34] ashaonām[35] vanguhibyō[36] sūrāibyō[37] spentābyō[38] fravash-ibyō[39], thakhtayāt[40] parō[41] anghuyāt[42] uzgerewyāt[43] parō[44] bāzuve[45]

(45) We worship[6] the good[2], heroic[3] (and) beneficent[4], Fravashis[5] of the righteous (people)[1]. Who (are) possessing iron helmets[7], iron weapons[8] (and)

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afd Like the star Tishtrya, the star Satavaesa is useful in the act of prosperity of the world. The Stars Vanant and Haptoiranga are regarded as his companions.

afe See yasht 5.15 (tātāo āpō); yasht 8,47 (āpō tātāo).

aff For comparison, see para 10 of the same yasht.

iron armour[9]; and who[10] [afg]in the garments of light[13] fight[11], bringing with them[16] stretched[14] battle-array[15], (for gaining) victory[12], smiting thousands[17] of daevas[18].

(46) When[19] the wind[22] blows among[21] those (Fravashis)[20] carrying the scent[24] of men[25], these[26] men[27] recognise[28] the scent of victory[30] amongst them[29].

Explanation:- (Its significance seems to be that in the war or in times of difficulties, when men call Fravashis for help, by burning fragrant wood or frankincense and by invoking in a suitable manner, they fulfil their wishes by granting victory).

(Also) those[31] (men) [afh]offer[34] Offerings[33] unto these[32] good[36], heroic[37] (and) beneficent[38] Fravashis[39] with (their) [afi]sincere[40] heart[41-42] (and) [afj]with arms[45-46] uplifted[43] (by way of supplication).

(47) Yatāra[46] vā[47] dīsh[48] paurva[49] frā-yazente[50], fraoret[51] frakhshni[52] avi[53] manō[54] zarazdātōit[55] anghuyat[56] hacha[57], ātarathra[58] fraorisinti[59] ughrāo[60] ashāunām[61] fravashayō[62], hathra[63] Mithrācha[64] Rashnucha[65] ughracha[66] Dāmōish[67] Upamana[68] hathra[69] vāta[70] verethrājana[71].

(48) Tāo[72] danghāvō[73] hathra[74] jatāo[75] nijaghnentc[76], panchsaghnāi[77] satathanāishcha[78], sataghnāi[79] hazangrghnāishcha[80], hazangraghnāi[81] baēvareghnāishcha[82], baēvareghnāi[83] ahākhshtaghnāishcha[84], yathra[85] fraoirisinti[86] ughrāo[87] ashāunām[88] fravashayō[89] hathra[90] Mithrācha[91] Rashnucha[92] ughracha[93] Dāmoish[94] Upamanō[95] hathra[96] vāta[97] verethrajanō[98].

(47) From amongst (the armies of) both the sides whichever[46] (army) will first[49] worship[48] those (Fravashis)[48] with [afk]perfect faith[51], devoted heart[54], to that [afl]direction[58] the triumphant[60] Fravashis[62] of the righteous (people)[61], along with[63] Meher[64] (yazata), Rashna[65] yazata (the just), powerful[66] Dāmi [afm]Upamana[68] (yazata) and the victorious Govad (Yazata) go[59] (for the help of that army).

(48) Moreover, those[72] countries[73] are at once[74] defeated[76] having smitten[75] from fifty[77] to hundred times[78], from hundred[79] to thousand times[80], from thousand[81] to ten thousand times[82], innumerable times[84], against which

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afg i.e. whose garment is light only; or in brilliant dress.

afh *Freretāo, frerenvainti* - the root of these two words is one and the same root:- *fra-ar* = to offer, to grant.

afi Original meanings, “strong, Firmly stretched, drawn”.

afj For comparison, see yasna 28.1 (*ustānō-zastō*).

afk Or with sympathetic thought and devoted conscience.

afl Original meaning, “to that side of the two”.

afm Its original meaning, “the symbol of wisdom - the simile of wisdom”.

(countries)[85] the triumphant[87] Fravashis[89] of the righteous (people)[88] along with[90] Meher[91] (yazata), Rashna[92] yazata (the just yazata) powerful[93] Dāmi[94] Upamana[95] (yazata) and the victorious[98] Govād[97] (yazata) go[86].

(Kardāh XIII) (49) Ashāunām[1] vanguhīsh[2] sūrāo[3] spentāo[4] fravashayō[5] yazamaide[6]. Yāo[7] vīsādha[8] āvayeinti[9] Hamaspathmaēdaēm[10] paiti[11] ratūm[12], āat[13] athra[14] vīcharenti[15] dasa[16] pairi khshafnō[17], avat[18] avō[19] zikhshnāonghemnāo[20].

(50) Kō[21] nō[22] stavāt[23], kō[24] yazāite[25], kō[26] ufyāt[27], kō[28] frīnāt[29], kō[30] paiti-zanāt[31]; gaomata[32] zasta[33] vastravata[34] asha-nāsa[35] nemangha[36]. Kahe[37] nō[38] idha[39] nāma[40] āghairyāt[41], kahe[42] vō[43] urvō[44] frayezyāt[45], kahmāi[46] nō[47] tat[48] dāthrem[49] dayāt[50], yat[51] he[52] anghat[53] khvairyān[54] khvarethem ajyamnem[55] yavaēcha[56] yavaētātaēcha[57].

(49) We worship[6] the good[2], heroic[3] (and) beneficent[4] Fravashis[5] of the righteous (people)[1]. Who[7] on[11] the occasion[12] of Hamaspathmaedem (Season-Festival) come[9] to the [afn]streets[8], and move about[15] for [afo]ten[16] nights[17] towards those desiring[20] help[19] (as below).

(50) Who[21] will praise[23] us[22]? Who[24] will worship[25] (us)? Who[26] will sing our glory[27]? And who[28] will keep love[29] (for us)? (Besides) who[30] will [afp]welcome[31] (us) with the hand[33] containing [afq]food[32], clothings[34] (and) with a prayer[36] causing to reach righteousness[35]? Whose[37] name[40] of us[38] will be remembered[41] here[39]? Whose[42] soul[44] of you[43] will worship[45] (us)? To whom[46] of us[47] will that[48] gift[49] be given[50]? Which[51] will (become) (as) fresh[55] forever, for eternity.

(51) Āat[58] yo[59] na[60] hish[61] fra-yazaite[62], gaomata[63] zasta[64] vastravata[65] asha-nasa[66] nemangha[67], ahmāi[68] afrinenti[69] khshnutao[70] ainitao[71] atbishtao[72] ughrao[73] ashāunām[74] fravashayō[75].

(52) Buyat[76] ahmi[77] nmane[78] geushcha[79] vathwa[80] upa[81] viranāmcha[87], buyat[83] asushcha[84] aspo[85] derezrascha[86] vakhsho[87], buyat[88] na[89] stahyo[90] vyakhano[91], yo[92] no[93] badha[94] fra-yazaite[95], gaoamata[96] zasta[97] vastravata[98] asha-nasa[99] nemangha[100].

(51) Moreover[51], the person[60] who[59] worships[62] those (Fravashis)[61] with the hand[64] containing food[63] (and) clothing[65] and with the prayer[67] causing to reach righteousness[66], the Fravashis[75] of the righteous (people)[74], pleased[70], undistressed[71] and unoffended[72] bless[69] that (person)[68] (as stated below):-

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afn The meaning of *visa* is also, "family, clan" (see yasna Hā 9.7).

afo i.e. Ten nights inclusive of days, i.e. ten full days.

afp In English, "to welcome". Its meaning is also "will know". Sanskrit root *gnya* = to know. Its significance is that who will welcome us by invoking us with good food and with the gift of clothing? Moreover, the Fravashis are pleased by presenting those consecrated things to the just and worthy men.

afq Original meaning, "having meat".

(52) (The Fravashis bless the worshippers):- May there be[76] in this[77] [afr]house[78] the increase[80] of cattle[79] and men[82]! May there be a swift[84] horse[85] and [afs]a solid[86] chariot[87]! The man[89], the chieftain of the assembly[91] who[92] will verily[94] worship[95] us[93] with the hand[97] containing food[96] and clothing[98] (and) with the prayer[100] causing to reach righteousness[99], may become[88] [aft]powerful[90].

(Kardāh XIV) (53) Ashāunām[1] vanguhīsh[2] sūrāo[3] spentāo[4] fravashayō[5] yazamaide[6]. Yāo[7] apām[8] Mazda-dhātanām[9] srīrāo[10] pathō[11] daēsayeinti[12], yāo[13] para[14] ahmāt[15] hishtenta[16] fradhātāo[17] afratat-kushīsh[18], hamaya[19] gātvō[20] dareghemchit[21] pairi[22] zrvānem[23].

(54) Āat[24] tāo[25] nūrām[26] fratachinti[27], Mazdadhātem[28] paiti[29] pantām[30], baghō-bakhtem[31] paiti[32] yaonem[33], frāthwarshtem[34] paiti[35] āfentem[36], zaoshāi[37] Ahurahe Mazdāo[38], zaoshāi[39] Ameshanām Spentanām[40].

(53) We worship[6] the good[2], heroic[3] (and) beneficent[4] Fravashis[5] of the righteous (people)[1]. Who[7] point out[12] the good[10] paths[11] to the [afu]waters[8] created by Ahura Mazda; which[13] [afv]stood[16] [afw]still[17], [afx]without flowing out from the springs[18], for a long[21] time[23], prior to[14] this[15] (pointing out the paths by the Fravashis).

(54) But[24] now[26], [afy]for the wish[37] of Ahura Mazda[38] (and) for the wish[39] of the Bountiful Immortals[40], those[25] (waters) [afz]flow[27] along[29] the path[30] created by Ahura Mazda[28], bestowed by God[31] (and) along[35] the water way[36] fixed[34] (for them).

(Kardāh XV) (55) Ashāunām[1] vanguhīsh[2] sūrāo[3] spentāo[4] fravashayō[5] yazamaide[6]. Yāo[7] urvaranām[8] khvawrīranām[9] srīrāo[10] uruthmīsh[11] daēsayeinti[12], yāo[13] para[14] ahmāt[15] hishtenta[16] fradhātāo[17] afraokhshyeintīsh[18], hamaya[19] gātvō[20] dareghemchit[21] pairi[22] zrvānem[23].

(56) Āat[24] tāo[25] nūrām[26] fravakhshyeinti[27], Mazdadhātem[28] paiti[29] pantām[30], baghō-bakhtem[31] paiti[32] yaonem[33], frāthwarshtem[34] paiti[35] zrvānem[36], zaoshāi[37] Ahurahe Mazdāo[38], zaoshāi[39] Ameshanām

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afr i.e. In that family where the worship of the Fravashis with libations is performed.

afs If it is understood in the sense of *frāderesra*, it would be, "beautiful, fair".

aft "The praiser (of God)", derived from the root *stu*. (Darmesteter).

afu The word is genitive plural in the original sense:- "Of the waters".

afv Original meaning "fixed, settled"; root *fra-dā* = Sanskrit *dhā*.

afw *Afratat-kushi* - *a* = not; *fra* = forward, *kushi* = Sanskrit *kukhshi* = pit, cave, stream.

afx In winter on the earth and in the dripping of water in the air (Darmesteter).

afy i.e. at the will of the Creator Ahura Mazda and of the Bountiful Immortals, by subjugating to their command.

afz For comparison of this para, see Tir yasht, para 35.

Spentanām[40].

(55) We worship[6] the good[2], heroic[3] and beneficent[4] Fravashis[5] of the righteous (people)[1]. Who [aga]maintain[12] beautiful[10] growths[11] of the trees[8] [agb]self-bearing as fruits[9]; which[13] stood[16] still[17] without growing[18] on one and the same[19] place[20] for[22] a long[21] time[23] prior to[24] (help)[15].

(56) But[24] now[26] those[25] (trees) grow up[27] in the path[30] created by Ahura Mazda[28], in[32] the path[33] bestowed by God[31] (and) at the appointed[34] time[36], for the wish[37] of Ahura Mazda (and) for the wish[39] of the Bountiful Immortals[40].

(Kardāh XVI) (57) Ashāunām[1] vanguhīsh[2] sūrāo[3] spentāo[4] fravashayō[5] yazamaide[6]. Yāo[7] strām[8] māonghō[9] hūrō[10] anaghranām[11] raochanghām[12] pathō[13] daēsayen[14] ashaonīsh[15], yōi[16] para[17] ahmāt[18] hame[19] gātvō[20] dareghem[21] hishtenta[22] afrashīmantō[23], daēvanām[24] parō[25] tbaēshanghat[26], daēvanām[27] parō[28] draomōhu[29].

(58) Āat[30] te[31] nūrām[31] fravazenti[33] dūraēurvaēsem[34] adhvanō[35], urvaēsem[36] nāshemna[37] yim[38] frashōkeretōit[39] vanghuyāo[40].

(57) We worship[6] the good[2], heroic[3] (and) beneficent[4] Fravashis[5] of the righteous (people)[1]. Who[7] [agc]opened[14] the right[15] paths[13] of the stars[8], the Moon[9], the Sun[10] (and) of the Endless[11] Lights[12] (of the sky). Which[16] (i.e. the Stars, the Moon, the Sun, etc.) stood[22] [agd]without revolving[23] for a long time[21] ere[17] this[18] (i.e. up to the time Fravashis did not help) on account of[25] the evil[26] assaults[24] of the demons[24].

(58) But[30] now[32] they[31] proceed further[13] towards distant[34] [age]paths[35], desiring [agf]the advent[37] of the good[40] Renovation[39].

(Kardāh XVII) (59) Ashāunām[1] vanguhīsh[2] sūrāo[3] spentāo[4] fravashayō[5] yazamaide[6]. Yāo[7] avat[8] zrayō[9] aiwyākhshayeinti[10] yat[11] Vouru-kashem[12] bāmīm[13], navacha[14] navaitīshcha[15] navacha sata[16] navacha hazangra[17] navasescha baēvān[18].

(59) We worship[6] the good[2], heroic[3] (and) beneficent[4] Fravashis[5] of the righteous (people)[1]. Who are ninety-nine thousand [17-18] nine hundred[16] and [agg]ninety-nine[14-15] in number keep watch over this[8] shining[13] sea[9] Vouru-

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aga Original meaning “shows”; i.e. help for the good growth of the trees.

agb *khvawrira* = *khva* + *ira* (suffix); root *bar* = to bear = to produce, *hu* + *awra* + *ira* = made fresh well with watery clouds.

agc Original meaning “showed”.

agd Original meaning “without moving forward”; *frashi* = *fra+anch+shi*. root *fra-anch* = to move forward.

age Its significance is to be understood as in English “Infinite or Measureless Space”.

agf Here the word *urvaēsa* is used in the sense of the English word “point” (i.e. fixed period). Its meaning is “end, final change” also.

agg In the original text the figure is thus: “ninety-thousand[18] and nine thousand[17] and nine

kasha[12].[agh]

(Kardāh XVIII) (60) Ashāunām[1] vanguhīsh[2] sūrāo[3] spentāo[4] fravashayō[5] yazamaide[6]. Yāo[7] ave[8] strēush[9] aiwyākhshayeinti[10] yā[11] Haptōiringe[12], navacha[13] navaitīshcha[14] navacha sata[15] navacha hazangra[16] navasescha baēvān[17].

(60) We worship[6] the good[7], heroic[3] (and) beneficent[4] Fravashis[5] of the righteous (people)[1]. Who[7] are ninety-nine thousand[16-17], nine hundred[15] and ninety-nine[13-14] in number keep watch over[10] these[8] stars[9] (called) [agi]Haptoiringa[12].

(Kardāh XIX) (61) Ashāunām[1] vanguhīsh[2] sūrāo[3] spentāo[4] fravashayō[5] yazamaide[6]. Yāo[7] avām[8] kehrpem[9] aiwyākhshayeinti[10], yām[11] Sāmahe[12] Keresāspahe[13] yat[14] Gaēsāus[15] gadhavarahe[16], navacha[17] navaitīshcha[18] navacha sata[19] navacha hazangra[20] navasescha baēvān[21].

(61) We worship[6] the good[2], heroic[3] and beneficent[4] Fravashis[5] of the righteous (people)[1]. Who[7] are ninety-nine thousand[20-21], nine hundred[19] and ninety-nine[17-18], in number [agj]keep watch over[10] this[8] body[9] of Kersaspa[13] of the Sāma family[12], the curly-haired[15] and the mace-wielder[16].

(Kardāh XX) (62) Ashāunām[1] vanguhīsh[2] sūrāo[3] spentāo[4] fravashayō[5] yazamaide[6]. Yāo[7] avām[8] khshudrem[9] aiwyākhshayeinti[10], yām[11] Spitāmahe[12] ashaonō[13] Zarathushtrahe[14], navacha[15] navaitīshcha[16] navacha sata[17] navacha hazangra[18] navasescha baēvān[19].

(62) We worship[6] the good[2], heroic[3] (and) beneficent[4] Fravashis[5] of the righteous (people)[1]. Who[7] are ninety-nine thousand[18-19], nine hundred[17] and ninety-nine[15-16], in number [agk]keep watch over[10] this[8] seed[9] of the Holy[13]

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hundred[16] and ninety[15] and nine[14]". For its comparison, see Vendidad fargard XXII, para 2. In the matter of numbers in Avesta there comes first the lower followed by higher denomination; e.g. *panchāchā haptāiti* = five and seventy, i.e. seventy five.

agh The reason of keeping watch over the Sea called, Vouru-kasha is that Gaokerena or White Haoma grows in it, which is used for drinking on the Day of Resurrection, in order to be immortal. For further details, see my translation of the Vendidad, fargard XX, para 4, note.

agi Haptoiringa is the chief of the stars of the north. It is compared with Ursa Major. This star along with its companions, guards the gate and passage of hell, in order to prevent 99,999 demons, drujas, fairies, etc., coming out from hell, and for its authority 99,999 Fravashis come for help (See English translation of Minok i Kherad by Dr. West, Chapter 49, para 15).

agj The hero Keresaspa is one amongst the famous personages mentioned in later books of the Zoroastrian Religion. According to Bundehesh he lies in the plain of Peshyansai. The glory of heaven guards him, because when Zohak will be unfettered, he will rise and slay him. Moreover, innumerable Fravashis of the righteous people also guard him. According to *Minok i Kherad*, near the Mount Damavand where Zohak is bound with a chain, the hero Keresāspa lies asleep in the place called *Poshta Gushtāspān* (see English Translation of Dr. West).

agk Because from that seed Saoshyant - the future Benefactor will be born. According to later books, from the seed of the Prophet Zarathushtra, Hoshedar, Hoshedar-Māh and Soshyosh will be born from the wombs of Srutat-Fedhri, Vanghu-Fedhri and Eredat-Fedhri, respectively.

Spitama[12] Zarathushtra[14].

(Kardāh XXI) (63) Ashāunām[1] vanguhīsh[2] sūrāo[3] spentāo[4] fravashayō[5] yazamaide[6]. Yāo[7] Ahurahe[8] khshayatō[9] dashinām[10] upa[11] yūidhyeinti[12], yezi[13] aēm[14] bavati[15] ashava[16]-khshnūsh[17], yezi[18]-she[19] bavainti[20] anazaretāo[21] khshnutāo[22] ainitāo[23], atbishtāo[24] ughrāo[25] ashāunām[26] fravashayō[27].

(63) We worship[6] the good[2], heroic[3] and beneficent[4] Fravashis[5] of the righteous (people)[1]. Who[7] [agl]fight[12] at[11] the right side[10] of the ruling[9] lord[8] (i.e. the ruling Sovereign of the period).

Explanation:- (As regards the qualities of that sovereign, it is stated).

If[13] that[14] (Sovereign) is[15] [agm]rejoicing[17] the righteous (person)[16], (and) if[8] the triumphant[25] Fravashis[27] of the righteous (people)[26] are[20] not-harmed[21], not oppressed[23] and not offended[24] by him[19] (but) are[20] pleased[22] (then they fight for the help of that Sovereign).

(Kardāh XXII) (64) Ashāunām[1] vanguhīsh[2] sūrāo[3] spentāo[4] fravashayō[5] yazamaide[6]. Yāo[7] masyehīsh[8] ahmāt[9], yāo[10] aojyehīsh ahmāt, yāo tāshyehīsh[14] ahmāt, yāo amavastarāo ahmāt, yāo verethravastarāo[20] ahmāt[21], yāo[22] baēshazyōtarāo[23] ahmāt[24], yāo[25] yāskerestarāo[26] ahmāt[27], yatha[28] vacha[29] framravāire[30]; yāo[31] madhememchit[32] myazdanām[33] baēvāne[34] upavazente[35].

(65) Āat yat[36] āpō[37] uzbarente[38], Spitama[39] Zarathushtra[40], zra-yanghat[41] hacha[42] Vouru-Kashāt[43] khvarenascha[44] yat Mazdadhātem[45]. Āat[46] frashūsenti[47] ughrāo[48] ashāunām[49] fravashayō[50], paoirīsh[51] pouru-satāo[52], paoirīsh[53] pouru-hazangrāo[54], paoirīsh[55] pouru-baēvānō[56].

(64) We worship[6] the good[2], heroic[3], (and) beneficent[4] Fravashis[5] of the righteous (people)[1]. Who[7] are greater[8], stronger[11], firmer[14], more powerful[17], victorious[20], healing[23] and more effective[26] [agn]than[28] [ago]can be expressed[30] in words[29], (and) who[31] come[35] [agp]by thousands into the midst[32] of the libations[33] (i.e. of the gifts dedicated in ceremonies).

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agl i.e. by thrusting aside the enemy at the time of defeating, the Fravashis fight for the help of that sovereign so that he may become victorious.

agm i e. the rejoicer of the righteous man by offering the required help and the supporter of his creed.

agn Original meaning, “by it” (demonstrative pronoun ablative singular); According to the idiom I have translated “once”, *yāo ..... ahmāt* which comes with every adjective and have left off after that.

ago i.e. become so indescribably powerful and victorious. *Framravāire* - Perfect tense third person plural atmanepada; Duplicated form is dropped. In the same way it occurs in “nighrāire” (root *jan* = to smite); see yasht 10.40.

agp Original meaning is. “ten thousand”, i.e. they come in large numbers for participating in ceremonial offerings dedicated to them.

(65) When[36] (the Fravashis) [agq]bring[38] waters[37] (and) [agr](the Iranian) Glory[44] created by Ahura Mazda[45] from the sea Vouru-kasha[41-42-43] (then) O Spitama[39] Zarathushtra[40]! the strong[48] Fravashis of the righteous (people) (who are) countless, proceed further[47] (to them).

(66) Āpem[57] aēshemnāo[58] havāi[59] kāchit[60] nāfyāi[61], havayāi[62] vīse[63], havāi[64] zantave[65], havayāi[66] dainghave[67] uityaojanāo[68], khvaēpaithe[69] nō[70] dainghush[71] nidhātaēcha[62] haoshātaēcha[73].

(67) Tāo[1] yūidhyeinti[2] peshanāhu[3] have[4] asahi[5] shōithraēcha[6], yatha[7] asō[8] maēthanemcha[9] aiwishitēe[10] dadhāra[11]. Mānayen ahe yathanā[12] takhmō[13] rathaēshtāo[14] hush-hāmberetat[15] hacha[16] shaētāt[17] yastō-zaēnish[18] paiti-ghnīta[19].

(68) Āat[20] yāoscha[21] āonghām[22] nivānente[23], tāo[24] āpem[25] parāzenti[26], havāi[27] kāchit[28] nāfyāi[29], havayāi[30] vīse[31], havāi[32] zantave[33], havayāi[34] dainghave[35] uityaojanāo[36], khvaēpaithe[37] nō[38] dainghush[39] fradhātaēcha[40] varedhātaēcha[42].

(66) And every[60] (Fravashi) wishing[58] water[57] for his own[59] kindred[61], clan[63], town[65] (and) country[67], [ags]speak as under[68]:-

Our[70] own[69] country[71] is in calamity[72] and [agt]drought.

(67) Just as a warrior[14], gallant[13] and [agu]girded with weapons[18], fight[19] against (the enemy) for the sake of his well-horded[15] [agv]fortune[17], (the same way) they[1] (i.e. the Fravashis) fight[2] in battles[3] at their own[4] place[5] and in their own country[6]; which[7] each (Fravashi) has fixed[11] for watch[10].

(68) Moreover[20] those[24] (Fravashis) who[21] gain victory[23] (in securing water) carry it away[26] for his own[27] kindred[29], clan[31], town[33] (and) country[35] (and) speak as under[36]:-

"Our[38] own[37] country[39] (will now emerge) into abundance and [agw]prosperity."

(69) Āat yat[42] bavaiti[43] avi-spashtō[44] sāsta danghēush[46] hamō-

agq The water having gone up in the form of vapour rained, raising the prosperity of the country, (see Tir yasht, paras 32-34).

agr See beginning portion of Ātash Nyāyesh.

ags Original meaning, "speaking thus" (present participle feminine nominative plural).

agt Darmesteter. *Haoshāt* - root *hush* = to dry up; locative singular of *haosha*—; Also *nidhāt*, taking in the sense of *zakhireh* (stored up provision) corresponding to Persian *nehādeh*, means, "prosperity, abundant food"; and *haoshāt* - *hao-hu* = sufficient, full; *shāta* = joy. Thus it can be translated: "may our own country have prosperity and joy!"

agu *Yasta* = *yāsta*; root *yāh* = Sanskrit *yās* = to put on; *zaēni* = weapon.

agv Or treasures, wealth; if the word, *khshaētāt* is taken, it would mean sovereignty, i.e. kingdom of his own country.

agw For its comparison, see para 66 of the same yasht.

khshathrō[47], aurvathaēibyō[48] parō[49] tbishyanbyō[50], tāo[51] haschit[52] upa-zbayeite[53] ughrāo[54] ashāunām[55] fravashayō[56].

(70) Tāo[57] he[58] jasāonti[59] avanghe[60], yezi[61]-she[62] bavainti[63] anāzaretāo[64] khshnūtāo[65] ainitāo[66], at-bishtāo[67] ughrāo[68] ashāunām[69] fravashayō[70]. Tāo[71] dim[72] ava[73] nifrāvayente[74], mānayen ahe yatha[75] nā[76] mereghō[77] huparenō[78].

(69) When[42] [agx]an absolute[47] king[45] of any country[46] is [agy]taken unawares[43-44] by the inimical opponents[48-49], he invokes for help[53] those[51] triumphant[54] Fravashis[56] of the righteous (people)[55].

(70) If[61] the triumphant[68] Fravashis[70] of the righteous (people)[69] are[63] not harmed[64] oppressed[66] or offended[67] by him[62] (but) are[63] pleased, they go[59] for the help[60] of that (Sovereign)[58],[agz] (in the shape of) well-winged[78] bird[77]. They[71] fly[74] towards him[73] (for help).

(71) Tāo[79] he[80] snaithishcha[81] varethascha[82] parshtascha[83] pairivār-ascha[84] vīsente[85], pairi[86] mainyaoyāt[87] drujat[88], varenyayātcha[89] drvāithyāt[90], ziziyūshatcha[91] kayadhāt[92], vīspō-mahrkāatcha[93] pairi[94] drvatat[95] yat[96] angrāt mainyaot[97], mānayen ahe hatha[98] nā[99] satemcha[100] hazangremcha[1] baēvarecha[2] pairishtanām[3] nijathem[4] hyāt[5].

(72) Yatha[6] nōit[7] tat[8] paiti[9] karetō[10] hufrangharshtō[11], nōit[12] vazrō[13] hunivikhtō[14], nōit[15] ishush[16] khvāthakhtō[17], nōit[18] arshtish[19] hvaivyāsta[20], nōit[21] asānō[22] aremōshutō[23] avasyāt[24].

(71) Those[79] (Fravashis) serve[85] as[84] weapon[81], a shield[82], support[83] and defence[84] [aha]for him[80] against the invisible[87] druj,[88] and the Varenian[89] wicked[90] and the tormenting[91] sinful man[92] and against (him) who[96] is the wicked[95] Angra Mainyu[97], full of (infested with) death[93].

Explanation:- (How do they serve as defence, etc., is stated below).

Just as[98] one man[99] [ahb]would be[5] [ahc]equal to a hundred[100], thousand[1] or ten thousand[2] (men) from amongst the tested (men)[3].

(72) So that[6] neither[7] the sword[10] well-thrust[11], nor[12] the club[13] sufficiently made ponderous[14], neither[15] the arrow[16] well-aimed[17], nor[18] the spear[19] well-

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agx Original meaning, "possessing full power"; from it, "most powerful".

agy In the sense of "has been surprised".

agz Dr. Geldner regards the word *nā* as doubtful and says: "it would be better if it were not there".

aha i.e. as stated in para 69, "for the sovereign terrified by the enemy".

ahb If the meaning of the *nijathem* deriving from the Sanskrit *ni-han* = "to disregard, to take no heed of" is taken, its translation would be "Just as one man does not care for a thousand men", i.e. owing to the power of those Fravashis that man gets extraordinary strength (Darmesteter).

ahc In a manner that a hundred, a thousand, ten thousand warriors are fighting (to help him) Darmesteter.

darted[20], nor[21] the stones[22] hurled by force of arms[23] (i.e. sling-stones) [ahd]shall hit (him guarded by the Fravashis).

(73) Vīsente[25] avat[26] vī sentaēcha[27] mazdayaschit[28] airime-anghadhō[29] ashāunām[30] vanguhīsh[31] sūrāo[32] spentāo[33] fravashayō[34], avat[35] avō[36] zikhshnāonghemnāo[37]. Kō[38] nō[39] stavāt[40], kō[41] yazāite[42], kō[43] ufyāt[44], kō[45] frīnāt[46], kō[47] pait-zanāt[48], gaomata[49] zasta[50] vastravata[51] asha-nāsa[52] nemangha[53]. Kahe nō idha nāma āghairyāt, kahe vō urva frāyezyāt, kahmāi nō tat dāthrem dayāt, yat he anghat khvairyān khvarethem ajyamnem yavaēcha yavaētātaēcha.

(73) The excellent[31], heroic[32] (and) beneficent Fravashis[34] of the righteous (people)[30], sitting not at ease[29] go[25] from one place[26] to [ahe]another[28] (i.e. are always moving), (to help the sovereign) desiring[37] this[35] (i.e. stated as under) help[36].

Who[38] will praise[40] us[39]? Who[41] will worship [42](us)? Who[43] will sing our[44] glory? (And) who[45] will love[46] (us). (Besides) who[47] will welcome[48] (us) with the hand[50] containing food[49] (and) clothings[51] (and) a prayer[53] causing [ahf]to reach righteousness[52]?

(74) Āsnāo[1] yazamaide[2], manāo[3] yazamaide[4], daēnāo[5] yazamaide[6], Saoshyantām[7] yazamaide. Urunō[8] yazamaide[9]. Pasukanām[10] yazamaide[11], daitikanām[12] yazamaide[13], upāpanām[14] yazamaide[15], upasmanām[16] yazamaide[17], frapterejātām[18] yazamaide[19], ravascharātām[20] yazamaide[21], chang-ranghāchām[22] yazamaide[23], fravashayō[24] yazamaide[25].

(75) Fravashīs[26] yazamaide[27], aredrāo[28] yazamaide[29], takhmāo[30] yazamaide[31], tanchishtāo[32] yazamaide[33], spentāo[33] yazamaide[35], spēnishtāo[36] yazamaide[37], sūrāo[38] yazamaide[39], sēvishtāo[40] yazamaide[41] derezrāo[42] yazamaide[43], aiwithūrāo[44] yazamaide[45], ughrāo[46] yazamaide[47], aojishtāo[48] yazamaide[49], rēvish[50] yazamaide[51], renjishtāo[52] yazamaide[53], yāskeretō[54] yazamaide[55], yāskerestemāo[56] yazamaide[57].

(74) We [ahg]worship[9] [ahh]the innate wisdom[1] of the [ahi]Saoshyants[7], (their) mental power[3], commandments of the religion[5] (and their) souls[8]. Amongst

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ahd For its comparison, see Hormazd yasht, para 18.

ahe The word *mazdayaschit* is not understood, Darmesteter taking the letter "d" as superfluous and regarding it as comparative degree of *maz*, translates "and even more". Westergaard has changed the word into *anyaschit* (other side).

ahf For the translation of the remaining portion, see para 50 of this yasht.

ahg In this para there comes "yazamaide" after every word. I have translated it only twice.

ahh There is also the word *āsna khratu* - (see yasna Hā 22, para 25, Sirozā, Khshnuman of Bahman).

ahi The meaning of Saoshyants (in plural) is, persons who guided the religion prior to the advent of the Prophet Zarathushtra, the indicators of the divine-moral path, the benefactors of the world.

the animals[10] we worship[25] the Fravashis[24] of wild animals[12], of the animals living in water[14], animals living on the ground[16], [ahj]the winged creatures[18], the animals that wander wild at large[20] and of [+]the grazing animals[22].

(75) We worship [ahk]the Fravashis[26] that bestow[28], the valiant[30] Fravashis[26], most valiant[32] Fravashis[26], beneficent[34] Fravashis[26], heroic[38] Fravashis[26] profitable[40] Fravashis[26], the steadfast[42] (i.e. firm in their work) Fravashis[26], triumphant[44] (i.e. victorious in the work) Fravashis[26] powerful[46] and most powerful[48], agile[50] Fravashis[26], and the effective (or efficacious[54]) Fravashis[25].

(76) Tāo[58] zī [59] henti[60] yāskerestemāo[61] vayāo[62] manivāo[63] dāmān[64], yāo[65] ashāunām[66] vanguhīsh[67] sūrāo[68] spentāo[69] fravashayō[70], yāo[71] tadha[72] eredhwāo[73] hishtenta[74], yat[75] mainyū[76] dāmān[77] daidhītem[78], yascha[79] Spentō Mainyush[80], yascha[81] angrō[82].

(77) Yat[83] titarat[84] angrō mainyush[85] dāhīm[86] ashahe[87] vanghēush[88], antare[89] pairi-avāitem[90] Vohūcha Manō[91] Ātarshcha[92].

(78) Tāo[93] he[94] taurvayatem[95] tbaēshāo[96] angrahe mainyēush[97] drvatō[98], yat[99] nōit[100] āpō[1] takāish[2] stayat[3], nōit[4] urvarāo[5] uruthmaibyō[6] hakat[7] sūrahe[8] dathushō[9] khshayatō[10] Ahurahe Mazdāo[11] fratachin[12] āpō[13] sēvishtāo[14], uzukhshyāncha[15] urvarāo[16].

(76) They[58], i.e.[65] the good[67] heroic[68], (and) beneficent[69] Fravashis[70] of the righteous (people)[66] are[60] indeed[59] [ahl]most effective[61] among the creatures[64] of the two[62] Spirits[63].

Explanation:- (Its reason is stated as under).

When[75] the two Spirits[76] - Spenāk Menok[80] and the Angra Mainyu[82] - created[78] the creation[77], they[71] (i.e. the Fravashis) [ahm]stood[74] firm[73] thither[71] (for granting help).

(77) (Moreover) when[83] Angra Mainyu [ahn]rushed with violence[84] in the creation[86] of good righteousness[87] Vohu Manah (Amshāspand) and ādar (yazata) [aho]went[90] between them[89].

(78) [ahp]They[93] [ahq]destroyed[95] the evils[96] of the wicked[98] Angra Mainyu[97], so

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ahj i.e. the creatures that fly in the air.

ahk t For its explanation, see Vispered Karda 1, para 1.

ahl i.e. Possessing excellent qualities.

ahm From this it is seen that the Fravashis existed, prior to the creation of the creatures.

ahn With the intention of defiling creations of Nature.

aho i.e. Between righteous creatures and *angra mainyeush*. *Pairi-avāitem* - potential mood third person dual parasmaipada; root *pairiava* = to meddle; to come in across.

ahp i.e. the Fravashis; *Tāo* being the pronoun in feminine gender applies to *fravashayō* (Fravashis).

ahq *Taurvayatem* - imperfect third person dual parasmaipada from the root *taurv* = Sanskrit *tarv*

that[90] (he) [ahr]could[3] not[100] stop[3] the waters[1] from flowing[2] (and) the trees[5] from growing[6]. (Its result was that) [ahs]the most beneficent[14] waters[13] of the omnipotent[8] Creator[9] (and) the Ruler[10] (over all the creations) began to flow[12] at once[7], and the trees[16] began to sprout[15].

(79) Vīspāo āpō[18] yazamaide[19]; vīspāo[20] urvarāo[21] yazamaide[22]; vīspāo[23] ashāunām[24] vanguhīsh[25] sūrāo[26] spentāo[27] fravashayō[28] yazamaide[29]. Nāmeni[30] āpō[31] yazamaide[32]; nāmeni[33] urvarāo[34] yazamaide[35]; nāmeni[36] ashāunām[37] vanguhīsh[38] sūrāo[39] spentāo[40] fravashayō[41] yazamaide[42].

(79) We praise[19] all[17] the [aht]waters[18]; we praise[22] all[20] the trees[21]. We worship[29] all[23] the good[25], heroic[26] (and) beneficent[27] Fravashis[28] of the righteous (people)[24]. We praise[32] the waters[31], and the trees[34] by (their special) [ahu]names[33]. We worship[42] the good[38], heroic[39] (and) beneficent[40] Fravashis[41] of the righteous (people)[37] with (their special) names[36].

(80) Vīspanāmcha āonghām paoiryanām fravashinām idha yazamaide fravashīm, avām yām Ahurahe Mazdāo, mazishtāmcha vahishtāmcha sraēshtamcha, khraozdishtāmcha khrathwishtāmcha hukereptemāmcha, ashāt apanōtemāmcha.[ahv]

(81) Yenghe[61] urva[62] mānthrō[63] Spentō[64], aurushō[65] raokhshnō[66] frāderesrō[67]. Kehrpascha[68] yāo[69] raēthwayeiti[70] srīrāo[71] Ameshanām Spentanām[72], verezdāo[73] Ameshanām Spentanām[74]; hvare-khshaētem[75] aurvat-aspem[76] yazamaide[77].

(80) And the first among all these Fravashis, do we worship here the Fravashi, of Ahura Mazda, (which is) the greatest, the best, fairest, firmest, wisest, most gracious, which hath reached the highest (stage) through Asha.

(81) Whose[61] [ahw]soul[62] (is) the beneficent[64] (or holy[64]) mānthra, white[65], brilliant[66] (and) beautiful[67]

= to break, to destroy.

ahr *Statyat* – Imperfect causal third person singular; root *sta* = to stand; *staya* = to cause to stand, to stop (causal).

ahs Original meaning, "brave, heroic".

aht i.e. to the waters of various kinds; such as of the springs, of the rivers, of the wells, of rains, etc. whose description occurs at the end of Khorshed Nyāyesh, in yasna Hā 38, paras 3-5. yasna Hā 68, para 6.

ahu i.e. trees of various kinds. We do not find any reference about this in the Avesta; but it is found in the Pahlavi Bundehesh, Chapter 27. See English translation by Dr. West in S.B.E. Vol. V.

ahv For the translation of this para, see yasna Hā 26, para 2.

ahw i.e. The Soul of the Creator Ahura Mazda; pronoun *yenghe* occurring in the preceding para applies to *Ahurahe Mazdāo*.

We praise the beautiful[71] (and) [ahx]efficacious[73] form[68] of Ameshāspand[72] the swift-footed horse[76], Sun[75] which[69] (Ahura Mazda) [ahy]has given allegorically[70] to the Ameshāspand[74].

(Kardāh XXIII) (82) Ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide. Yāo Ameshanām Spentanām, khshaētanām verezi-dōithranām berezatām aiwyāmananām, takhmanām āhūiryanām, yōi aithye-janghō ashavanō.[ahz]

(83) Yōi[1] hapta[2] hamō-mananghō[3], yōi[4] hapta[5] hamō-vachanghō[6], yōi[7] hapta[8] hamō-shyaothnāonghō[9]. Yaēshām[10] asti[11] hamem[12] manō[13], hamem[14] vachō[15], hamem[16] shyaothnem[17], hamō[18] patacha[19] frasās-tacha[20], yō[21] dadhvāo[22] Ahurō Mazdaō[23].

(84) Yaēshām[24] anyō[25] anyehe[26] urvānem[27] aiwi-vaēnaiti[28], mereth-wentem[29] humataēshu[30], merethwentem[31] hūkhtaēshu[32], merethwentem[33] hvarshtaēshu[34], merethwentem[35] garōnmānem[36]; yaēshām[37] raokhsh-nāonghō[38] pantānō[39] āvayatām[40] avi[41] zaothrāo[42].

(83) (There) (are) seven[2] (Ameshāspand) of one thought[3], one word[6], and one deed[9]. Whose[10] thought[13], word[15] (and) deed[17] [aia]is the same[16]. Whose[10] father[19] and teacher[20] (is) the same[18], i.e.[21] the Creator[22] Ahura Mazda[23].

(84) (Moreover) of whom[24] one[25] sees[28] the soul[27] of the other[26] (i.e. Ameshāspand can see the souls of one another).

Explanation:- (As regards the state of that soul it is explained below).

Applying his mind[29] in good thoughts[30], (mind[31]) good [aib]words[32], and good deeds[34], applying his mind to (the Heaven) Garothmān[36]. (Also) Whose[37] paths are illuminated[38], while coming[40] to[41] the votive offerings[42].

(Kardāh XXIV) (85) Ashāunām[1] vanguhīsh[2] sūrāo[3] spentāo[4] fravashayō[5] yazamaide[6]. Yāmcha[7] āthrō[8] urvāzishtahe[9] spentahe[10] vyākhnahe[11], yāmcha[12] Sraoshahe[13] ashyehe[14] takhmahe[15] tanu-mānthrahe[16] darshi-draosh[17] Āhūiryehe[18], yāmcha[19] Nairyehe Sanghahe[20].

(86) Yāmcha[21] Rashnaosh[22] razishtahe[23], yāmcha[24] Mithrahe[25] vouru-gaoyaōitōish[26], yāmcha[27] mānthrahe[28] spentahe[29], yāmcha[30] ashnō[31],

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ahx See yasna Hā 46.3; or increasing; root *veredh* = Sanskrit *vridh* + *da* (*ta*).

ahy Original meaning, "gives the form". *Raēthwayeiti* - denominative verb causal. For its explanation, see my *Avesta Grammar*, page 248.

ahz For the translation of this para, see yasna Hā 26, para 3, *Yasna Bā Maeni*.

aia i.e. thoughts, words and deeds of the Seven Ameshāspand are one and the same, without the slightest difference.

aib Or in such state of concentrating his mind in good thoughts, good words and good deeds; *merethwant* = *mere* + *ta* + *vant*), Past Participle Active. Root *mere* = Sanskrit *smri* = to remember, See my *Avesta Grammar*, page 266.

yāmcha[32] āpō[33], yāmcha[34] zemō[35], yāmcha[36] urvarayāo[37], yāmcha[38] gēush[39], yāmcha[40] gayehe[41], yāmcha[42] staoyō[43] ashāvaoyō[44].

(86) We worship[6] the good[2] heroic[3] (and) beneficent[4] Fravashis[5] of the righteous (people)[1].

We worship[6] the [aic]Fravashi[7] of the Fire[8] (called) [aid]Urvāzishta[9], the beneficent[10] and the [aie]sitter (leader) in the assembly[11], the Fravashi[12] of the holy[14] Srosh[15] (yazata) who is strong[15], word-incarnate[16], possessed of terrible weapon (for smiting the demons)[17] (and) acting according to the Law of Ahura Mazda[18] as well as the Fravashi[19] of [aif]Neryosang (yazata)[20].

(86) ([aig]We worship) the Fravashi[21] of the Just Rashna (yazata), the Fravashi[24] of Mithra (yazata)[25] of wide pastures[26], the Fravashi[27] of the beneficent[29] (or holy[29]) [aih]Holy Spell[28] the Fravashi[30] of the sky[31], and water[13], the Fravashi[34] of the earth[35], and the trees[37], the Fravashi[38] of the cattle[39], the Fravashis[40] of [aii]the life[41] and [aij]Creation[43].

(87) Gayehe[45] Marethnō[46] ashaonō[47] fravashīm[48] yazamaide[49]; yō[50] paoiryō[51] Ahurāi[52] Mazdāi[53] manascha[54] gūshta[55] sāsnāoscha[56], yahmat[57] hacha[58] frāthweresat[59] nāfō[60] Airyanām[61] dakhyunām[62], chithrem[63] Airyanām[64] dakhyunām[65].

Zarathushtrahe[66] Spitāmahe[67] idha[68] ashaonō[69] ashīmcha[70] fravashīmcha[71] yazamaide[72].

(88) Paoiryāi[73] vohū[74] mamanāi[75], paoiryāi[76] vohū[77] vaokushe[78], paoiryāi[79] vohū[80] vāverezushe[81], paoiryāi[82] athaurune[83], paoiryāi[84] rathaēshtai[85], paoiryāi[86] vāstryāi[87] fshuyante[88], paoiryāi[89] fravaēdhāi[90], paoiryāi[91] fravaēdhayamnāi[92], paoiryāi[93] hanghananāi[94], paoiryāi[95] hanghanushe[96], gāmcha[97] ashemcha[98] ukhdemcha[99] ukhdhakhyācha[100] sraoshem[1] khshathremcha[2], vīspacha[3] vohū[4] Mazdadhāta[5] ashachithra[6].

(87) We worship[49] the Fravashi[48] of the righteous[47] Gayomard[45-46]. Who[50] first[51] listened to[56] the thought[54] of (the Creator) Ahura[52] Mazda[53] and (His) teachings[56]; from which[57-58] (the Creator Ahura Mazda) [aik]created[59] the

aic The pronoun, *yāmcha* occurring in this and the following para stands for *Fravashīm*. The original meaning of *yamcha* is, "and whom".

aid The fire within the plants which renders help for their growth (see yasna H3 17.11). Also its meaning is, "most joy-giving, most joyous".

aie Or the convener of the assembly, the head of an assembly or the President of the assembly.

aif The Messenger of Ahura Mazda (see Vendidad fargard 19, 34; fargard 22,7).

aig The word, *yazamaide* occurring in the beginning of para 85 is to be taken here.

aih Its meaning is, "Mārespand yazata" also.

aii Its meaning would seem to be for (the benefit of) man.

aij *Staoyō ashāvaoyō.*

aik i.e. the entire Iranian race originated from the descent of Gayomard.

lineage[60] of (the people of) Iranian[61] countries[62], the origin[63] of (the people of) Iranian[64] countries[65]. We worship[72] here[68] the holiness[70] of the holy[69] Spitaman[67] Zarathushtra[68] and (his) Fravashi[71].

(88) (Who, i.e. the Prophet Zarathushtra) first[73] thought[76] good[74] [ail]thought (according to the law of the Religion of Ahura Mazda), spoke[78] good word[77] (and) first[79] did[81] the good action[80]. Also, who was the first[82] Athravan[83] (= priest), Rathaeshtār[85] (= warrior) and the (prosperity-bringing[88]) agriculturist[87] (of the country). (Who) first[89] gained the knowledge of the religion[90], and taught[92] (it) first[91] (to others). Moreover, who was the first[93] [aim]chooser[94] (thought of the welfare) of the [ain]cattle[97], righteousness[98], the Word of the religion[99], obedience[1] to the Word of the religion[100], the sovereignty[2] (of King Gushtāsp) (and) of all[3] the good things[4] having the seed of righteousness[6], created by Ahura Mazda[5]).

(89) Yō[7] paoiryō[8] āthrava[9], yō[10] paoiryō[11] rathaēshtāo[12], yō[13] paoiryō[14] vāstryō[15] fshuyās[16]. Yō[17] paoiryō[18] chakhrem[19] urvaēsayat[20] daēvāatcha[21] haotāt[22] mashyāatcha[23], yō[24] paoiryō[25] stōish[26] astvaithyāo[27], staot[28] ashem[29] nāist[30] daēvō[31], fraorenata[32] Mazdayasnō[33] Zarathushtrish[34] vīdaēvō[35] Ahura-tkaēshō[36].

(90) Yō[37] paoiryō[38] stōish[39] astvaithyāo[40] vāchīm[41] aokhta[42] vīdōyūm[43] Ahurō-tkaēshem[44]. Yō[45] paoiryō[46] stōish[47] astvaithyāo[48] vāchīm[49] framraot[50] vīdōyūm[51] Ahurō-tkaēshem[52]. Yō[53] paoiryō[54] stōish[55] astvaithyāo[56] vīspām[57] daēvō-dātem[58] vavacha[59] ayesnyām[60] avahmyām[61]. Yō[62] sūrō[63] vīspō-hujyāitish[64] paoiryō-tkaēshō[65] dakhyunām[66].

(89) Who[7] (i.e. the Prophet Zarathushtra) (was) the first[8] priest[9], warrior[12] and (the prosperity-bringing[16]) agriculturist[15]. Who[17] first[18] [aio]turned[20] the wheel[19] of the daevas[21] and (the wicked) men[23] [aip]like[22] (the daevas). Who[24] first[25] in the corporeal[27] world[26] praised[28] righteousness[29] and [aiq]caused the daevas[31] to perish[30]; (also who) confessed himself[2] a Mazda-worshipper[13], and a follower of the Religion proclaimed by Zarathushtra (i.e. his own)[34], an estranger from the doctrines of the daevas[35] and the follower of the law of Ahura Mazda[36].

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ail *Mamanāi, vaokushe, vāvarezushe* - Perfect participle dative singular, First atmanepanda, and the last two parasmaipada; root *man*, *vach*, *verez*. For its explanation, see my *Avesta Grammar*, page 261-262.

aim *Hanghananāi hanghanushe* - Perfect participle dative singular; former atmanepada and the latter parasmaipada; root *han*; "to desire, to possess, to gain" (Darmesteter).

ain Or to Gāvyodād, i.e. first-created bull.

aio i.e. by eradicating wickedness and irreligiousness, led men to the path of morality and according to the dictates of the religion.

aip *Haotāt* (resembling to it, like it) ablative singular of *havant* (Darmesteter); or if, *aotāt* is taken, it would mean, "cold-hearted, merciless, or without feelings, cruel".

aiq Who recited, "Ashem Vohū" and "Naismi daēvō" (Darmesteter).

(90) Who[37] (i.e. the Prophet Zarathushtra) first[38] in the corporeal[40] world[39] pronounced[42] the Word[41], opposed to the daevas[43] (and) acting according to the Law of Ahura Mazda. Who[45] first[46] in the corporeal[48] world[47] proclaimed[50] the Word[49] opposed to the daevas[51] (and) acting according to the Law of Ahura Mazda[52]. (Besides) who[53] first[54] in the corporeal[56] world[55] [air]declared every[57] (creation) of the daevas[58] as unworthy of worship[60] (and) adoration[61]. Who[62] in (all) the countries[66] (is) the mighty[63] [ais]paoiryo-tkaesha[65], the giver of all comforts of life[64].

(91) Yahmi[67] paiti[68] vīspem[69] mānthrem[70] ashem[71] sravō[72] vīsruyata[73]. Ahu[74] ratushcha[75] gaēthanām[76]; staota[77] ashahe[78] yat[79] mazishtahecha[80] vahishtahecha[81] sraēshtahecha[82]; paiti-frakhshtacha[83] daenayāo[84] yat[85] haitinām[86] vahishtayāo[87].

(92) Yim[88] isen[89] Ameshāo[90] Spenta[90] vīspe[91] hvare-hazaosha[92], fraoret[93] frakhshni[94] avi[95] manō[96] zarzdātōit[97] anghuyat[98] hacha[99], ahūm[100] ratūmcha[1] gaēthanām[2], staotārem[3] ashahe[4] yat[5] mazishtahecha[6] vahishtahecha[7] sraēshtahecha[8] paiti-frakhshtāremcha[9] daēnayāo[10] yat[11] haitinām[12] vahishtayāo[13].

(91) [ait]To whom[67] (i.e. to Prophet Zarathushtra[67]) [aiu]was caused to be heard[73] the entire[69] Holy Spell[70] (and) the sacred[71] verse[72] (of the Religion). Who was the [aiv]Ahu[74] and the Ratu[75] of (all the) countries[76]. (Also who was) the praiser[77] of the greatest[80], best[81], and excellent[82] righteousness[78]; (and) was the expounder[83] of the best[87] religion[84] of (all) the existing[86] (religions).

(92) Whom[88] (i.e. the Prophet Zarathushtra) all[91] the Ameshāspand[90], chose[89] of one accord with Khorshed yazata[92], (i.e. co-workers with one heart), with full faith and devoted heart[93-99], as the Ahu[100] and Ratu[1] of (all) countries[2], as the praiser[3] of the greatest[6], best[7], and excellent[8] righteousness[4], and as the expounder[9] of the religion[10] (which is) the best[13] of (all) the existing (religions)[12].

(93) Yehe[14] zāthaēcha[15] vakhshaēcha[16], urvāsen[17] āpō[18] urvarāoscha[19]; yehe[20] zāthaēcha[21] vakhshaēcha[22], ukhshin[23] āpō[24] urvarāoscha[25]; yehe[26] zāthaēcha[27] vakhshaēcha[28] ushtatātem[29] nimravanta[30] vīspāo[31] spentō-dātāo[32] dāmān[33].

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air Original meaning, “spoke”; *vavacha* - Perfect Tense third person singular parasmaipada; root *vach* - Sanskrit *vach*.

ais The original meaning: Of the primeval law - faith. This word is used for the Mazda-worshippers prior to the Prophet Zarathushtra. Prophet Zarathushtra himself was the first paoiryo-tkaesha. Its analogy is, *nabānazdishta*.

ait Original meaning: “in whom” (locative singular) = *yahmi paiti*.

aiu i.e. the Prophet was full versed in all the holy and mysterious verses of the Religion and was perfect in matters of religion.

aiv *Ahu*, i.e. the temporal lord; *ratu*, i.e. the high priest; the spiritual leader.

(94) Ushta[34] nō[35] zātō[36] āthrava[37] yō[38] Spitāmō[39] Zarathushtrō[40] frā-nō[41] yazāite[42] zaothrābyō[43] steretō-baresma[44] zarathushtrō[45]. Idha[46] apām[47] vījasāiti[48] vanguhi[49] daēna[50] Māzdayasnish[51] vīspāish[52] avi[53] karshvān[54] yāish[55] hafta[56].

(93) In whose[14] birth[15] (i.e. in the birth of the Prophet Zarathushtra) and growth[16] waters[18] and plants[19] rejoiced[17]; in whose[20] birth[21] and growth[22] waters[24] and plants[25] increased[23] in whose[26] birth[27] and growth[28] all[31] the creations[33] created by Spenta Mainyu[32] cried out[30], "Hail"[29].

Explanation:- On account of being noticed the laws of increasing and prospering the natural creations of waters, plants, etc., by Lord Zarathushtra, the entire nature rejoiced.

(94) (The entire nature uttered with joy):-

Hail[34]! born[36] for us[35] (is) one priest[37] Spitaman Zarathushtra. Zarathushtra[45], the spreader of Baresman[44] (in the ceremonies) will now worship[42] us[41] with libations[43]. Hereafter[47], the good[49] Mazda-worshipping[51] Religion[50] will spread[48] over[53] all[52] the seven[56] regions of the earth[54] (i.e. in the entire world).

(95) Idha[57] apām[58] Mithrō[59] yō[60] vouru-gaoyaoitish[61] fradhāt[62] vīspāo[63] fratematātō[64] dakhvyunām[65] yaozaintīshcha[66] rāmayeiti[67]. Idha[68] Apām Napāo[69] sūrō[70] fradhāt[71] vīspāo[72] fratematātō[73] dakhvyunām[74] yaozaintīshcha[75] nyāsāite[76].

Maidyōi-māonghahe[77] Ārāstayehe[78] idha[79] ashaonō[80] ashīmcha[81] fravashīmcha[82] yazamaide[83]; yō[84] paoiryō[85] Zarathushtrāi[86] mānthremcha[87] gūshta[88] sāsnāoscha[89].

(95) Hereafter[58] Mithra yazata[59], the lord of wide pastures[61], will increase[62] the entire[63] excellence[64] of (our) countries[65], and will tranquillize[67] the [aiw]revolts[66]. (Hereafter) the powerful[70] Apām Napāt[60] will increase[71] the entire[72] excellence[73] of (our) countries[74] and will quell[76] the revolts[75].

We worship[83] the holiness[81] of the holy[80] [aix]Maidhyo-māongha[77], the son of Ārāsti[78] and (his) Fravashi[82]; who[84] first[85] listened with attention to[88] the Holy Spell[87] of (the Prophet) Zarathushtra[86] and to the commandments of the religion[89].

(Kardāh XXV) (96) Asmō-khvanvatō[1] ashaonō[2] fravashīm[3] yazamaide[4]; Ashnō-khvanvatō[5] ashaonō[6] fravashīm[7] yazamaide[8];

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aiw Or in the sense "excitement, agitation". Originally this word is present participle feminine:- provoking (things).

aix The cousin of Holy Zarathushtra, who had become the great helper of the Prophet in the work of propagating the Zoroastrian Religion. From here up to 110 paras, the names of the helpful disciples of the Prophet Zarathushtra occur. Most of these names belong to the age of King Gushtāspa.

Gavayānō[9] ashaonō[10] fravashīm[11] yazamaide[12]; Parshatgēush[13] Parātahe[14] ashaonō[15] fravashīm[16] yazamaide[17]; Vohvastōish[18] Snaoyehe[19] ashaonō[20] fravashīm[21] yazamaide[22]; Isvatō[23] Varāzahe[24] ashaonō[25] fravashīm[26] yazamaide[27].

(97) Saēnahe[28] Ahūm-stūtō[29] ashaonō[30] fravashīm[31] yazamaide[32]; yō[33] paoiryō[34] satō-aēthryō[35] frakhshtata[36] paiti[37] āya[38] zemā[39]. Pereididhayehe[40] ashaonō[41] fravashīm[42] yazamaide[43]; Usmānarahe[44] Paēshatahe [45] ashaonō[46] fravashīm[47] yazamaide[48]; Vohu-raochanghō[49] Frānyehe[50] ashaonō[51] fravashīm[52] yazamaide[53]; Ashō-raochanghō[54] Frānyehe[55] ashaonō[56] fravashīm[57] yazamaide[58]; Varesmō-raochanghō[59] Frānyehe[60] ashaonō[61] fravashīm[62] yazamaide[63].

(98) Isat-vāstrahe[64] Zarathushtrōish[65] ashaonō[66] fravashīm[67] yazamaide[68]; Urvatat-narahe[69] Zarathushtrōish[70] ashaonō[71] fravashīm[72] yazamaide[73]; Hvare-chithrahe[74] Zarathushtrōish[75] ashaonō[76] fravashīm[77] yazamaide[78]; Daēva-tbōish[79] takhmahe[80] ashaonō[81] fravashīm[82] yazamaide[83]; Thrimithwatō[84] Spitamahe[85] ashaonō[86] fravashīm[87] yazamaide[88]; Dāonghahe[89] Zairitahe[90] ashaonō[91] fravashīm[92] yazamaide[93].

(96) We worship[4] the Fravashi[3] of the righteous[2] Asma khvanvant[1]; and the Fravashi[7] of the righteous[6] Ashan-khvanvant[5]; we worship[12] the Fravashis[11] of the righteous[10] Gavayan[9] and Parshat-gao[13], (the son) of Parāta[14]; we worship[22] the Fravashis[21] of the righteous[20] Vohvasti[18], (the son) of Snaoya[19], and Isvant[23], (the son) of Varaza[24].

(97) We worship[32] the Fravashi[31] of the righteous[30] Saena[28], (the son) of Ahum-stuta[29]; who[33] first[34] came into prominence[36] as the possessor of one hundred disciples[35] on[37] this[38] earth[39]. We worship[43] the Fravashis[42] of the righteous[41] Pereididhaya[40], and Usmanara[44], (the son) of Paeshata[45]; we also worship[53] the Fravashis[52] of the righteous[51] Vohu-raochangh[49], Asho-raochangh[54], and Varesmo-raochangh[59], (the sons) of Frānya[60].

(98) We worship[68] the Fravashi of the righteous[66] Isat-vāstra[64], and the Fravashi[72] of the righteous[71] Urvatat-nara[69], with the Fravashi[77] of the righteous[76] Hvare-chithra[74] (or Khorshed-cheher[74]), (the sons) of (the Prophet) Zarathushtra[75]; we worship[83] the Fravashi[82] of the righteous[81] Daeva-tbish[79], (the son) of Takhma[80] with the Fravashi[87] of the righteous[86] Thrimithwant[84], of the family of Spitamān[85]; and we worship[93] the Fravashi[92] of the righteous[91] Dāongha[89], (the son) of Zairita[90].

(99) Kavōish[94] Vīshtāspahe[95] ashaonō[96] fravashīm[97] yazamaide[98], takhmahe[99] tanu-mānthrahe[100] darshi-draosh[1] Āhūiryehe[2] yō[3] drucha[4] paurvāncha[5] ashāi[6] ravō[7] yaēsha[8]; yō[9] drucha[10] paurvāncha[11] ashāi[12] ravō[13] vivaēdha[14]. Yō[15] bāzushcha[16] upastacha[17] vīsata[18] ainghāo[19] daēnayāo[20] yat[21] Āhurōish[22] Zarathushtrōish[23].

(100) Yō[24] hīm[25] stātām[26] hitām[27] haitīm[28] uzvazat[29] hacha[30] hūnuivyō[31], nī[32] hīm[33] dasta[34] maidyōishādhem[35] berezi-rāzem[36] afrakadhavaitīm[37] ashaonīm[38] thrāfdhām[39] gēushcha[40] vāstrahecha[41], frithām[42] gēushcha[43] vāstrahecha[44].

(99) We worship[98] the Fravashi of the righteous (King) Vishtāspa[95] of the Kayanian family[94], the mighty[99], [aiy]Word-incarnate[100], and acting according to the Laws of Ahura Mazda. Who[9] showed[14] openly the (path) of righteousness[12] with (his) [aiz]stunning[11] spear[10].

Explanation:- Its significance is, that King Vishtāspa on account of the authority of his sovereignty, made the path wide open for the increase of righteousness, by destroying wickedness, and showed the people what could be achieved thereby.

(Moreover) who[15] (i.e. King Vishtāspa) became[18] the arm[16] and the support[17] of this[19] religion[20] (which is) of Ahura Mazda[22] as revealed by Zarathushtra[23].

(100) Who[24]-(i.e. King Vishtāspa) [aja]separated[29] that steadfast[26], extant[28], [ajb]holy[27] [ajc]religion [ajd]from wicked men[30-31] and fixed[32-34] her[33] ruling[36] high, [aje]promulgated (it) all around[39], possessed of moral commandments[38], sitting in the middle[35] (i.e. honoured in the assembly of the people), fostered[39] and beloved by cattle[40] and pastures[41].[ajf]

(101) Zairivarōish[45] ashaonō[46] fravashīm[47] yazamaide[48]; Yukhtavarōish[49] ashaonō[50] fravashīm[51] yazamaide[52]; Srīraokhshnō[53] ashaonō[54] fravashīm[55] yazamaide[56]; Keresaokhshnō[57] ashaonō[58] fravashīm[59] yazamaide[60]; Vanārahe[61] ashaonō[62] fravashīm[63] yazamaide[64]; Vīrāzahe[65] ashaonō[66] fravashīm[67] yazamaide[68]; Nījarahe[59] Savanghō[70] ashaonō[71] fravashīm[72] yazamaide[73]; Bujasravanghō[74] ashaonō[75] fravashīm[76] yazamaide[77]; Berezyarshtōish[78] ashaonō[79] fravashīm[80] yazamaide[81]; Tizyarshtōish[82] ashaonō[83] fravashīm[84] yazamaide[85]; Perethwarshtōish[86] ashaonō[87] fravashīm[88] yazamaide[89]; Vaēzyarshtōish[90] ashaonō[91] fravashīm[92] yazamaide[93].

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aiy i.e. Whose body is Holy Spell; or whose body is subject to Mānthra - Holy Spell.

aiz Original meaning, “rushing forth, advancing forth”.

aja Original meaning, “took away after driven out” (root *uz-vaz*).

ajb Original meaning, “white” (Sanskrit *sita*): or “strengthened”, “bound”, root *hi* = Sanskrit *si* = to bind.

ajc In the original text, “her” (him), i.e. religion.

ajd *Hunu* = the brood of evil creation; son of wicked descent, *hinuiwyō* (Geldner).

aje Darmesteter, Original meaning, “doing no harm”.

ajf i.e. the religion which gives the best commandment for the increase (prosperity) of cattle and agriculture.

(101) We worship[48] the Fravashi[47] of the righteous[46] Zairi-vairi[45] (the brother of King Vishtāspa); We worship[52] the Fravashi[51] of the righteous[50] Yukhta-vairi[49]; we worship[56] the Fravashis[55] of the righteous[54] Sriraokhshna[53], and Keresaokhshna[57]; we worship[64] the Fravashis[63] of the righteous[62] Vanāra[61], Virāza[65], and Nijara[69], (the son) of Savangh[70]; we also worship[77] the Fravashis[76] of the righteous[75] Bujasravangh[74], Berezyarshti[78] and Tizyarshti[32]; we worship[89] the Fravashi[88] of the righteous[87] Perethvarshti[86] with the Fravashi[92] of the righteous [91] Vaezyarshti[90].

(102) Naptyehe[94] ashaonō[95] fravashīm[96] yazamaide[97]; Vazāspahe[98] ashaonō[99] fravashīm[100] yazamaide[1]; Habāspahe[2] ashaonō[3] fravashīm[4] yazamaide[5]; Vistaraosh[6] Naotairyānahe[7] ashaonō[8] fravashīm[9] yazamaide[10]; Frash-hām-varetahe[11] ashaonō[12] fravashīm[1-3] yazamaide[14]; Frashō-karahe[15] ashaonō[16] fravashīm[17] yazamaide[18]; Āterevanaosh[19] ashaonō[20] fravashīm[21] yazamaide[22]; Āterepātahe[23] ashaonō[24] fravashīm[25] yazamaide[26]; Āteredātahe[27] ashaonō[28] fravashīm[29] yazamaide[30]; Āterekhvarenanghō[31] ashaonō[32] fravashīm[33] yazamaide[34]; Āteresavanghō[35] ashaonō[36] fravashīm[37] yazamaide[38]; Āterezantēush[39] ashaonō[40] fravashīm[41] yazamaide[42]; Āteredainghēush[47] ashaonō[48] fravashīm[49] yazamaide[50].

(102) We worship[97] the Fravashi[96] of the righteous[95] Naptya[94] with the Fravashi[100] of the righteous[99] Vazāspa[98]; we worship[5] the Fravashi[4] of the righteous[3] Habāspa[2], and Gustehem[6], (son) of Nodar[7], we worship[14] the Fravashis[13] of the righteous[12] Frashhām-vareta[11], Frasho-kara[15], Āterevanu[19], and Āterepāta[23]; we worship[30] the Fravashi[29] of the righteous[28] Āteredāta[27], with the Fravashi[33] of the righteous[32] Āterechithra[31], and Āterekhvarenangh[35]; we worship[42] the Fravashi[41] of the righteous[40] Ātere-Savangh[39], Ātere-zantu[43], and [ajg]Ātere-danghu[47].

(103) Hushyaothnahe[51] ashaonō[52] fravashīm[53] yazamaide[54]; Pishishyaothnahe[55] ashaonō[56] fravashīm[57] yazamaide[58]; Takhmahe[59] Spentō-dātahe[60] ashaonō[61] fravashīm[62] yazamaide[63]; Bastavarōish[64] ashaonō[65] fravashīm[66] yazamaide[67]; Kavārasmō[68] ashaonō[69] fravashīm[70] yazamaide[71]; Frashaoshtrahe[72] Hvōvahe[73] ashaonō[74] fravashīm[75] yazamaide[76]; Jāmāspahe[77] Hvōvahe[78] ashaonō[79] fravashīm[80] yazamaide[81]; Avāraoshtrōish[82] ashaonō[83] fravashīm[84] yazamaide[85].

(103) We worship[54] the Fravashi[53] of the righteous[52] Hushyaothna[51]; we worship[58] the Fravashi[57] of the righteous[56] Pishishyaothna[55], we worship[63] the Fravashi[62] of the brave[59] (and) righteous[61] Spento-dāta[60] (Aspandyar[60]) (the son of King Vistāspa); we worship[67] the Fravashis[66] of the righteous[65]

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ajg Shams-ul-Ulema Dr. Jivanji Jamshedji Modi regards the names derived from Atere occurring in this para 102 as the sons or grandsons of King Vishtāsp or of his nearest descendants.

[ajh]Bastavairi,[64] [aji]Gorazam[68], [ajj]Frashoshtra[72], and Jāmāspa[78] [7] of the family of Hvova[78]; we worship[85] the Fravashi[84] of the righteous[83] [ajk]Avāraoshtri[82].

(104) Hushyaothnahe[86] Frāshaoshtrayanahe[87] ashaonō[88] fravashīm[89] yazamaide[90]; Khvādaēnahe[91] Frāshaoshtrayanahe[92]. ashaonō[93] fravashīm[94] yazamaide[95]; Hanghaurushō[96] Jāmāspanahe[97] ashaonō[98] fravashīm[99] yazamaide[100]; Varshnahe[1] Hanghaurushōish[2] ashaonō[3] fravashīm[4] yazamaide[5]; Vohu-nemanghō[6] Avāraoshtrōish[7] ashaonō[8] fravashīm[9] yazamaide[10]; paitishtātēe[11] aghanāmcha[12] khvafnanām[13], aghanāmcha[14] daēsanām[15], aghanāmcha[16] aoifranām[17], aghanāmcha[18] pairikanām[19].

(104) We worship[90] the Fravashi[89] of the righteous[88] Hushyaothna[86] and the Fravashi[94], of the righteous[93] Khvādaena[91], of the family of Frashaostara[92]; we worship[100] the Fravashi[99] of the righteous[98] Hangha-urvangha[96] (son) of Jāmāspa[97]; we worship[5] the Fravashi[4] of the righteous[3] Varshna[1] (the son) of Hanghaurushi[2]; in order to withstand[11] evil-producing[12] sleep[13] (i.e.) evil[14] dreams[15] [ajl]apparitions and pairikas[17]; we worship[10] the Fravashi[9] of the righteous[8] Vohu-nemangh[6] (the son) of Avāraoshtri[7].

(105) Mānthravākahe[20] Sāimuzoish[21] aēthrapatōish[22] hamidhpatōish[23] ashaonō[24] fravashīm[25] yazamaide[26]. Yō[27] fraēshtem[28] usaghanām[29] gāthrō-rayantām[30] ashemaoghanām[31] anashaonām[32] anahunām[33] aratunām[34] simanām[35] avaschastō-fravashinām[36] ava-jaghnat[37], paitishtātēe[38] ashava-karshtahe[39] tbaēshanghō[40].

(105) We worship[26] the Fravashi[25] of the righteous[24] [ajm]Mānthravāka[20] (the son) of Sāimuzi[21], the religious teacher[22] and the placer of the log of wood or the sacred fire[23] (i.e. the priest whose function is to tend the fire in the Sanctum Sanctorum of the Fire-temple). Who[27] (Mānthravāka) in order to withstand[38] the evil[41] created[40] against righteous man[39] intensely smote the exceedingly wicked heretics[29] (possessed of these evil traits), desecrating the Gathas[30], impious[32], having no master[33], having no religious leader[34],

ajh Son of Zarir, the brother of King Vishtāspa; according to *Shāh-Nāmeh* Nastur; the name should be Bastur; it became Nastur instead of Bastur probably because of one (dot) over, the Persian letter "be".

aji Brother of Aspandyār, whom on account of jealousy and enmity, slandered, and caused Aspandyār to be thrown into prison (Burhāne qāte); Firdausi regards him as the relative of Vishtāspa.

ajj Frashaoshtra was the father-in-law of the Prophet Zarathushtra, and was his disciple and a staunch helper. Jāmaspa was the brother of Frashaoshtra and the prime-minister of King Vishtāspa. For his wisdom, foresight and prescience he was called, "Jāmāspa Hakim".

ajk Name of an illustrious personage married to the daughter of Hvova family.

ajl Harlez. In the sense of the English word, "apparitions". Professor Westergaard has given in his Avesta book the word *aoiwranām* whose meaning is not settled. Darmesteter has derived this word from root *par* (Sanskrit *par* = to fill) and translated, "gluttony" or "indigestion".

ajm Original meaning of *mānthravāka* is the reciter of *mānthra* + *vāka*; root *vach* = Sanskrit *vach* = to speak.

dreadful[35] and whose fravashis are to be destroyed[36].

(106) Ashastvō[41] Maidhyōi-māonghōish[42-3] ashaonō[44] fravashīm yazamaide[46]; Avarethrabanghō[47] Rāshtare-vaghentōish[48] ashaonō[49] fravashīm[50] yazamaide[51]; Budhrahe[52] Dāzgrāspōish[53] ashaonō[54] fravashīm[55] yazamaide[56]; zbaurvatō[57] ashaonō[58] fravashīm[59] yazamaide[60]; Karshnahe[61] zbaurvaithinahe[62] ashaonō[63] fravashīm[64] yazamaide[65]; takhmahe[66] tanu-mānthrahe[67] darshi-draosh[68] Āhūiryehe[69].

(106) We worship[46] the Fravashi[45] of the righteous[44] Ashastu[41], (the son) of [ajn]Maidhyo-māongha[43]; and Avarethrabangh[47], (the son) of Rāshtare-vaghenta[48]; we worship[56] the Fravashi[55] of the righteous[54] Budhra,[52] (the son) of Dāzgraspa[53], and the righteous[58] Zbaurvant[57]; we worship[65] the Fravashi[64] of the righteous[63] Karasna[61], (the son) of Zbaurvant[62], (who was) strong[66], Word-incarnate[67], mighty-speared[68] (and) acting according to the doctrine of Ahura Mazda[69].

(107) Yenghe[70] nmāne[71] Ashis Vanguhi[72] srīra[73] khshōithni[74] fracharaēta[75], kainīnō[76] kehrpa[77] srīrayāo[78] ash-amayāo[79] huraodhayāo[80], uskāt[81] yāstayāo[82] erezvaithyō[83] raēvat[84] chithrem[85] āzātayāo[86]. Yō[87] azgatō[88] arezayāo[89] havaēibya[90] bāzubya[91], tanuye[92] ravō[93] aēshishtō[94]; yō[95] azgatō[96] arezayāo[97] havaēibya[98] bāzubya[99], hamerethem[100] paiti[1] yūidhishtō[2].

(107) In whose[70] (i.e. Karasana's) house[71] entered[75] (or moved about) the beautiful[73] (and) shining[74] Ashishvangh[72] in the shape[77] of a maiden[76] (having) beautiful[78], exceedingly courageous[79] good appearance[80], high[81] girt[82], straight[83], brilliant[84] face[85], and [ajo]noble[86]. Who[87] (i.e. Karasana Hero) having rushed forward[88] (in the field) of battle[89] (was) wishing happiness[93] for his (own) body[92], and who[95] having rushed forward[96] (in the field) of battle[97] (was) fighting heroically[2] with (the vigour of) both his arms[99] against the opponent[100].

(108) Vīrāspahe[3] Karsnayanahe[4] ashaonō[5] fravashīm[6] yazamaide[7]; Āzātahe[8] Karsnayanahe[9] ashaonō[10] fravashīm[11] yazamaide[12]; Frāyaodhahe[13] Karsnayanahe[14] ashaonō[15] fravashīm[16] yazamaide[17]; Vanghēush[18] Arshyehe[19] ashaonō[20] fravashīm[21] yazamaide[22]; Arshyehe[23] vyākhnahe[24] yāskerestemahe[25] Mazdayasnanām[26]. Dārayat-rathahe[28] ashaonō[28] fravashīm[29] yazamaide[30]; Frāyat-rathahe[31] ashaonō[32] fravashīm[33] yazamaide[34]; Skārayat-rathahe[35] ashaonō[36] fravashīm[37] yazamaide[38].

(108) We worship[7] the Fravashis of the righteous[5] Virāspa[3] Āzāta[8] and Frāyaodha[13], (the sons) of Karsnaya[14]; we also worship[22] the Fravashi[21] of the good[18] (and) righteous[20] Arshya[19];

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ajn For the explanation of the word *Maidhyō-māongha*, see paragraph 95 of the same yasht.

ajo For its comparison, see Āvān yasht, para 64.

Explanation: (In the excellence of him who is Arshya it is stated that):

We worship[22] the Fravashi[21] of the righteous[20] Arshya[19], most dexterous[25] amongst (all) Mazda-worshippers[26] (and) the leader of the assembly[24]. We worship[30] the Fravashis[29] of the righteous[28] Dārayatratha[27], Frāyat-ratha[31], Skārayat-ratha[35].

(109) Arshavatō[39] ashaonō[40] fravashīm[41] yazamaide[42]; Vyarshavatō[43] ashaonō[44] fravashīm[45] yazamaide[46]; Paityarshavatō[47] ashaonō[48] fravashīm[49] yazamaide[50]; Amraosh[51] ashaonō[52] fravashīm[53] yazamaide[54]; Chamraosh[55] ashaonō[56] fravashīm[57] yazamaide[58]; Drāthahe[59] ashaonō[60] fravashīm[61] yazamaide[62]; Paiti-drāthahe[63] ashaonō[64] fravashīm[65] yazamaide[66]; Paiti-vanghahe[67] ashaonō[68] fravashīm[69] yazamaide[70]; Frashāvakhshahe[71] ashaonō[72] fravashīm[73] yazamaide[74]; Nemō-vanghēush[75] Vaēdhayanghahe[76] ashaonō[77] fravashīm[78] yazamaide[79].

(109) We worship[42] the Fravashi[41] of the righteous[40] Arshavant[39], with the Fravashi[45] of the righteous[44] Vyarshavant[43], and Paityarshavant[47]; we worship[54] the Fravashis[53] of the righteous[52] Amru[51], Chamru[55], and Drātha[59]; we worship[66] the Fravashis[65] of the righteous[64] Paiti-drātha[63] and Paitivangha[67]; we worship[74] the Fravashi[73] of the righteous[72] Frashāvakhsha[71], and also the the Fravashi[78] of the righteous[77] Nemo-vanghu[75], (the son) of Vaedhayangha[76].

(110) Vaēsadhahe[80] ashaonō[81] fravashīm[82] yazamaide[83]; Ashāvanghēush[84] Bivandanghahe[85] ashaonō[86] fravashīm[87] yazamaide[88]; Jarō-danghēush[89] Pairishtūrahe[90] ashaonō[91] fravashīm[92] yazamaide[93]; Neremyazdanahe[94] Āithwyaosh[95] ashaonō[96] fravashīm[97] yazamaide[98]; Berezishnaosh[99]Arahe[100] ashaonō[1] fravashīm[2] yazamaide[3]; Kasupitēush[4] Arahe[5] ashaonō[6] fravashīm[7] yazamaide[8]; Frayehe[9] ashaonō[10] fravashīm[11] yazamaide[12]; Astvat-eretahe[13] ashaonō[14] fravashīm[15] yazamaide[16].

(110) We worship[83] the Fravashi[82] of the righteous[81] Vaesadha[80]; we worship[88] the Fravashi[87] of the righteous[86] [ajp]Ashāvanghu[84], (the son) of Bivandangha[85]; we worship[93] the Fravashis[92] of the righteous[91] [ajq]Jarodanghu[89], (the son) of Pairishtura[90], Neremyazda[94], (the son) of Āithyu[96], and Berezishnu[99], (the son) of Ara[100]; we worship[8] the Fravashi[7] of the righteous[6] Kasupitu[4], (the son) of Ara[5]; the Fravashi[11] of the righteous[10] Fraya[9]; and the Fravashi[15] of the righteous[14] [ajr]Astvat-ereta[13] (i.e. Soshyosh)[13].

(Kardāh XXVI) (111) Gaopivanghēush[1] ashaonō[2] fravashīm[3] yazamaide[4]; Hām-barethrovanghvām[5] takhmahe[6] ashaonō[7] fravashīm[8] yazamaide[9]; Staothrō-Vahishtahe-Ashahe[10] ashaonō[11] fravashīm[12] yazamaide[13]; Pouru-dhākhshtōish[14] Khshtāvaēnyehe[15] ashaonō[16]

ajp High priest of the region called Arezahi (Dr. West).

ajq High priest of the region, called Savahi (Dr. West).

ajr Soshyosh is worshipped in three places (paras 110, 117, 128).

fravashīm[17] yazamaide[18]; khshviwrāspanahe[19] Khshtāvaēnyehe[20] ashonō[21] fravashīm[22] yazamaide[23].

(111) We worship[4] the Fravashis[3] of the righteous[2] Gaopivanghu[1], and Hām-baretar-vanghvām[5], the valiant[6]; we worship[13] the Fravashis[12] of the righteous[11] [ajs]Staotar-Vahishtahe-Ashahe[10], Pourudhākhshti[14], (the son) of Khshtāvaena[15]; with the Fravashi[22] of the righteous[21] Khshviwrāspa[19], (the son) of Khshtāvaena[20].

(112) Ayō-astōish[24] Pourudhākhshtayanahe[25] ashaonō[26] fravashīm[27] yazamaide[28]; Vohvastōish[29] Pourudhākhshtayanahe[30] ashaonō[31] fravashīm[32] yazamaide[33]; Gayadhāstōish[34] Pourudhākhshtayanahe[35] ashaonō[36] fravashīm[37] yazamaide[38]; Ashsavazadanghō[39] Pourudhākhshtayanahe[40] ashaonō[41] fravashīm[42] yazamaide[43]; Urudhaosh[44] Pourudhākhshtayanahe[45] ashaonō[46] fravashīm[47] yazamaide[48]; khshathrōchinanghō[49] khshōiwrāspanahe[50] ashaonō[51] fravashīm[52] yazamaide[53].

(112) We worship[28] the Fravashi[27] of the righteous[26] Ayo-asti[24] we worship[33] the Fravashi[32] of the righteous[31] Vohvasti[29], (the son) of Pourudhākhshti[30]; we worship[38] the Fravashis[37] of the righteous[36] Gayadhāsti[34], [ajt]Ashavazdangh[39], along with the Fravashi[47] of the righteous[46] Urudhu[44], (the sons) of Pourudhākhshti[45]; we worship[53] the Fravashi[52] of the righteous[51] Khshathro-chinangh[49], (the son) of Khshoiwrāspa[50].

(113) Ashāhurahe[54] Jīshtayanahe[55] ashaonō[56] fravashīm[57] yazamaide[58]; Frāyazentahe[59] ashaonō[60] fravashīm[61] yazamaide[62]; Frenanghō[63] Frāyazentanahe[64] ashaonō[65] fravashīm[66] yazamaide[67]; Jarōvanghēush[68] Frāyazentahe[69] ashaonō[70] fravashīm[71] yazamaide[72]; Ashavazdanghō[73] Thritahe[74] Sāizdrōish[75] ashaonō[76] fravashīm[77] yazamaide[78]; Vohu-raochanghō[79] Varakasānahe[80] ashaonō[81] fravashīm[82] yazamaide[83]; Arezanguhatō[84] Tūrahe[85] ashaonō[86] fravashīm[87] yazamaide[88]; Usinemanghō[89] ashaonō[90] fravashīm[91] yazamaide[72].

(113) We worship[58] the Fravashi[57] of the righteous[56] Ashāhura[54], (the son) of Jishta[55], with the Fravashi[61] of the righteous[60] Frāyazenta[59]; we worship[67] the Fravashis[66] of the righteous[65] Frenangh[63], and, Jiro-vanghu[68], (the sons) of Frayazenta[69]; we also worship[78] the Fravashis[77] of the righteous[76] [aju]Ashavazdangh[73] (and) [ajv]Thrita[74] (the two sons) of Sāizdri[75]; we worship[83] the Fravashi[82] of the righteous[81] Vohu-raochangh[79] (the son) of Varakasāna[80];

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ajs This distinguished personage became the husband of the well-known woman, *Ukhshenti* (See para 140); the verbatim meaning of this name is, "the Praiser of the Best Righteousness", the Reciter of "Ashem Vohū".

ajt See Āvān yasht, paras 72-73.

aju See Āvān yasht, paras 72-73.

ajv he victorious of the pretentious Turanian tribe called Dānu fighting against the ancient Iranians, see Āvān yasht, paras 72-73. It would be better if these two proper names and the word, "Fravashi" were in dual gender according to the rules of grammar.

we worship[88] the Fravashi[87] of the righteous[86] Arezanghvant[84], (the son) of Tura[85]; and the Fravashi[91] of the righteous[90] Usiraemangh[89].

(114) Yukhtāspahe[93] ashaonō[94] fravashīm[95] yazamaide[96]; Asha-shyaothnahe[97] Gayadhāstayanahe[98] ashaonō[99] fravashīm[100] yazamaide[1]; Vohu-nemanghō[2] Katēush[3] ashaonō[4] fravashīm[5] yazamaide[6]; Vohvazdanghō[7] Katēush[8] ashaonō[9] fravashīm[10] yazamaide[11]; Ashasaredhahe[12] Ashasairyās[13] ashaonō[14] fravashīm[15] yazamaide[16]; Ashasaredhahe[17] Jairyās[18] ashaonō[19] fravashīm[20] yazamaide[21]; Chākhshnōish[22] ashaonō[23] fravashīm[24] yazamaide[25]; Syāvaspōish[26] ashaonō[27] fravashīm[28] yazamaide[29]; Pourushtōish[30] Kavōish[31] ashaonō[32] fravashīm[33] yazamaide[34].

(114) We worship[96] the Fravashis[95] of the righteous[94] Yukhtāspa[93], the righteous[99] Asha-shyaothna[97], (the son) of Gayadhāsta[98], and Vohu-nemangh[2], (the son) of Katu[3]; we worship[11] the Fravashi[10] of the righteous[9] Vohvazdangh[7], (the son) of Katu[8]; we worship[16] the Fravashi[15] of the righteous[14] Ashasaredha[12], (the son) of Ashasairyash[13]; we also worship[21] the Fravashis[20] of the righteous[19] Ashasaredha[17] (the son) of Jairyāsh[18]; Chākhshni[22]; Syavaspi[26], and Pourushti[30], (the son) of Kavi[31].

(114) Varesmapahe[35] Janarahe[36] ashaonō[37] fravashīm[38] yazamaide[39]; Nanarāstōish[40] Paēshatanghō[41] ashaonō[42] fravashīm[43] yazamaide[44]; Zarazdātōish[45] Paēshatanghō[46] ashaonō[47] fravashīm[48] yazamaide[49]; Gaēvanōish[50] Vohu-nemanghō[51] ashaonō[52] fravashīm[53] yazamaide[54]; Erezvāo[55] Srūto-spādāo[56] ashaonāō[57] fravashīm[58] yazamaide[59]; Zrayanghāo[60] Spentō-Khratvāo[61] ashaonāo[62] fravashīm[63] yazamaide[64]; Varshnōish[65] Vāgerezahe[66] ashaonō[67] fravashīm[68] yazamaide[69]; Frāchyehe[70] Taurvaētōish[71] ashaonō[72] fravashīm[73] yazamaide[74]; Vahmaēdhātahe[75] Mānthravākahe[76] ashaonō[77] fravashīm[78] yazamaide[79]; Ushtrahe[80] Sadhananghō[81] ashaonō[82] fravashīm[83] yazamaide[84].

(115) We worship[39] the Fravashi[38] of the righteous[37] Varesmapa,[35] (the son) of Janara[36]; we worship[44] the Fravashi[43] of the righteous Nanarāsti[40], (the son) of Paeshatangh[41], and we worship[49] the Fravashi[48] of the righteous[47] Zarazdāiti[45], (the son) of Paeshatangh[46]. We worship[54] the Fravashis[53] of the righteous[52] Gaevani[50], (the son) of Vohu-nemangh[51], Erezva[55] (and) Sruto-spāda[56]; we worship[64] the Fravashis[63] of the righteous[62] Zrayangh[60] (and) Spento-Khratu[61]; we worship[69] the Fravashi[68] of the righteous[67] Vershni[65], (the son) of Vāgereza[66]; with the Fravashi[73] of the righteous[72] Frāchya[70], (the son) of Taurvaeti[71]; we worship[79] the Fravashis[78] of the righteous[077] Vahmaedhāta[75], (the son) of Mānthravāka[76], and Ushtra[80], (the son) of Sadhanangh[81].

(116) Danghu-srūtahe[85] ashaonō[86] fravashīm[87] yazamaide[88]; Danghu-frādanghō[89] ashaonō[90] fravashīm[91] yazamaide[92]; Spōpadhō[93] Makhshtōish[93] ashaonō[94] fravashīm[95] yazamaide[96]; Payangharō

Makhshtōish[97] ashaonō[98] fravashīm[99] yazamaide[100]; Ushtāzantahe[1] ashaonō[2] fravashīm[3] yazamaide[4]; Ashasavanghō[5] ashaonō[6] fravashīm[7] yazamaide[8]; Ashāurvathahe[9] ashaonō[10] fravashīm[11] yazamaide[12]; Haomō-khvarenanghō[13] ashaonō[14] fravashīm[15] yazamaide[16]; Varshnahe[17] ashaonō[18] fravashīm[19] yazamaide[20].

(116) We worship[88] the Fravashis[87] of the righteous[86] Dangu-Sruta[85], and Danghu-Frādangh[89]; we worship[96] the Fravashi[95] of the righteous[94] Spopadho-raakhshti[93]; we worship[100] the Fravashi[99] of the righteous[98] Payangharo-makhshti[97]; we worship[4] the Fravashis[3] of the righteous[2] Ushtāzanta[1], Ashasavangh[5], and Ashāurvaetha[9]; we worship[16] the Fravashi[15] of the righteous[14] Haomo-Kharenangh[13], with the Fravashi[19] of the righteous[18] Varshna[17].

(117) Fravahe[21] ashaonō[22] fravashīm[23] yazamaide[24]; Usnākahe[25] ashaonō[26] fravashīm[27] yazamaide[28]; Khvanvatō[29] ashaonō[30] fravashīm[31] yazamaide[32]; Daēnāvazanghō[33] ashaonō[34] fravashīm[35] yazamaide[36]; Arejaonahe[37] ashaonō[38] fravashīm[39] yazamaide[40]; Aiwi-khvarenanghō[41] ashaonō[42] fravashīm[43] yazamaide[44]; Huyazatahe ashaonō fravashīm yazamaide[48]; Haredhāspahe[49] ashaonō[50] fravashīm[51] yazamaide[52]; Pāzinaghō[53] ashaonō[54] fravashīm[55] yazamaide[56]; Khvākhshathrahe[57] ashaonō[58] fravashīm[59] yazamaide[60]; Ashō-paoiryehe[61] ashaonō[62] fravashīm[63] yazamaide[64]; Astvat-eretahe[65] ashaonō[66] fravashīm[67] yazamaide[68].

(117) We worship[24] the Fravashi[23] of the righteous[22] Frava[21]; we worship[28] the Fravashi[27] of the righteous[26] Usnāka[25]; we worship[32] the Fravashi[31] of the righteous[30] Khvanvant[29], Daenavazangh[33], Arejaona[37], and Aiwi-khvarenangh[41]; we worship[48] the Fravashi[47] of the righteous[46] Huyazata[45]; we worship[52] the Fravashi[51] of the righteous[50] Haredhāspa[49]; we worship[56] the Fravashi[55] of the righteous[54] Pāzinangh[53]; we also worship[60] the Fravashis[59] of the righteous[58] Khvākhshathra[57], Asho-paoirya[61] and Astvat-ereta[65] (i.e. Saoshyant).

(Kardāh XXVII) (118) Hugēush[1] ashaonō[2] fravashīm[3] yazamaide[4]; Anghuyaosh[5] ashaonō[6] fravashīm[7] yazamaide[8]; Gāurōish[9] ashaonō[10] fravashīm[11] yazamaide[12]; Yushtahe[13] Gāurvayanahe[14] ashaonō[15] fravashīm[16] yazamaide[17]; Mānzdrāvanghēush[18] ashaonō[19] fravashīm[20] yazamaide[21]; Srīrāvanghēush[22] ashaonō[23] fravashīm[24] yazamaide[25]; Āyutahe[26] ashaonō[27] fravashīm[28] yazamaide[29]; Sūrō-yazatahe[30] ashaonō[31] fravashīm[32] yazamaide[33].

(118) We worship[4] the Fravashi[3] of the righteous[2] Hugao[1], with the Fravashi[7] of the righteous[6] Anghuyu[5]; we worship[12] the Fravashis[11] of the righteous[10] Gāuri[9], Yushta[13], (the son) of Gāurva[14], Mānzdrāvanghu[18] and, Srirāvanghu[22]; we worship[29] the Fravashi[28] of the righteous[27] Ayuta[26], along with the Fravashi[32] of the righteous[31] Suro-yazata[30].

(119) Eredhwahe[34] ashaonō[35] fravashīm[36] yazamaide[37]; Kavōish[38] ashaonō[39] fravashīm[40] yazamaide[41]; Ukhshānō[42] Vīdhisravanghō[43] dūraē-srūtahe[44] berezvatō[45] ashaonō[46] fravashīm[47] yazamaide[48]; Vanghu-dhātahe[49] Khvadhātahe[50] ashaonō[51] fravashīm[52] yazamaide[53]; Uzyehe[54] Vanghudhātayanahe[55] ashaonō[56] fravashīm[57] yazamaide[58]; Frayehe[59] ashaonō[60] fravashīm[61] yazamaide[62].

(119) We worship[37] the Fravashi[36] of the righteous[35] Eredhwa[34] and we worship[41] the Fravashi[40] of the righteous[39] Kavi[38]; we worship[48] the Fravashis[47] of the righteous[46] Ukhshāna[42], the son of Vidhisravargh[43] far-famed[44] (or renowned from a long period[44]) and [ajw]exalted[45], Vanghudhāta[49], (the son) the Khvadhāta[50]; we worship[58] the Fravashi[57] of the righteous[56] Uzya[54], (the son) of Vanghudhāta[55], together with the Fravashi[61] of the righteous[60] Fraya[59].

(120) Ashem-yenghe-raochāo[63] nāma[64] ashaonō[65] fravashīm[66] yaza-maide[67]; Ashem-yenghe-vareza[68] nāma[69] ashaonō[70] fravashīm[71] yaza-maide[72]; Ashem-yahmāi-Ushta[73] nāma[74] ashaonō[7S] fravashīm[76] yaza-maide[77]; Yōishtahe[78] Frayananām[79] ashaonō[80] fravashīm[81] yazamaide[82]; Usmānarahe[83] Paēshatanghō[84] Paiti-srīrahe[85], paitishtātēe[86] nāfyō-karshtahe[87] tbaēshanghō[88].

(120) We worship[67] the Fravashis[66] of the righteous (men)[65] [ajx]Ashem-yenghe-raochangh[63], [ajy]Ashem-yenghe-vareza[68], and [ajz]Ashem-yahmāi-ushta[73]; we worship[82] the Fravashi[81] of the righteous[80] Goshta Fryān[78-79]; (we worship the Fravashi) of (the [aka]righteous) Usmānara[83], (the son) of Paeshatangh[84] [akb]Paiti-srira[85] in order to withstand[86] the evils[88] caused by near relatives[87].

(121) Spitōish[89] Uspāsnaosh[90] ashaonō[91] fravashīm[92] yazamaide[93]; Erezrāspahe[94] Uspāsnaosh [95]ashaonō[96] fravashīm[97] yazamaide[98]; Usadhānō[99] Mazdayasnahe[100] ashaonō[1] fravashīm[2] yazamaide[3]; Frādat-vanghēush[4] Stivatō[5] ashaonō[6] fravashīm[7] yazamaide[8]; Raochas-chaēshmanō[9] ashaonō[10] fravashīm[11] yazamaide[12]; Hvare-chaēshmanō[13] ashaonō[14] fravashīm[15] yazamaide[16]; Frasrūtārahe[17] ashaonō[18] fravashīm[19] yazamaide[20]; Visrūtārahe[21] ashaonō[22] fravashīm[23]

ajw "We worship the Fravashi of Duraēsruta, the son of Berezvant." (Darmesteter)

ajx Its verbatim meaning is "righteousness is his light".

ajy Its verbatim meaning is "righteousness is his work".

ajz Its verbatim meaning is "righteousness is his prosperity, welfare."

aka In the original text these usual words, "ashaonō fravashīm yazamaide" are omitted. It would be better to insert them.

akb This personage is different from Paeshatangh, occurring in para 115; the name Paiti-srira (his father's name or, literally, "more handsome") is given in order to distinguish him from that. Usmānara, the son of this Paeshatangh, must have been a well-known personage for his acts of compromise in resolving private family discussions or domestic feuds.

yazamaide[24]; Beremnahe[25] ashaonō[26] fravashīm[27] yazamaide[28]; Vīsrūtahe[29] ashaonō[30] fravashīm[31] yazamaide[32].

(121) We worship[93] the Fravashi[92] of the righteous[91] Spiti[89], we worship[98] the Fravashi[97] of the righteous[96] Erezrāspa[94], (the sons) of Uspasnu[95], and we worship)[3] the Fravashi[2] of the righteous[1] Usadhāna[99], (the son) of Mazdayasna[100]; we worship[8] the Fravashis[7] of the righteous[6] Frādatvanghu[4], (the son) of Stivat[5], Raochao-chaeshman[9], Hvarechaeshman[13] and Frasrutara[17]; we worship[24] the Fravashi[23] of the righteous[22] Visrutāra[21], Baremna[25], and Visruta[29].

(122) Hvaspahe[33] ashaonō[34] fravashīm[35] yazamaide[36]; Chathwarespahe[37] ashaonō[38] fravashīm[39] yazamaide[40]; Dawrāmaēshōish[41] ashaonō[42] fravashīm[43] yazamaide[44]; Fraoraosahe[45] Kaoshahe[46] ashaonō[47] fravashīm[48] yazamaide[49]; Frināspahe[50] Kaēvahe[51] ashaonō[52] fravashīm[53] yazamaide[54]; Frādat-narahe[55] Gravāratēush[56] ashaonō[57] fravashīm[58] yazamaide[59]; Vohushtrahe[60] Ākhnanghahe[61] ashaonō[62] fravashīm[63] yazamaide[64]; Vīvāreshvahe[65] Ainyāvahe[66] ashaonō[67] fravashīm[68] yazamaide[69].

(122) We worship[36] the Fravashi[35] of the righteous[34] Hvaspa[33]; we worship[40] the Fravashi[39] of the righteous[38] Chathwarespa[37]; we worship[44] the Fravashis[43] of the righteous[42] Dawrāmaeshi[41], Fraoraosa[45], the (son of) Kaosha[46], Frināspa[50], (the son) of Kaeva[51], and the Fravashi[58] of the righteous[57] Frādat-nara[55], (the son) of Gravāratu[56]; we also worship[64] the Fravashi[63] of the righteous[62] Vohushtra[60], (the son) of Ākhnangh[61]; with the Fravashi[68] of the righteous[67] Vivāreshva[65], (the son) of Ainyāva[66].

(122) Frārāzōish[70] Tūrahe[71] ashaonō[72] fravashīm[73] yazamaide[74]; Stipōish[75] Ravatō[76] ashaonō[77] fravashīm[78] yazamaide[79]; Parshintahe[80] Gandrewahe[81] ashaonō[82] fravashīm[83] yazamaide[84]; Avayehe[85] Spenghahe[86] ashaonō[87] fravashīm[88] yazamaide[89]; Aētavahe[90] Māyavahe[91] ashaonō[92] fravashīm[93] yazamaide[94]; Yaētushgēush[95] Vyātanahe[96], ashaonō[97] fravashīm[98] yazamaide[99]; Garshtahe[100] Kavōish[1] ashaonō[2] fravashīm[3] yazamaide[4].

(123) We worship[74] the Fravashis[73] of the righteous[72] Frārāzi[70], (the son) of Tura[71], Stipi[75] (the son) of Raevant[76], Parshinta[80], (the son) of Gandrewa[81], and the Fravashi[88] of the righteous[87] Avaya[85] (the son of) Spengha[86]; together, we worship[94] the Fravashis[93] of the righteous[92] Aetava[90] (the son) of Māyava[91], Yaetush-gao[95], (the son) of Vyāta[96], and (the son) of Kavi[1].

(124) Pouru-banghahe[5] Zaoshahe[6] ashaonō[7] fravashīm[8] yazamaide[9]; Vohu-dātahe[10] Kātahe[11] ashaonō[12] fravashīm[13] yazamaide[14]; Bāonghahe[15] Sāonghanghahe[16]. ashaonō[17] fravashīm[18] yazamaide[19]; Hvarezāo[20] Ankasayāo[21] ashaonāo[22] fravashīm[23] yazamaide[24]; Aravaoshtrahe[25] Erezavatō dainghēush[26] ashaonō[27] fravashīm[28] yazamaide[29];

Frāchithrahe[30] Berezavatō[31] ashaonō[32] fravashīm[33] yazamaide[34]; Vohu-peresahe[35] Ainyāvahe[36] ashaonō[37] fravashīm[38] yazamaide[39].

(124) We worship[9] the Fravashi[8] of the righteous[7] Pouru-bangha[5], the son of Zaosha[6]; we worship[14] the Fravashi[13] of the righteous[12] Vohu-dāte[10], (the son) of Katā[11]; we worship the Fravashi[18] of the righteous[17] Bāongha[15] (the son) of Sāongha[16]; we worship[24] the Fravashis[23] of the righteous[22] [akc]Hvarez[20] and Ankasa[21], Aravaoshtra[25], (the son) of Erezvat-dainghu[26], Frāchithra[30], (the son) of Berezavant[31]; also we worship[39] the Fravashi[38] of the righteous[37] Vohu-perese[35], (the son) of Ainyu[36].

(125) Parō-dasmahe[40] Dāshtāghnoish[41] Muza[42] Muzayāo[43] dainghēush[44] ashaonō[45] fravashīm[46] yazamaide[47]; Fraturāo[48] Asrutāo[49] Baēshatasturāo[50] ashaonāo[51] fravashīm[52] yazamaide[53]; Avaregēush[54] erezavato[55] Aoighmatasturahe[56] ashaonō[57] fravashīm[58] yazamaide[59]; Gaomatō[60] Zavanō[61] Raozdyahe[62] Raozdyayāo[63] dainghēush[64] ashaonō[65] fravashīm[66] yazamaide[67]; Thritō[68] Aēvo-saredhō-fyushtahe[69] Tanyehe[70] Tanyayāo[71] dainghēush[72] ashaonō[73] fravashīm[74] yazamaide[75].

(125) We worship[47] the Fravashis[46] of the righteous[45] Parodasma[40], (the son) of Dāshtāghna[41], (who is) the inhabitant of Muza[43] country[44], Fratura[48] (and) Asruta[49], (the sons) of Baeshatastura[50], with the Fravashi[58] of the pure[55] and righteous[57] Avaregao[54], (the son) of Aoighmatastura[56]; we worship[67] the Fravashi[66] of the righteous[65] Gaomant[60], (the son) of Zavana[61], the [akd]inhabitant of the Raozdya[63] country[64], and the Fravashi[74] of Thrita[68], (the son) of Aevo-saredho-fyushta[69], the inhabitant of the Tanya[71] country[72].

(126) Tīrō-nakathwahe[76] Uspaēshatanām[77] Saēnanām[78] ashaonō[79] fravashīm[80] yazamaide[81]; Utayutōish[82] Vitkavōish[83] Zighrōish[84] Saēnahe[85] ashaonō[86] fravashīm[87] yazamaide[88]; Frohakafrahe[89] Marezishmyehe[90] Saēnanām[91] ashaonō[92] fravashīm[93] yazamaide[94]; Varemō-raochāo[95] Perethwafsmō[96] ashaonō[97] fravashīm[98] yazamaide[99].

(126) We worship[81] the Fravashis[80] of the righteous[79] Tiro-nakathwa[76] of the family of Uspaeshata-Saena[77-78], Utayuti[82], the son of Vitkavi[83] (and) Zighni[84], (the son) of Saena[85]; we also worship[94] the Fravashi[93] of the righteous[92] Fro-hakafra[89], (the son) of Marezishmya[90] of the family of Saena[91], with the Fravashi[98] of the righteous Varesmo-raochangh[95], the son of Perethwafsma[96].

(127) Asha-nemanghāo[100] Vīdat-gavāo[1] Anghuyāo[2] dainghēush[3] ashaonāo[4] fravashīm[5] yazamaide[6]; Parshat-gavāo[7] Dāzgrō-gavāo[8]

akc These two words are dvandva compound genitive dual; the original forms are Hvareza and Ankasa.

akd In the original text:- Muzi of the Muza country; Raozdi of the Raozdya country and Tani of the Tanya country (just as the inhabitant of Surat is called Surti). Muza, Raozdya and Tanya are likely to be different from some countries under the Iranian subjugation. Nothing is definitely ascertained about them.

Apakhshīrayao[9] dainghēush[10] ashaonāo[11] fravashīm[12] yazamaide[13]; Hufravākhsh[14] Kahrkananām[15] ashaonō[16] fravashīm[17] yazamaide[18]; Akayadhahe[19] Pudhanām[20] ashaonō[21] fravashīm[22] yazamaide[23]; Jāmāspahe[24] Aparazātahe[25] ashaonō[26] fravashīm[27] yazamaide[28]; Maidhyō-māonghahe[29] aparazātahe[30] ashaonō[31] fravashīm[32] yazamaide[33]; Urvatat-narahe[34] aparazātahe[35] ashaonō[36] fravashīm[37] yazamaide[38].

(127) We worship[6] the Fravashis[5] of the righteous[4] Asha-nemangh[100] (and) Vidat-gao[1] of the country[3] (called) [ake]Anghu[2]; we worship[13] the Fravashis[12] of the righteous[11] Parshat-gao[7] (and) Dāzgro-gao[8] of Apakhshira[9]; we worship[18] the Fravashi[17] of the righteous[16] [akf]Hufravākhsh[14] of the family of Kahrka[15], and we worship[23] the Fravashi[22] of the righteous[21] Akayadha[19] of the Pudha family[20]; we worship[28] the Fravashis[27] of the righteous[26] [akg]Jāmāspa[24], Maidhyo-māh[29], and Urvatat-nara[34] (bora later on[35]) of later period.

(128) Raochas-chaēshmano[39] ashaonō[40] fravashīm[41] yazamaide[42]; Hvare-chaēshmano[43] ashaonō[44] fravashīm[45] yazamaide[46]; Frādat-khvare-nanghō[47] ashaonō[48] fravashīm[49] yazamaide[50]; Vidat-khvarenanghō[51] ashaonō[52] fravashīm[53] yazamaide[54]; Vouru-nemanghō[55] ashaonō[56] fravashīm[57] yazamaide[58]; Vouru-Savanghō[59] ashaonō[60] fravashīm[61] yazamaide[62]; Ukhshyat-eretahe[63] ashaonō[64] fravashīm[65] yazamaide[66]; Ukhshyat-nemanghō[67] ashaonō[68] fravashīm[69] yazamaide[70]; Astvat-eretahe[71] ashaonō[72] fravashīm[73] yazamaide[74].

(128) We worship[42] the Fravashis[41] of the righteous[40] [akh]Raochas-chaeshman[39], and Hvare-chaeshman[43]; we worship[50] the Fravashi[49] of the righteous[48] Frādat-khvarenangh[47], together with the Fravashis[53] of Vidat-khvarenangh[51], Vouru-nemangh[55] and Vouru-savangh[59] we also worship[66] the Fravashis[65] of the righteous[64] [aki]Hoshedarbāmi[63], [akj]Hoshedarmāh[67], and [akk]Soshyosh[71].

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ake Darmesteter; if we take the text, "anghāo danghēush" according to Westergaard, it would mean, "of this country".

akf Or of Hufravāch; only *sh* of the genitive singular termination is added like *narsh*.

akg i.e. The grandson of Jāmāspa or one descended from his family; his lineage. When the word, *aparazata* comes with other names, it is to be understood this way. About the first Jāmāsp, Mediomāh and Urvatat-nara, see paras 95, 98, and 103 of this yasht.

akh During the period of last 57 years of Resurrection, the names of those six great men who are taking part with Soshyosh are stated in this paragraph from "Raochas-chaēshman" up to "Vouru-savangh". For further details, see my Avesta dictionary.

aki The future prophet, son of Zarathushtra to be born of Srutat-fedhri at the time of Resurrection.

akj The future prophet, son of Zarathushtra to be born of Vanghu-fedhri at the time of Resurrection.

(Kardāh XXVIII) (129) Yō[1] anghat[2] Saoshyās[3] verethraja[4] nāma[9] Astvat-eretascha[6] nāma[7]. Avatha[8] Saoshyās[9], yatha[10] vīspem[11] ahūm[12] astvantem[13] sāvayāt[14]; avatha, Astvat-eretō, yatha astvāo hān[19] ushtanavāo[20] astvat-aithyejanghem[22] paitishtāt[23], paitishtātēe[24] bizangrō-chithrayāo[25] drujō[26], paitishtātēe[27] ashava-karshtahe[28] tbaēshanghō[29].

(129) Who[1] (i.e. the prophet born of the mother called Eredat-Fedhri mentioned above) will be revealed (manifest[2]) as the victorious[9] Saoshyant by name[5], as well as Astvat-ereta[6] by name[7]. (His name) Saoshyant[9] is for this reason[8] that he [akl]will benefit[14] the whole[11] corporeal[13] world[12]. (His name) Astvat-ereta[16] (is) for this reason[8] that [akm]he[19] will [akn]resuscitate (revive) the corporeal[21] (world) which is perishable[22].

Explanation:- (The reason of resuscitation is mentioned below).

In order to withstand[24] [ako]wicked men[25] of druj-like nature[26], and in order to withstand the evil[29] created (in the opposition of) against righteous man[28] (i. e. in order to suppress the evils of the demons, drujas and wicked men) (that future Prophet Saoshyant will revive the dead in this world).

(Kardāh XXIX) (130) Yimahe[1] Vīvanghanahe[2] ashaonō[3] fravashīm[4] yazamaide[5] sūrahe[6] pouro-vāthwahe[7], paitishtātēe[8] ainishtōish[9] daevō-frakarshtayāo[10], haēchanghascha[11] avāstrahe[12], ithyejanghascha[13] marshaonahe[14].

(131) Thraētaonahe[15] Āthuyānōish[16] ashaonō[17] fravashīm[18] yaza-maide[19], paitishtātēe[20] garenāushcha[21] tafnaoshcha[22] naēzahecha[23] sāras-tōishcha[24] vāvarshyāoscha[25], paitishtātēe[26] Azi-karshtahe[27] tbaēsh-anghō[28]. Aoshnarahe[29] pouru-jirahe[30] ashaonō[31] fravashīm[32] yazamaide[33]; Uzvahe[34] Tumāspanahe[35] ashaonō[36] fravashīm[37] yazamaide[38]; Aghraērathahe[39] naravahe[40] ashaonō[41] fravashīm[42] yazamaide[43]; Manushchithrahe[44] Airyāvahe[45] ashaonō[46] fravashīm[47] yazamaide[48].

(130) We worship[5] the Fravashi[4] of the righteous[3] (King) Yima[1], the valiant[6], having a large retinue[7], the son of Vivanghana[2], for withstanding draught or currents of air of deadly destruction[13], created by the Daevas[10]. Which destroy pastures[12] (and) means of subsistence[9].

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akk The son of Holy Zarathushtra and the future prophet, to be born of the mother Eredat-fedhri at the time of Resurrection. The original meaning of, "astvat-ereta" is, "one who makes the bodily creatures rise up", i.e. the maker of Resurrection.

akl The original meaning of "Saoshyant" is, "he who will benefit in future", "the future benefactor", derived from the root *su* = to benefit. *Sāvayāt* = Casual.

akm *Hā*-present participle masculine nominative singular; original form *hant* + *s*; root *ah* = Sanskrit *as*-, to be-.

akn Original meaning, "will raise up[23] the bodily[18] and living creatures". Geldner gives the text *paitishāt*.

ako Original meaning, "the druj of the brood of the biped".

(131) We worship[19] the Fravashi[18] of the righteous[17] [akp]Faredun[15], the son of Athawyan[16], in order to withstand[20] itch[21], fever[22], [akq]debility[23], ague-fever[24], free indulgence of lust[25], and the evil[28] [akr]caused by snake[27]. We worship[33] the Fravashi[32] of the righteous[31] [aks]Aoshnara[29], full of intelligence[30]; we worship[38] the Fravashi[37] of the righteous[36] Uzava[34], the son of [akt]Tehemaspa[35], and the Fravashi[42] of the righteous[46] Aghraeratha[39], the [aku]brave[40], with the Fravashi[47] of the righteous[46] Minocheher[44], the son of [akv]Erach[45].

(132) Kavōish[49] Kavātahe[50] ashaonō[51] fravashīm[52] yazamaide[53]; Kavōish[54] Aipivanghēush[55] ashaonō[56] fravashīm[57] yazamaide[58]; Kavōish[59] Usadhanō[60] ashaonō[61] fravashīm[62] yazamaide[63]; Kavōish[64] Arshnō[65] ashaonō[66] fravashīm[67] yazamaide[68]; Kavōish[69] Pisinanghō[70] ashaonō[71] fravashīm[72] yazamaide[73]; Kavōish[74] Byarshānō[75] ashaonō[76] fravashīm[77] yazamaide[78]; Kavōish[79] Syāvarshānō[80] ashaonō[81] fravashīm[82] yazamaide[83]; Kavōish[84] Haosravanghō[85] ashaonō[86] fravashīm[87] yazamaide[88].

(133) Amahecha[89] paiti[90] hutāshtahe[91], verethraghnahecha[92] paiti[93] Ahuradhātahe[94], vanaintyāoscha[95] paiti[96] uparatātō[97], sanguhascha[98] paiti[99] husastayāo[100], sanguhascha[1] paiti[2] amuyamnayāo[3], sanguhascha[4] paiti[5] avanemnayāo[6], hathra vatahecha[7] paiti[8] hamerethanām[9].

(132) We worship[53] the Fravashi[52] of the righteous[51] Kay[49] Kobad[50]; we worship[58] the Fravashi[57] of the righteous[56] Kay[54] [akw]Aipivanghu[55] (the son of Kay Kobad), and the Fravashi[62] of the righteous[61] Kay[59] Usadhana[60]; we worship[68] the Fravashi[67] of the righteous[66] Kay[64] Arshan[65], together with the Fravashis[72] of the righteous[71] Kay[69] Pisinang[70] and Kay[74] [akx]Byarshan[75]; we

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akp Here Faredun appears to have been remembered as a physician removing diseases; for further details, see notes on the Pazend portion of Vanant yasht, in my *Khordeh Avesta Bā Maeni*.

akq Other meanings of the word *naēza* are: filthiness, impurity, the point of a needle.

akr Its significance is, evil caused by Zohak (Azi-Dahāka). After coming to the sovereignty by defeating Zohak, King Faredun destroyed all his wicked doctrines.

aks The Counsellor of Kavi Usa-King Kaikaus, who was eventually killed by the Daevas (Darmesteter); *Jira* = Persian *zirak* = wise, intelligent.

akt The son of Nodar and grandson of King Minocheher.

aku Or possessed of special qualities of humanity (derived from *nar*). Compare Persian words *insāniyat*, *mardumi*. Know that although Agreras was the brother of Afrasyab was Turanian, he kept good feelings towards the Iranians. He was the holy and religious person.

akv The youngest son of King Faredun; the names of the remaining two sons Salam and Tura.

akw Son of Kay Kobād (Darmesteter).

akx Four sons of Kay Aipivanghu:- (1) Kay Usadhana (or Kay Usa, i.e. Kay Kāus); (2) Kay Arshan (Kay Arasha); (3) Kay Pisinangh (Kay Pasina); (4) Kay Byarshan = Kay Vyārash (Bundehesh) = Kay Armin. Out of them, only Kai Kāus came to the throne of Iran.

also worship[83] the Fravashi[82] of the righteous[81] Kay[79] [aky]Siavakhsh[80], and Kay[84] Khosravah[85], (the son of Kay Siavakhsh).

(133) (We worship the Fravashis of the above-mentioned great men) for[90] (gaining) the well-shapen[91] courage[89], victory[92] created by Ahura Mazda[94], for[96] conquering[95] superiority[97], for[99] (acquiring) well-taught[100], steadfast[3], and invincible[6] admonition[4] (in any matter whatever), (and) for[8] (acquiring) strength for smiting the enemies[9] at one stroke[7].

Explanation:- Its significance is, that in this yasht, the Fravashis of well-known men and women are worshipped for one to take a lesson from the virtues of these men and women, such as their goodness, righteousness, heroism, altruism and patriotism, and one should try to acquire zealously their virtues by acting in accordance with them.

(134) Drvahecha[10] paiti[11] aojanghō[12], khvarenanghascha[13] paiti[14] Mazdadhātahe[15], tanuyāoscha[16] paiti[17] drvatātō[18], āsnayāoscha[19] paiti[20] vanghuyāo[21] frazantōish[22] dangrayāo[23] vyākhanayāo[24] khshōithnyāo[25], spiti-dōithrayāo[26] ānzō-būjo[27] hvīrayāo[28], huzantēush[29] paiti[30] aparayāo[31] vyarethyayāo[32] vahishtahe[33] anghēush[34].

(135) Khshathrahecha[35] paiti[36] bānumatō[37], daregha-yāoscha[38] paiti[39] dareghō-jītōish[40], vīspanāmcha[41] paiti[42] ayaptanām[43], vispanāmcha[44] paiti[45] baēshazanām[46], paitishtātēe[47] yāthwām[48] pairikanāmcha[49], sāthrām[50] kaoyām[51] karafnāmcha[52], paitishtātēe[53] sāstō-karshtahe[54] tbaēshanghō[55].

(134) (We worship the Fravashis of the above-mentioned great men) for[11] (acquiring) sound[10] strength[12], glory[13] created by Ahura Mazda[15]; soundness (of health)[18], for[20] (acquiring) the offspring[22] having innate wisdom[19], good[21], wise[23], a chief in the assembly[24], shining[25], brilliant-eyed[26] (i.e. of sharp intelligence), relieving from distress[27] and powerful as a hero[28], man of good intellect[29] keeping afar[31] from irreligiousness[32] (and) for[30] acquiring the heaven[33-34] fixed for the religious and well-intelligent person).

(135) (We worship the Fravashis of the above mentioned great men) for[36] (acquiring) the brilliant[37] (or majestic[37]) sovereignty, for[39] a long[38] enduring life[40], for[42] (acquiring) all[41] boons[43], all[44] healing-virtues[46], for withstanding[47] wizards[48], witches[49], tyrants[50], the Kiks[51] and the Karapans[52] (and) for withstanding[53] evil[55] caused by the tyrants[54].

(136) Sāmahe[56] Keresāspahe[57] gaesaosh[58] gadhavarahe[59] ashaonō[60] fravashīm[61] yazamaide[62]; paitishtātēe[63] ughrahe[64] bāzāush[65] haena-yāoscha[66] perethu ainikayāo[67] perethu-drafhayāo[68], eredhwō-drafsh-ayāo[69] uzgereptō-drafshayāo[70] khrurem[7i] drafshem[72] barentayāo[73]; paitishtātēe[74] gadhahe[75] frakerestō-frasānahe[76] simahe[77] virenjanō[78]

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aky The son of King Kay Kāus and the father of King Kay Khoushrou; Afrāsyāb being excited on account of the plottings of his brother Karasivaz, killed him.

anāmarezdikahe[79], paitishtātēe[80] gadhō-karshtahe[81] tbaeshanghō[82].

(136) We worship[62] the Fravashi[61] of the righteous[60] Keresaspa[57], the curly-haired[58] mace-bearer[59], of the (well-known) Sama family[56], in order to withstand[63] the army[66], of the powerful[64] arms[65], wide-fronted[67], with wide raised up banners[69], with uplifted cruel banners[70], in order to withstand[74] the brigand[75], who works destruction[76], (and who is) dreadful[77], man-slaying[78] and unmerciful[79]. Also, in order to withstand[80] the evil[82] caused by the brigands[81].

Explanation:- We worship the Fravashi of the hero Keresaspa in order that by commemorating his heroic exploits and welfare works we may get enthusiasm and we may thereby get sufficient courage and strength for withstanding the destruction rushed forward in the country, or for combating against the attacks of thieves and robbers.

(137) Ākhrūrahe[83] Haosravanghanahe[84] ashaonō[83] fravashīm[86] yazamaide[87]; paitishtātēe[88] hashidavahe[89] drvatō[90] arātōishcha[91] gaēthomerenchyānahe[92]; Haoshyanghahe[93] takhmahe[94] ashaonō[95] fravashīm','[96] yazamaide[97]; paitishtātēe[98] Māzainyanām[99] daēvanām[100], varenyanāmcha[1] drvatām[2], paitishtātēe[3] daēvo-karshtahe[4] tbaēshanghō[5].

(138) Fradhākhshtōish[6] Khunbyehe[7] ashaonō[8] fravashīm[9] yazamaide[10], paitishtātēe[11] aēshmahe[12] khrvī-draosh[13] aēshmō-varedhanāmcha[14] drvatām[15], paitishtātee[16] aēshmō-karshtahe[17] tbaēshanghō[18].

(137) We worship[87] the Fravashi[86] of the righteous[85] [akz]Akhrura[83], the son of Haosravangh[84], in order to withstand[88] [ala]stinginess[91] that deceives the friend[89], wicked[90] and world-destroying[92]. We worship[97] the Fravashi[96] of the valiant[94], righteous[95] Haoshyangha[93] in order to withstand[98] the daevas[100] of Māzandrān[99], and the wicked people[2] of Gilān[1], also in order to withstand[3] the evil[5] produced by the daevas[4].

(138) We worship[10] the Fravashi[9] of the righteous[8] Fradhākhshti[6], the son of Khunbya[7], in order to withstand[11] the daeva Aeshma[12] of cruel weapon[13] and wrath-inciting[14] wicked persons[15], and in order to withstand[16] the evil[18] caused by anger (or by the Aeshma daeva)[17].

(Kardāh XXX) (139) Hvōvyāo[1] ashaonyāo[2] fravashīm[3] yazamaide[4], Frenyāo[5] ashaonyāo[6] fravashīm[7] yazamaide[8]; Thrityāo[9] ashaonyāo[10] fravashīm[11] yazamaide[12]; Pouruchistayāo[13] ashaonyāo[14] fravashīm[15] yazamaide[16]; Hutaosayāo[17] ashaonyāo[18] fravashīm[19] yazamaide[20]; Humāyāo[21] ashaonyāo[22] fravashīm[23] yazamaide[24]; Zairichyāo[25] ashaonyāo[26] fravashīm[27] yazamaide[28]; Vīspa-taurushyāo[29] ashaonyāo[30] fravashīm[31] yazamaide[32]; Ushtavaityāo[33] ashaonyāo[34] fravashīm[35]

akz The friend helping in the heroic adventures of the hero Keresāspa; probably the descendant of the Sāma family.

ala Or excessive greed.

yazamaide[36]; Tushnāmaityāo[37] ashaonyāo[38] fravashīm[39] yazamaide[40].

(139) We worship[4] the Fravashi[3] of the righteous[2] [alb]Hvovi[1]; we worship[8] the Fravashi[7] of the righteous[6] [alc]Freni[5], and we worship[12] the Fravashi[11] of the righteous[10] Thrity[9]; we worship[16] the Fravashis[15] of the righteous[14] Pouruchisti[13], [ald]Hutaosa[17] and [ale]Humaya[21]; we also worship[28] the Fravashis[27] of the righteous[26] Zairichi[25], Vispa-taurushi[29], Ushtavaiti[33]; [alf]and Tushnāmaiti[37].

(140) Frenyāo[41] nāiryāo[42] Usinemanghō[43] ashaonyāo[44] ashaonō[45] fravashīm[46] yazamaide[47]; Frenyāo[48] nāiryāo[49] Frāyazantanahe[50] ashaonyāo[51] ashaonō[52] fravashīm[53] yazamaide[54]; Frenyāo[55] nāiryāo[56] Khshōiwrāspanahe[57] ashaonyāo[58] ashaonō[59] fravashīm[60] yazamaide[61]; Frenyāo[62] nairyāo[63] Gayadhāstōish[64] ashaonyāo[65] ashaonō[66] fravashīm[67] yazamaide[68]; Asabanayāo[69] nāiryāo[70] Pourudhākhshtōish[71] ashaonyāo[72] ashaonō[73] fravashīm[74] yazamaide[75]; Ukhshentyāo[76] nāiryāo[77] Staothrō Vahishtahe Ashahe[78] ashaonyāo[79] ashaonō[80] fravashīm[81] yazamaide[82].

(140) We worship[47] the Fravashis[46] of the righteous Freni[41], the wife[42] of the righteous[45] [alg]Usinemangh[43], Freni[48], the wife[49] of the righteous[52] [alh]Frayazentana[50], Freni[55], the wife[56] of the righteous[59] [ali]Khshoiwrāspana[57], and [alj]Freni[62], the wife[63] of the righteous[66] Gayadhāsta[64]. We worship[75] the Fravashi[74] of the righteous[72] Asabana[69], the wife[70] of the righteous[73] [alk]Pourudhākhshta[71], with the Fravashi[81] of the righteous[79] Ukhshenti[76], the wife of the righteous[79] [all]Staotar-vahishtahe-ashahe[78].

(141) Kanyāo[83] Vadhutō[84] ashaonyāo[85] ashaonō[86] fravashīm[87]

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alb Wife of the Prophet Zarathushtra and the daughter of Frashaoshtra.

alc Note that Freni, Thriti and Pouruchisti are the names of the daughters of the Prophet Holy Zarathushtra.

ald Hutaosa is the wife of King Vishtaspa. In the *Shāh Nāmeh* she is known by the name Ketāyun.

ale Humāya is the name of the daughter of King Vishtaspa.

alf The original meaning of Tushnāmaiti is “contented thought”. The same word occurs in yasna Hā 43, stanza 15 as two separate words, *Tushnā maiti*, (= contented thought). In the Kardāh XXX, i.e. in paras 139-142 the Fravashis of the illustrious wives and girls are worshipped.

alg His Fravashi is worshipped in para 113 of this yasht.

alh Or the wife of the son of Frāyazen to;” Wife of Frāyazenta”. (Darmesteter).

ali Or the wife of the son of Khshōiwrāspa; “wife of Khshoiwraspa”. (Darmesteter).

alj In this para the Fravashis of four different illustrious ladies by name Freni, are worshipped. Besides, the Fravashis of the husbands of the wives mentioned in this para, being renowned in acts of the Zoroastrian Religion, are also worshipped, (see paras 111-113 of the yasht).

alk Note that there were five sons of Pourudhākhshti born of the wife Asabana: (1) Ayo-asti; (2) Vohu-vasti; (3) Gayadhākshti; (4) Ashavazdangha; (5) Urudhu, (see para 112 of this yasht).

all Original meaning is, “Praiser of the Best Righteousness”.

yazamaide[88] Kanyāo[89] Jaghrūdho[90] ashaonyāo[91] ashaonō[92] fravashīm[93] yazamaide[94]; Kanyāo[95] Franghādhō[96] ashaonyāo[97] ashaonō[98] fravashīm yazamaide[100]; Kanyāo[1] Urodhayantō[2] ashaonyāo[3] ashaonō[4] fravashīm[5] yazamaide[6]; Kanyāo[7] Paēsanghanva[8] ashaonyāo[9] ashaonō[10] fravashīm[11] yazamaide[12]; Hvaredhyāo[13] ashaonyāo[14] fravashīm[15] yazamaide[16]; Huchithrayāo[17] ashaonyāo[18] fravashīm[19] yazamaide[20]; Kanukayāo[21] ashaonyāo[22] fravashīm[23] yazamaide[24]; Kanyāo[25] Srūtat-Fedhryō[26] ashaonyāo[27] fravashīm[28] yazamaide[29].

(141) We worship[88] the Fravashis[87] of righteous[85] maids[83], [alm]Vadhuta[84], Jaghrudha[90], Franghādha[96], [aln]Urudhayant[2], and Paesanghanva[8]; we worship[16] the Fravashi[15] of the righteous[14] [alo]Hvaredhi[13]; we worship[20] the Fravashi[19] of the righteous[18] Huchithra[17], with the Fravashis[23] of Kanuka[21], and the righteous[27] maid[25] [alp]Srutat-Fedhri[26].

(142) Kanyāo[30] Vanghu-Fedhryāo[31] ashaonyāo[32] fravashīm[33] yazamaide[34]; Kanyāo[35] Eredat-Fedhryāo[36] ashaonyāo[37] fravashīm[38] yazamaide[39]; yā[40] vīspa-taurvairicha[41] nāma[42], avatha[43] Vīspa-taurvairi[44], yatha[45] hā[46] tem[47] zīzanāt[48], yō[49] vīspe[50] taurvayāt[51] daēvāatcha[52] tbaēshāo[53] mashyā-atcha[54], paitishtātēe[55] jahi-karshtahe[56] tbaēshanghō[57].

(142) We worship[34] the Fravashi[33] of the righteous[32] maid[30], [alq]Vanghu-Fedhri[31]; we worship[39] the Fravashi[38] of the righteous[37] maid[35], [alr]Eredat-Fedhri[36], (who name is) [als]Vispo-taurvairi[44] for (this reason[43] that[45]) she[46] will give birth[48] to that (man)[47], who[49] in order to withstand[55] the evil[57] caused[56] by Jahi (i.e. evil of the female counterpart) will destroy[51] all the malice[53] (caused) by the daevas[52], and by (wicked) men[54].

(Kardāh XXXI) (143) Airyanām[1] dakhyunām[2] naram[3] ashaonām[4] fravashayō[5] yazamaide[6]; Airyanām[7] dakhyunām[8] nāirinām[9] ashaoninām[10] fravashayō[11] yazamaide[12]; Tūiryanām[13] dakhyunām[14] narām[15] ashaonām[16] fravashayō[17] yazamaide[18]; Tūiryanām[19] dakhyunām[20] nāirinām[21] ashaoninām[22] fravashayō[23] yazamaide[24];

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alm There was no need of the word *ashaonō* associated with this name. The word, *ashaonyāo* is enough.

aln Grammatically, this word is in masculine gender; it would be better if it would be, *Urudhayantyāo* like the word *Ukhshentyāo* occurring in the preceding paragraph. Also there is no need of the word occurring in the preceding paragraph.

alo It is not definitely ascertained whether this lady and the two following were unmarried or married like the names occurring in the preceding paragraph.

alp The name of the mother of the Prophet Hoshedar Bāmi, to be born at the time of Resurrection.

alq The name of the mother of the Prophet Hoshedar Māh, to be born at the time of Resurrection.

alr The name of the mother of the Prophet Soshyos, to be born at the time of the Resurrection.

als The original meaning of this word is, “the mother destroying all malice”.

Sairimanām[25] dakhyunām[26] narām[27] ashaonām[29] fravashayō[29] yazamaide[30]; Sairimanām[31] dakhyunām[32] nāirinām[33] ashaoninām[34] fravashayō[35] yazamaide[36].

(143) We worship[6] the Fravashis[5] of the righteous[4] men[3] and women of the Iranian[1] Countries[2]; we worship[18] the Fravashis[17] of the righteous[16] men[15] and women of [alt]Turanian[13] Countries[14]; and we worship[20] the Fravashis[29] of the righteous[28] men[27] and women of the [alu]Sairima[25] Countries[26].

(144) Saininam[37] dakhyunam[38] naram[39] ashaonām[40] fravashayō[41] yazamaide[42]; Saininam[43] dakhyunam[44] nairinam[45] ashaoninam[46] fravashayō[47] yazamaide[48]; Dahinam[49] dakhyunam[50] naram[51] ashaonām[52] fravashayō[53] yazamaide[54]; Dahinam[55] dakhyunam[56] nairinam[57] ashaoninam[58] fravashayō[59] yazamaide[60].

Vispanām[61] dakhyunam[62] naram[63] ashaonām[64] fravashayō[65] yazamaide[66]; vispanām[67] dakhyunam[68] nairinam[69] ashaoninām[70] fravashayō[71] yazamaide[72]; vīspāo[73] ashāunām[74] vanguhīsh[75] sūrāo[76] spentāo[77] fravashayō[78] yazamaide[79] yāo[80] hacha[81] Gayāt[82] Marethnat[83] ā-Saoshyantāt[84] verethraghnat[85].

(144) We worship[42] the Fravashis[41] of the righteous[40] men[39] and women of [alv]Sāini[37] Countries[38], we worship[54] the Fravashis[53] of the righteous[52] men[51] and women of [alw]Dāhi[49] Countries[50].

(145) We worship[66] the Fravashis[65] of the righteous[64] men[63] and women of all[61] countries[62]; we worship[79] all[73] the good[75], heroic (and) beneficent[77] Fravashis[78] of the righteous (people)[74] from[81] Gayomard[82-83] to[84] the victorious[85] Saoshyant[84].

(146) Upa[86]-tū[87]-nō[88] idha[89] yāo[90] ashaonām[91] mōshu[92] isentu[93] fravashayō[94], tāo[95] nō[96] jasentu[97] avanghe[98], tāo[99] nō[100] āzahuchit[1] hatō[2] thrāyente[3] aiwi-dereshtāish[4] avebish[5]; aomna[6] Ahura Mazda[7], Sraoshacha[8] ashya[9] sūra[10] mānthracha spenta[11] vīdusha[12]; yō[13] vīdaēvō[14] vīdaēvahe[15] ashtō[16] Mazdāo Ahurahe[17]; yim[18] Zarathushtrō[19] frerenaot[20] hvāvantem[21]anghve[22]astvaite[23].

(146) May (they) who[90] (are) the Fravashis[94] of the righteous (people)[91] keep love[93] over[86] us[88] here[89] (i.e. in this world) quickly[92] and verily[87]! (and) may they[95] come[97] to our[96] help[98]! (Also) may those[99] (Fravashis) save[3] us[100],

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alt The countries allotted to Tura, the son of Faredun.

alu The countries allotted to Selam the son of Faredun. According to Firdausi these countries were situated in the West of Iran.

alv i.e. China and the provinces under the subjugation of China.

alw The countries inhabited by nomadic brave people situated in the Eastern direction of Caspian Sea. For its explanation, see my Avesta dictionary.

the living ones[2] with (their) powerful[4] help[5] [alx]at the time of calamity[1]! (Besides, may those Fravashis be) (our) [aly]helpers[6] through Ahura Mazda[7], through the brave[10] righteous[9] Sraosha yazata[8], and through the learned[12] [alz]Mānthra Spenta[11]! Which[13] (Mānthra Spenta) is opposed to the doctrines of daevas[14] and the messenger[16] of [ama]Ahura Mazda[17], whom[18] (the Prophet) Zarathushtra[19] [amb]saw with the sincerest vision[20-21] in the corporeal[23] world[22].

(147) Aora[24] vanguhīsh[25] upa-shaeta[26] yāo[27] āpō[28], yāoscha[29] urvarāo[30], yāoscha[31] ashaonām[32] fravashayō[33] Idha[34] frithāo[35] paiti-zantāo[36] buyata[37]; ahmya[38] nmāne[39] idha[40] āthravanō[41] dakhyunām[42] manyente[43] vanghēush[44] ashahe[45] uzgēurvayente[46] jaste[47] ahmākem[48] avanghe[49] sūrāo[50] yūshmākem[51] yasnahe[52] sēvishtāo[53].

(148) Vīspanāmcha[54] āonghām[55] ashaonām[56] ashaoninām cha[57] idha[58] yazamaide[59] fravashīm[60], yaēshām[61] yashethwatcha[62] urvānō[63] zaoyāoscha[64] fravashayō[65]. Vīspanāmcha[67] āonghām[68] ashaonām[69] ashaoninām cha[70] idha[71] yazamaide[72] fravashīm[73], yaēshām[74] nō[75] Ahurō Mazdāo[76] ashava[77] yesne[78] paiti[79] vanghō[80] vaēdha[81]. Vīspanāmcha[82] aēshām[83] Zarathushtrem[84] paoirīm[85] vahishtem[86] Āhūirīm[87] sūsrūma[88] tkaēshem[89].

(147) O ye good[25] [amc]waters[28], trees[30], and the Fravashis[33] of the righteous (people)[32]! May you [amd]abide [ame]down here[24]! May you be loved[35] and welcomed[36] here[34] (i.e.) in this[38] house[39]. (O Fravashis!), Here[40], (i.e. in this house) the priests[41] of (various) countries[42] [amf]think[43] of the good[44]

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alx Original meaning, “in calamities”; *āzahu* is the locative plural of the word āzangh.

aly *Aomna* - present participle nominative plural; root *av* = Sanskrit *av* = to help.

alz As an abstract noun, the meaning of “mānthra spenta” is, “Holy Spell”, “sacred verses of the religion”; as a genitive noun its meaning is, “the yazata Mārespand”, who is the transmitter of the sacred verses of the religion from the Creator Ahura Mazda to the Prophet Zarathushtra. Holy Zarathushtra had reverence for him for this reason.

ama If we consider the word *vidaēvahe* as an epithet of *Mazdāo Ahurahe*, it would mean “opponent of the daeva”.

amb The original meaning is: Whom[18] Zarathushtra[19] considered worthy of respect[20] like Himself[21].

amc Before these words *yāo, yāoscha* occur and the meaning is, “who, and who”, respectively. If we take the meaning, word by word, it is translated thus:- (you) who (are) waters, and (you) who (are) trees and (you) who (are) Fravashis.

amd Fravashis in this world are pleased to remain amidst water and fragrant flowers, and for this reason during the holy Fravartikān days, fresh water and flowers are kept in a sanctified place.

ame i.e. in this house. Original meaning is, “lower, nether”; it is the comparative degree of *ava* - *avara* = *aora* (by dropping the middle *a*).

amf i.e. Except goodness and righteousness no other thoughts are brought in the mind. The significance of this sentence seems to be, that religious teachers of various Iranian countries, and virtuous priests who had come out for propagating the religion of Zarathushtra, have stayed in this house after their return.

righteousness[45].

O heroic[50] (and) most beneficent[53] (Fravashis)! for your[51] help[49] (i.e. for seeking your help) (and) for (your) worship[52], our[48] hands[47] [amg]are lifted up[46] (with entreaty).

(148) We worship[59] here[58] every Fravashi[60] amongst the [amh]Fravashis[55] of all[54] righteous (men)[56] and women[57]. Whose[61] souls[63] (and) Fravashis[65] [ami]being worthy of praise[62] (are) worthy of reverence[64] (or worthy of invocation[64]). We worship[72] here[71] every Fravashi[73] amongst the Fravashis[68] of all righteous (men)[69]and righteous (women)[70]. In the invocation[78] of whom (i.e. Fravashi)[74] Holy[77] Ahura Mazda[76] [amj]hath recognised[81] us[75] as better[80]. Amongst all[82] these[83] (righteous men and women) we have heard[88], (the Prophet) Zarathushtra[84] (to be) the foremost[85] and the best[86] follower of the doctrine[89] of Ahura Mazda[87].

(149) Paoiryanām[90] tkaēshanām[91] paoiryanām[92] sāsnō-gūshām[93], idha[94] ashaonām[95] ashaoninām cha[96], ahūmcha[97] daēnāmcha[98] baodhascha[99] urvānemcha[100] fravashīmcha[1] yazamaide[2], yōi[3] ashāi[4] vaonare[5]. Nabānazdishtanām[6] idha[7] ashaonām[8] ashaoninām cha[9], ahūmcha[10] daēnāmcha[11] baodhascha[12] urvānemcha[13] fravashīmcha[14] yazamaide[15], yōi[16] ashāi[17] vaonare[18].

(149) We worship[2] here[94] the life[97], intelligence[99], soul[100] and Fravashi[1] of righteous[95] (men) and righteous[96] (women) of [amk]the paoiryo-tkaeshas[90-91], (and) of the first[92] [aml]acceptors of the religion[93], who[3] fought with triumph[5] for righteousness[4]. We worship[15] here[7] the life[10], conscience[11], intelligence[12], soul[13] and Fravashi[14] of righteousness[8]. Also, we worship (men) and (women) of [amm]Nabānazdishta[6] who[16] fought with triumph[18] for righteousness[17].

(150) Paoiryān[19] tkaēshe[20] yazamaide[21], nmānanām cha[22], vīsām cha[23], zantunām cha[24] dakhunām cha[25], yōi[26] āonghare[27] Paoiryān[28] tkaēshe[29] yazamaide[30], nmānanām cha[31] vīsām cha[32] zantunām cha[33] dakhyu-

amg In the sense of *ustānazasta* occurring in the yasna Hā 28.1 and yasna Hā 29.5.

amh The pronoun *āonghām* (of these) refers to Fravashis.

ami *Yashethwat* is ablative singular of *yashtva* - worthy of worship; root *yaz* = Sanskrit *yaj*.

amj i.e. as the invocation of the Fravashis was approved by the Creator Ahura Mazda, their invokers are regarded as better in the eyes of the Creator. If the word *vanghō* is taken as a noun, it is translated thus: in the invocation[78] of whom (Fravashi)[74] Holy[77] Ahura Mazda[76] knows[81] happiness[80] (or goodness[80]) for us; i.e. in the invocation of the Fravashis Ahura Mazda regards our happiness as included.

amk i.e. Mazda-worshippers of the age prior to the Prophet Zarathushtra.

aml Original meaning is those who paid attention to righteous education, those who first listened to the commandments of the religion. *Sasna* = Sans, *shasan* = religious education.

amm i.e. Those who have accepted the Religion of the Prophet Zarathushtra, persons born in the Religion of Zarathushtra; original meaning is, “nearest the navel”; from this it means, “next of kin”, “nearest relatives” (see Vendidad fargard IV, paras 5-10).

nāmcha[34], yōi[35] bābvare[36]; Paoiryān[37] tkaēshe[38] yazamaide[39] nmāna-nāmcha[40] vīsāmcha[41] zantunāmcha[42] dakhyunāmcha[43], yōi[44] henti[45].

(151) Paoiryān[46] tkaēshe[47] yazamaide[48], nmānanāmcha[49] vīsāmcha[50] zantunāmcha[51] dakhyunāmcha[52], nmānanghānō[53], vīshānō[54] zantushānō[55] dainghushānō[56] ashō-anghānō[57] mānthrō-anghāno[58] urvō-anghānō[59] vīspāishcha[60] vanghūsh[61] vanghushānō[62].

(150) We worship[21] the paoiryo-tkaeshas[19-20]of (these) houses[22], streets[23], towns[24] and [amn]countries[25], who[26] had been[27], who[35] will be hereafter[36], and who[44] exist at present[45].

(151) We worship[48] the paoiryo-tkaeshas[46-47] of (these) houses[49], streets[50], towns[51] and countries[52] (with all such characteristics as) [amo]worthy of the town[55], the country[56], righteousness[57] (or possessed of love of righteousness), [amp]possessed of love for the Holy Spell (i.e. sacred verses of the religion)[58], possessed of love for his own soul[59] and regarded as worthy[62] of all[60] goodness[61] in all respects[62].

(152) Zarathushtrem[62] vīspahe[63] anghēush[64] astvatō[65] ahūmcha[66] ratūmcha[67] paoirimcha[68] tkaēshem[69] yazamaide[70]; hātām[71] hudās-temem[72], hātām[73] hukhshathrōtemem[74], hātām[75] raēvastemem[76], hātām[77] khvarenanguhastemem[78], hātām[79] yesnyōtemera[80], hātām[81] vahmyō-temem[82], hātām[83] khshnaōthwotemem[84], hātām[85] frasastōtemem[86]. Yō[87] nā[88] ishtascha[89] yesnyascha[90] vahmyascha[91] vaoche[92], yathana[93] kahmāichit[94] hātām[95], ashāt[96] hacha[97] yat[98] vahishtāt[99].

(153) Imāmcha[100] zām[1] y azamaide[2], aomcha[3] asmanem[4] yazamaide[5]; tācha[6] vohū[7] yazamaide[8], yā[9] antarestā[10] yesnyācha[11] vahmyācha[12] frāyashtva[13] naire[14] ashaone[15].

(152) We worship[70] (the Holy Prophet) Zarathushtra[62] (who is) the lord[66] and the leader[67] of the entire[63] corporeal[65] world[64] and the [amq]paoiryo-tkaesha[68-69].

Explanation:- (Qualities of the Prophet Zarathushtra are stated below):-

Holy Zarathushtra is the wisest[72] of (all) living beings[71], the best ruler[74] of living beings[73], the brightest[76] and most glorious[78] of living beings[77], most worthy of worship[80], of adoration[82], propitiation[84], (and) glorification[86] of the

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amn i.e. The inhabitants in the houses, streets, towns and countries.

amo i.e. Those who add lustre to houses, streets, towns and countries, etc., root *han* = *san*. to be worthy; to have love, to like; *vīshānō* = *vīs* + *hānō*; *zantushanāō* = *zantu* + *hāno*, etc.

amp By means of virtuous and righteous deeds. To have love for his own soul means, to render his own soul worthy of heaven after death.

amq i.e. Of the ancient faith. Lord Zarathushtra was himself a paoiryo-tkaesha; at the age of 40 he attained the status of the Prophet.

living beings[85]. (Holy Lord [amr]Zarathushtra [ams]is known[92] to us[88] as beloved[89], worthy of worship[90] and adoration[91] just as[93] (this can be said) of any man[94] (too) amongst the living beings[95] on account of the best[99] righteousness[96-97].

(153) We worship[2] this[100] earth[1]; we worship[5] the yonder[3] sky[4]; and we worship[8] (all) these[6] [amt]good creations[7], standing between (the earth and the sky), worthy of worship[11] and adoration[12] (which are) worthy of worship[13] for the righteous[15] men[14].

(154) Daitikanāmcha aidyunām yat urunō yazamaide, ashaonām āat urunō yazamaide, kudō-zātanāmchit narāmcha nāirināmcha; yaēshām vahehīsh daēnāo vanaintī vā, venghen vā, vaonare [amu]vā.

(155) Vanentām[37] vanghentām[38] vaonushām[39] daēnosāchām[40], idha[41] ashaonām[42] ashaoninām[43] ahūmcha[44] daēnāmcha[45] baodhascha[46] urvānemcha[47] fravashīmcha[48] yazamaide[49], yōi[50] ashāi[51] vaonare[52].

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

Yathā Ahū Vairyō 8.

(155) Here[41] do we worship[49] the life[44], conscience[45], intelligence[46], soul[47] and Fravashi[48] of those who revere[37], of those who will revere hereafter[38] and of those who [amv]have revered ([amw]the laws of the Religion) as well as righteous[42] (men) and (women) who have studied religious doctrines[40] (and of all those) who[50] fought[52] with triumph[52] for righteousness[51].

(156) Ashāunām[1] fravashinām[2] ughranām[3] aiwithūranām[4], ughranām[5] vārethraghninām[6], Paoiryō-tkaēshanām[7] fravashinām[8], nabānazdishtanām[9] fravashinām[10], fravashayō[11] khshnūtāo[12] ayantu[13] ahmya[14] nmāne[15], khshnūtāo[16] vicharentu[17] ahmya[18] nmāne[19].

(157) Khshnūtāo[20] āfrīnentu[21] ahmya[22] nmāne[23] vanguhīm[24] Ashīm[25] khvāparām[26]; Khshnūtāo[27] pārayantu[28] hacha[29] ahmāt[30] nmānāt[31]; staomācha[32] rāzarecha[33] barentu[34] dathushō[35] Ahurahe Mazdāo[36] Ameshanām Spentanām[37]; māchim[38] gerezānāo[39] pārayantu[40], hacha[41] ahmāt[42] nmānāt[43] ahmākemcha[44] Mazdayasnanām[45].

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amr Taking connection with the preceding words, the word *yō* refers to Zarathushtra.

ams *Vaoche*- Perfect Tense third person singular, root *vach* = Sanskrit *vach* - to speak.

amt Original meaning, "things", "good things". Compare Sanskrit *vasu*.

amu For the translation of this para, see Haftan yasht Large, Kardāh V, para 2.

amv Know that in para 154 above, verbs *vanainti*, *venghen*, and *vaonare* have occurred; the same verbs have occurred in this para in present, future and perfect tense, respectively.

amw The word *daēnāo* occurring in the para 154 above should be taken here.

(156) May the strong[3], triumphant[4], and victorious[6] [amx]Fravashis[11] of the righteous (people)[1] amongst the paoiryo-tkaeshas[7] and Nabānazdishta[9] come[13] (and) being pleased[16] may move about in this[18] house[19]!

(157) May those Fravashis mentioned above [amy]being pleased[20] [amz]ask the blessings[21] for self-supporting[26] Ashishvangh[24-25] in this[22] house[23]. (Moreover) may (those Fravashis) being pleased[27] depart[28] from[29] this[30] house[31]! and may they carry[34] (our) hymns of praise[32] and worship[33] (in presence) of the Creator[35] Ahura Mazda[36] (and) the Amesha Spentas[37]! May they [ana]not[38] depart[40] complaining[39] (i.e. displeased) from[41] this[42] house[43] of us[44], the Mazda-worshippers[45].

(To recite in a low tone) **Hormazd Khodāe awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzdayasnān āgāhī āstavānī nekī rasānad aedūn bād.** (To recite aloud) **Yathā Ahū Vairyō 2.**

Yasnemcha vahmemcha aojascha zavarecha āfrīnāmi ashāunām fravashinām ughranām aiwithūranām Paoiryōtkaēshanām fravashinām nabānazdishtanām fravashinām. Ashem Vohū 1.

Ahmāi raēshcha; Hazangrem; Jasa me avanghe Mazda; Kerfeh Mozd.

Roz nek nām, roz pāk nām, roz mubārak (falān) **māhe mubārak** (falān)**, gāhe** (falān) **namāz dādāre gehān dāmān. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush. Haithyāvarshtām hyat vasnā ferashōtemem, Staomi ashem; Ashem Vohū 1.**

Gorje Khoreh awazāyād Ardāfravash berasād, amāvand pirozgar amāvandī pirozgarī. Dād dīn beh Māzdayasnān āgāhi ravāi goāfrangāni bād hafte keshvar zamīn; aedūn bād. Man āno āwāyad shudan, man āno āwāyad shudan, man āno āwāyad shudan; ashaone Ashem Vohū 1.

(Facing the South:) **Dādāre gehān dine Māzdayasnī dāde Zarathushti. Nemase-te ashāum sēvishte Aredvi Sūra Anahite ashaone Ashem Vohū 1.**

Nemō urvaire vanguhi Mazdadhāte ashaone Ashem Vohū 1.

Ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide. Ashem Vohū 1.

Ardāfravash beresād. Ashem Vohū 1.

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amx In the original text there is, “the Fravashis amongst of the righteous (people)”.

amy Or above-mentioned those Fravashis being pleased.

amz i.e. Shower such blessings that this house may be full of righteousness, happiness and riches. Note that Ashishvangh is the yazata presiding over wealth and happiness.

ana The original meaning of *māchim* is, “not anyone”.

BEHERAM YASHT

Khshnaothra Ahurahe Mazdāo. Ashem Vohū 1.

Pa nāme yazdān Ahura Mazda Khodāe awazūnī gorje khoreh awazāyād. Beherām yazad pirozgar dushman-zadār, amahe hutāshtahe berasād.[anb]

Az hamā gunāh patet pashemānum az harvastin dushmata duzhukhta duzhvarshta, mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunshanī, tanī ravānī getī mīnōānī, okhe awākhsh pashemān, pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush; Haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem Ashem Vohū 3.[anc]

Fravarāne Mazdayasnō Zarathushtrish vīdaēvō Ahuratkaesho (Gāh according to the period of the day) **frasastayaēcha. Verethraghnahe Ahuradhātahe vanaintyāoscha uparatātō,** [and]**khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, Yathā Ahū Vairyō zaotā frā-me mrūte, athā ratush ashātchit hacha frā ashava vīdhvāo mraotū.**

(Kardāh I) (1) Verethraghnem[1] **Ahuradhātem**[2] **yazamaide**[3]**, Peresat**[4] **Zarathushtrō**[5] **Ahurem Mazdām**[6]**, Ahura Mazda**[7]**, mainyō**[8] **spēnishta**[9]**, dātare**[10] **gaēthenām**[11] **astvaitinām**[12] **ashāum**[13]**. Kō**[14] **asti**[15] **mainyavanām**[16] **yazatanām**[17] **zayōtemō**[18]**. Āat**[19] **mraot**[20] **Ahurō Mazdāo**[21] **Verethraghnō**[22] **Ahuradhāto**[23] **Spitama**[24] **Zarathushtra**[25]**. (2)** [anc]**Ahmāi**[26] **paoiryō**[27] **ājasat**[28] **vazemnō**[29]**, Verethraghnō**[30] **Ahuradhāto**[31]**, vātahe**[32] **kehrpa**[33] **dareshōish**[34]**, srīrahe**[35] **Mazdadhātahe**[36]**, vohū**[37] **khvarenō**[38] **Mazdadhātem**[39]**, barat**[40]**, khvarenō**[41] **Mazdadhātem**[42]**, baēshazem**[43] **uta amemcha**[45]**.**

(1) We praise[3] Beheram yazata[1] created by Ahura Mazda[2]. (The Prophet) Zarathushtra[5] asked[4] Ahura Mazda[6]; O Ahura Mazda[7], Most Beneficent[9] Spirit[8], Creator[10] of Corporeal[12] world[11] and righteous[13]! Who[14] is[15] the [anf]most victorious[18] amongst the Spiritual[16] yazatas[17]?" Ahura Mazda said[20]: O Spitaman[24] Zarathushtra[25]! (it is) Beheram[22] (yazata) created by Ahura Mazda."

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anb i.e. May the victorious and the smiter of enemy Beheram yazad and well-made Ama (i.e. Yazata presiding over courage) come (unto my help)!

anc For its translation see Ahura Mazda Khodāe.

and i.e. For the worship of Beheram yazad created by Ahura Mazda and Vananti Uparatāt, (i.e. yazata presiding over victorious ascendency) pre-eminent Yazata, and for his praise, etc. (see Khorshed Nyāyesh, para. 10.)

ane Dr. Geldner takes this second paragraph in verse form of 7 lines.

anf "Best-armed" (Spiegel, Harlez and Darmesteter).

(2) Unto him[26] (who worships and ask for his help). Beheram[30] (yazata) [ang]goes[28] for the first time[27] in the [anh]shape[33] of a strong[34] and beautiful[35] wind, and bears[40] the good[37] light[38], glory[41], the healing remedy[43], and[44] courage[45].

(3) Āat[46] ahmāi[47] amavastemō[48], ama[49] ahmi[50] amavastemō[51], verethra[52] ahmi[53] verethravastemō[54]; khvarenangha[55] ahmi[56] khvarenanguhastemō[57], yāna[58] ahmi[59] yānavastemō[60], saoka[61] ahmi[62] saokavastemō[63], baēshaza[64] ahmi[65] baēshazyōtemō[66]. (4) Āat[67] tbaēshaō[68] taurvayeni[69] vīspanām[70] tbaēshavatām[71], tbaēshāo[72] daēvanām[73] mashyānāmcha[74], yāthwām[75] pairikanāmcha[76], sāthrām[77] kaoyām[78] karafnāmcha[79].

(3) (the) Most courageous[48] (Beheram yazata) then[46] (speaks) unto him (i.e. seeker for help)[47]: I am[50] the most courageous[51] in courage[49], I am[56] the most victorious[54] in victory[52], I am[56] the most glorious[57] in glory[55]; I am[59] the most favouring[60] in favour[58], I am[62] the most profitable[63] in profit[61], I am[65] the most health-giving[66] in health[64].

(4) Then I will destroy[69] the evils[68] of all[70] the tormentors[71], (and) demons[73], men[74], of the wizards[75], the witches[76], the tyrants[77], the Kiks and the [ani]Karaps.

(5) Ahe raya khvarenanghacha, tem yazāi surunvata yasna Verethraghnem Ahuradhātem. zaothrābyō Verethraghnem Ahuradhātem yazamaide, [anj]yāish dātāish paoiryāish Ahurahe. Haomayō gava baresmana, hizvō-danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(5) On account of his[1] splendour[2] and glory[3] I worship[5] that[4] Behram (yazata)[9] created by Ahura Mazda[8] with the audible[6] (or famous) yasna[7]. We worship[13] with libations[10] Behram (yazata)[11] created by Ahura Mazda[12] according to the first[16] laws[15] of Ahura Mazda[17].

(Kardāh II) (6) Verethraghnem Ahuradhātem yazamaide. Peresat Zarathushtrō Ahurem Mazdām, Ahura Mazda Mainyō Spēnishta, dātare gaēthnam astvaitinām ashāum. Kō asti mainyavanām yazatanām zayōtemō. Āat mraot Ahurō Mazdāo, Verethraghnō Ahuradhāto

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ang Imperfect tense in the sense of the present tense, see *Avesta Grammar*, page 305.

anh To the man who worships Beheram yazata with a sincere heart and asks his help in times of difficulties, Behram yazata goes in different shapes on different occasions for giving him victory by casting away his difficulty. These different forms are described in the first ten kardās of this yasht.

ani For the explanation of the words Kik and Karapa, see glossary.

anj Yāish dātāish paoiryāish Ahurahe - these words occur in yasna Hā 46.15 in the Gathic form:- yāish dātāish paoruyāish Ahurahyā.

Spitama [ank]Zarathushtra. (7) Ahmāi[26] bityō[27] ājasat[28] vazemnō[29] Verethraghnō[30] Ahuradhātō[11] gēush[32] kehrpa[33] arshānahe[34] srīrahe[35], zairi-gaoshahe[36], zaranyō-sravahe[37], yim[38] upairi[39] sruye[40] sinat[41] amō[42] hutashtō[43] huraodhō[44]. Verethraghnō[45] Ahuradhāto[46]. Avatha[47] ājasat[48] vohū[49] khvarenō[50] Mazdadhātem[51], barat[52] khvarenō[53] Mazdadhātem[54], baēshazem[55] uta[56] amemcha[57].

(7) Unto him[26] (who worships Beheram yazata and asks for his help) Beheram[30] (yazata) created by Ahura Mazda[31] goes[28] running[29] for the second time[27] in the shape[33] of a beautiful[35] bull[32-34] with yellow ears[38] and golden horns[37]. Upon[39] those horns[40] has sat[41] the well-shapen[43] (and) beautiful[44] Ama[42] (i.e. courage). In this way[47] (i.e. in the shape of a beautiful bull) Beheram[45] (yazata) created by Ahura Mazda[46] (who) bears[50] the good[49] light[50], the glory[53] and the healing remedy[55], also courage,[57] comes up[48] (for the help of that person).

Āat ahmāi amavastemō, ama ahmi amavastemō, verethra ahmi verethravastemō, khvarenangha ahmi khvarenanguhastemō, yāna ahmi yānavastemō, saoka ahmi saokavastemō, baēshaza ahmi baēshazyōtemō. Āat tbaeshāo taurvayeni vīspanām tbaeshavatām, tbaeshāo daevanām mashyānāmcha, yāthwām pairikanāmcha, sāthrām kaoyām karafnāmcha.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, vereth-raghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish [anl]Ahurahe. Haomayō gava bares-mana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrā-byascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh III) (8) Verethraghnem Ahuradhātem yazamaide. Peresat Zarathushtrō Ahurem Mazdām, Ahura Mazda Mainyō Spēnishta dātare gaethanām astvaitinām ashāum. Kō asti mainyavanām yazatanām zayōtemō. Āat mraot Ahurō Mazdāo, Verethraghnō Ahuradhāto Spitama Zarathushtra. (9) Ahmāi[26] thrityō[27] ājasat[28] vazemnō[29] Verethraghnō[30] Ahuradhātō[31] aspahe[32] kehrpa[33] aurushahe[34], srīrahe[35], zairi-gaoshahe[36], zaranyō-aiwidānahe[37] yim[38] upairi[39] ainikem[40] sinat[41], amō[42] hutashtō[43] huraodhō[44], Verethraghnō[45] [anm]Ahuradhātō[46]. Avatha[47] ājasat[48] vohū[49] khvarenō[50] Mazdadhātem[51], barat[52] khvarenō[53] Mazdadhātem[54], baēshazem[55] uta[56] amemcha[57].

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ank For its translation, see Karda 1 of this yasht.

anl For its translation, see Karda 1 of this yasht.

anm Dr. Geldner takes paragraph 9 up to here in the verse-form of 8 lines.

(9) Unto him[26] (who worships Beheram yazata and asks for his help) Beheram[30] (yazata) created by Ahura Mazda[31] goes[28] for the third time[27] running[29] in the shape[33] of a white (or crimson)[34] beautiful[35] horse[32], with yellow ears[36] and [ann]a golden caparison[37]. Upon[39] the [ano]edge[40] of which has sat[41] the well-shapen[43] (and) beautiful[44] Ama[42] (i.e. courage). In this way[47] Beheram[45] (yazata) created by Ahura Mazda[46] (who) beans[52] good[49] lustre[50], glory[53], healing remedy[55], and courage[57], comes up[48] (for the help of that person).

Āat ahmāi amavastemō, ama ahmi amavastemō, verethra ahmi verethravastemō, khvarenangha ahmi khvarenanguhastemō, yāna ahmi yānavastemō, saoka ahmi saokavastemō, baēshaza ahmi baēshazyōtemō. Āat tbaeshāo taurvayeni vīspanām tbaeshavatām, tbaeshāo daevanām mashyānāmcha, yāthwām pairikanāmcha, sāthrām kaoyām karafnāmcha.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, vereth-raghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish [anp]Ahurahe. Haomayō gava bares-mana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrā-byascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh IV) (10) Verethraghnem Ahuradhātem yazamaide. Peresat Zarathushtrō Ahurem Mazdām, Ahura Mazda, Mainyō Spēnishta, dātare gaēthanām astvaitinām ashāum. Kō asti mainyavanām yazatanām zayōtemō. Āat mraot Ahurō Mazdao, Verethraghnō Ahuradhāto Spitama [anq]Zarathushtra. (11) [anr]Ahmāi[26] tūiryō[27] ājasat[28] vazemnō[29], Verethraghnō[30] Ahuradhāto[31], ushtrahe[32] kehrpa[33] adhairyaosh[34], dadānsaosh[35] aiwi-tachinahe[36], urvatō[37] frasparanahe[38] gaēthāush[39] mashyō-vanghahe[40].

(11) (Unto him who worships Beheram yazata and asks for his help), Beheram[30] yazata created by Ahura Mazda[31] goes[38] for the fourth time[27] in the shape[33] of a camel[32] burden-bearing[34], tameable[35], swiftly-running[36],

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ann With a golden caparison (Darmesteter). For its analogy, see Tir yasht paragraphs 18 and 46.

ano Or upon the forehead or face of which (horse). Sanskrit *anika*.

anp For its translation, see Karda 1 of this yasht.

anq For its translation, see Karda 1 of Beheram yasht.

anr Dr. Geldner takes this para 11 in the verse form of six lines.

[ans]strong[37], stamping forwards[38] (or having strong steps[38]), [ant]carrying the goods of men[40].

(12) Yō[41] arshnām[42] frangharezantām[43] mazishtem[44] aojō[45] ābaraiti[46], mazishtemcha[47] āmananghem[48]. Yō[49] khshathrishva[50] avāiti[51] avāo[52] zī[53] khshathrīsh[54] hupātōtemāo[55], yāo[56] ushtrō[57] pāiti[58] vadhairish[59], ash-bāzāush[60], stvi-kaofō[61], smarshnō[62]-daēma[63] jīrōsārō[64] raēva[65], berezō[66], amavāo[67]. (13) Yām[68] he[69] dūraē-sūkem[70] dūire[71] frazavaiti[72] hitahe[73], tāthryām[74] aipi khshapanem[7S], yō[76] kafem[79] aipi-spayeiti[78] spaētitem[79], upa vaghdhanem[80] hukhshnaothre[81] hupaitishtāne[82]. Yō[83] hishtaiti[84] vididhavāo[85], yatha[86] sāsta[87] hamōkhshathrō[88]. Avatha[89] ājasat[90] vohū[91] khvarenō[92] Mazdadhātem[93] barat[94] khvarenō[95] Mazdadhātem[96], baēshazem[97] uta[98] amemcha[99].

(12) Who[41] (i.e. Beheram yazata coming in the shape of a camel) maintains[46] the greatest[44] strength[45] and excitement[48] amongst the strong[43] male (animals)[42]. When he helps those [anu]females[50], they are best-protected[58].

(13) (It is) the burden-bearing[59], possessed of powerful shoulders[60], large-humped[61], [anv]quick[62]-eyed[63], intelligent-headed[64] (or sharp-witted[64]), handsome[65], tall[66] and courageous[67] camel[57] (i.e. Beheram yazata) whom (i.e. female camel) he protects[58]. His[69] [anw]piercing look[70] [anx]goes[72] afar[71] (like that) of a horse[73] in the dark[74] night[75]. And who[76] standing upon his strong [any]knees[81] and stout legs[82] throws[78] white[79] foam[77] on his head[80]. In this way[89] (i.e. in the shape of a camel) (Beheram yazata created by Ahura Mazda who) bears[94] good[91] lustre[92] glory[95], healing remedy[97], and[98] courage[99], comes up[90] (for the help of that person).

Āat ahmāi amavastemō, ama ahmi amavastemō, verethra ahmi verethravastemō, khvarenangha ahmi khvarenanguhastemō, yāna ahmi yānavastemō, saoka ahmi saokavastemō, baēshaza ahmi baēshazyōtemō. Āat tbaeshāo taurvayeni vīspanām tbaeshavatām, tbaeshāo daevanām

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ans Professor Darmesteter translates it “long-haired”.

ant Or residing with man, social (root vas = to dwell). “Domesticated, of the house” (Professor Harlez). Taking the word as “gaēsāush” instead of “gaēthāush”.

anu An indirect suggestion may be taken as Female Camel.

anv Professor Darmesteter. “Bearded” (Professor Harlez); Sanskrit *shmasru* = beard.

anw i.e. Just as a horse can see afar in the dark night (see Karda 12 of this yasht).

anx Root fra-ju = Skt. pra-ju = to go forward, to hasten. If we take “aētahe” like Dr. Geldner instead of “hitahe”, it can be translated as:- He has the piercing look which can penetrate afar in the dark night.

any The meaning of “hu-khshnaothra” is also “very pleased”. But in the third kardāh of Srosh yasht Vadi the word ākhshnushcha in the sense of “knee” has occurred. I have felt it proper to take that meaning here. In these two places “khshnu” and “khshnao” instead of “znu” have occurred. Amongst the characteristics of a good camel the strong knee and stout legs are very essential.

mashyānāmcha, yāthwām pairikanāmcha, sāthrām kaoyām karafnāmcha.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, vereth-raghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish [anz]Ahurahe. Haomayō gava bares-mana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrā-byascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh V) (14) Verethraghnem Ahuradhātem yazamaide. Peresat Zarathushtrō Ahurem Mazdām, Ahura Mazda mainyō spēnishta, dātare gaēthanām astvaitinām ashāum. Kō asti mainyavanām yazatanām zayōtemō. Āat mraot Ahurō Mazdāo, Verethraghnō Ahuradhāto Spitama [aoa]Zarathushtra. (15) Ahmāi[26] pukhdhō[27] ājasat[28] vazemnō[29], Verethraghnō[30] Ahuradhāto[31], hukehrpa[32] varāzahe[33], paiti-erenō[34] tizi-dānstrahe[35], arshnō[36] tizi-asurahe[37], hakerat-janō[38] varāzahe, anu-pōithwahe[40] grantahe[41], parshvanikahe[42] takhmahe[43], yūkhdahe[44] [aob]pāiri-vāzahe[45]. Avatha[46] ājasat[47] vohū[48] khvarenō[49] Mazdadhātem[50], barat[51] khvarenō[52] Mazdadhātem[53], baēshazem[54] uta[55] amemcha[56].

(15) Unto him[26] (who worships Beheram yazata and asks for his help) for the fifth time[27], Beheram[30] (yazata) created by Ahura Mazda[31] goes[28] moving[29] in the [aoc]good shape[32] of a [aod]boar[33] opposing[34] (or attacking[34]), sharp-toothed[35], valiant[36], with sharp-hoofs[37], smiting at once[38], being moderately fat[40], wrathful[41], smiting the rows of the army[42], strong[43], strong-bodied[44], rushing all around?[5] In this way[46] (i.e. in the shape of a boar) (Beheram yazata created by Ahura Mazda who) bears[51] good[48] lustre[49], glory[52] healing remedy[54], also[55] courage[56], comes up[47] (for the help of that person).

Āat ahmāi amavastemō, ama ahmi amavastemō, verethra ahmi verethravastemō, khvarenangha ahmi khvarenanguhastemō, yāna ahmi yānavastemō, saoka ahmi saokavastemō, baēshaza ahmi baēshazyōtemō. Āat tbaeshāo taurvayeni vīspanām tbaeshavatām, tbaeshāo daevanām mashyānāmcha, yāthwām pairikanāmcha, sāthrām kaoyām

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anz For its translation, see Karda 1 of this yasht.

aoa For its translation, see Karda 1 of this yasht.

aob Dr. Geldner takes para 15 up to here in the verse-form of nine lines.

aoc In the original text this word occurs twice (vide 39th word).

aod Taking "hu kehrpa" according to Geldner if we compare hu (Sanskrit *shu*, *su*) meaning "a swine", the meaning of "hu....varāzahe" then would be "wild bear, boar- pig". For its analogy, see Meher yasht, para 70.

karafnāmcha.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, vereth-raghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish [aoe]Ahurahe. Haomayō gava bares-mana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrā-byascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh VI) (16) Verethraghnem Ahuradhātem yazamaide. Peresat Zarathushtrō Ahurem Mazdām, Ahura Mazda, mainyō spēnishta, dātare gaēthanām astvaitinām ashāum. Kō asti mainyavanām yazatanām zayōtemō. Āat mraot Ahurō Mazdāo, Verethraghnō Ahuradhāto Spitama [aof]Zarathushtra. (17) Ahmāi[26] khshtvō[27] ājasat[28] vazemnō[29], Verethraghnō[30] Ahuradhāto[31] narsh[32] kehrpa[33] pancha-dasanghō[34] khshaētahe[35] spiti-dōithrahe[36], kasu-pāshnahe[37] [aog]srīrahe[38]. Avatha[39] ājasat[40] vohū[41] khvarenō[42] Mazdadhātem[43], barat[44] khvarenō[45] Mazdadhātem[46], baēshazem[47] uta[48] amemcha[49].

(17) Unto him[26] (who worships Beheram yazata and asks for his help), for the sixth time[27] he goes[28] running[29] in the shape[33] of a beautiful[38] man[32] of [aoh]fifteen (years of age), handsome[35], with shining eyes[36], small heels[37]. In this way[39] (i.e. in the shape of a beautiful man), (Beheram yazata created by Ahura Mazda who) bears[44] good[41] lustre[42], glory[45] healing remedy[47], and[46] courage[49], comes up[40] (for the help of that person).

Āat ahmāi amavastemō, ama ahmi amavastemō, verethra ahmi verethravastemō, khvarenangha ahmi khvarenanguhastemō, yāna ahmi yānavastemō, saoka ahmi saokavastemō, baēshaza ahmi baēshazyōtemō. Āat tbaeshāo taurvayeni vīspanām tbaeshavatām, tbaeshāo daevanām mashyānāmcha, yāthwām pairikanāmcha, sāthrām kaoyām karafnāmcha.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, vereth-raghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish [aoi]Ahurahe. Haomayō gava bares-mana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrā-

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aoe For its translation, see Karda 1 of this yasht.

aof For its translation, see Karda 1 of this yasht.

aog Dr. Geldner takes para 17 up to here in the verse form of five lines.

aoh In the age of the Avesta, the age of 15 was considered to be the age of the blossoming of youth; see yasna Hā IX para 5; Tir yasht para 13.

aoi For its translation, see Karda 1 of this yasht.

byascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh VII) (18) Verethraghnem Ahuradhātem yazamaide. Peresat Zarathushtrō Ahurem Mazdām, Ahura Mazda mainyō spēnishta, dātare gaēthanām astvaitinām ashāum. Kō asti mainyavanām yazatanām zayōtemō. Āat mraot Ahurō Mazdaō, Verethraghnō Ahuradhāto Spitama Zarathushtra. (19) Ahmāi[26] haptathō[27] ājasat[28] vazemnō[29], Verethraghnō[30] Ahuradhāto[31], mereghahe[32] kehrpa[33] vāreghnahe[34] urvatō[35] adhara-naēmāt[36]. Pishatō[37] upara-naēmāt[38]. Yō[39] vayām[40] asti[41] āsishtō[42], renjishtō[43] fravazemnanām[44]. (20) Hō[45] aēvō[46] ushtanavatām[47], ishva[48] vasma[49] apayeiti[50]; haschit[51] vā nōit[52] vā[53] yatchit[54] vazaiti[55] hvastem[56], yō[S7] vazaiti[58] zarshyamnō[59]; aghrām[60] usaitīm[61] ushāonghem[62], akhshafni[63] khshafnīm[64] isemnō[65], asūiri[66] sairīm ishemnō[68]. (21) Vīgāthō[69] marezat[70] kaofanām[71], bareshnavō marezat[73] gairinām[74], jāfnavō[75] marezat[76] raonām[77], saēnish[78] marezat[79] urvaranām[80], vayām[81] vāchīm[82] [aoj]susrushemnō[83]. Avatha[84] ājasat[85] vohū[86] khvarenō[87] Mazdadhātem[88], barat[89] khvarenō[90] Mazdadhātem[91], baēshazem[92] uta[93] amemcha[94].

(19) Unto him[26] (who worships Beheram yazata and asks for his help) for the seventh time[27] goes[28] flying[29] in the shape[23] of a bird,[32] [aok]fluttering the wings[34], stout[35] in the lower part[36] and [aol]wounding[37] in the upper part[38]. Who[39] (i.e. the bird) is swifter[42] than (all other) birds[40] and is lightest[43] amongst the flying ones[44]. (20) He[45] [aom]alone[46] amongst the living creatures[47] goes[50] quickly[49] like an arrow[48]. None other[52], but only that[54] bird goes quickly[55] at the time of first[60] glittering[61] dawn[62], wishing[65] darkness[64] to be no more dark[63] and wishing[68] [aon]weapon[67] for those without weapons[66].

(21) (That bird) desiring to hear[83] the sweet voice[82] of (other) birds[81] [aoo]goes[70] [aop]up to the tops[69] of the hills[71], to the summits[72] of the mountains[74],

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aoj Dr. Geldner takes para 19 in the verse-form of seven lines, para 20 in the verse form of 8 lines and para 21 up to the word Susrushemnō in the verse- form of 5 lines respectively.

aok It's another form is *vārenjanahe* (See para 35 of this yasht). In the shape of a bird (called) Vāraghna (Harlez and Darmeseter); *vāraghana* = *valāk* (Pahlavi) = *Kolāg* (Persian)=crow, raven.

aol Expanded from below and contracted from upward (Darmesteter).

aom i.e. Beherām yazata in the shape of a bird mentioned in this paragraph.

aon *Sura* = Sanskrit *shula* = weapon. If we compare the word *sura* with the Sanskrit *shura* (=Sun), its translation can be "he goes wishing the twilight before dawn full brilliance".

aoo The English meaning of *marezat* should be taken in the sense of touch; Sanskrit root *marz*.

aop Side, flank" (Harlez; lonely place (Darmesteter). Possibly the word *vīgāthō* may be the abbreviated form of *vīgātawō* or *vīgāthwō* (Second person plural of *vīgātu*).

into the depths[75] of the valleys[77], (and) up to the tops[78] of the trees[80]. In this way[84] (Beheram Yazata created by Ahura Mazda who) bears[89] good[86] lustre[87] glory[90], healing remedy[92], and[93] courage, comes up[85] (for the help of that person).

Āat ahmāi amavastemō, ama ahmi amavastemō, verethra ahmi verethravastemō, khvarenangha ahmi khvarenanguhastemō, yāna ahmi yānavastemō, saoka ahmi saokavastemō, baēshaza ahmi baēshazyōtemō. Āat tbaeshāo taurvayeni vīspanām tbaeshavatām, tbaeshāo daevanām mashyānāmcha, yāthwām pairikanāmcha, sāthrām kaoyām karafnāmcha.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, vereth-raghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish [aoq]Ahurahe. Haomayō gava bares-mana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrā-byascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh VIII) (22) Verethraghnem Ahuradhātem yazamaide. Peresat Zarathushtrō Ahurem Mazdām, Ahura Mazda, mainyō spēnishta, dātare gaēthanām astvaitinām ashāum. Kō asti mainyavanām yazatanām zayōtemō. Āat mraot Ahurō Mazdaō, Verethraghnō Ahuradhāto, Spitama Zarathushtra. (23) Ahmāi[27] ashtemō[28] ājasat[29] vazemnō[30], Verethraghnō[31] Ahuradhāto[32] maēshahe[33] kehrpa[34] aurunahe[35], srīrahe[36] [aor]nivashtakō-sravahe[37]. Avatha[38] ājasat[39] vohū khvarenō[41] Mazdadhātem[42], barat[43] khvarenō[44] Mazdadhātem[45], baēshazem[46] uta[47] amemcha[48].

(23) Unto him[27] (who worships Beheram yazata and asks for his help) for the eighth time[28] goes[29] moving[30] in the shape of a wild ram, beautiful, [aos]with horns bent downwards[37]. In this way (i.e. Beheram yazata created by Ahura Mazda who) bears[43] good[40] lustre[41] glory[44], healing remedy[46], also[47] courage, comes up (for the help of that person).

Āat ahmāi amavastemō, ama ahmi amavastemō, verethra ahmi verethravastemō, khvarenangha ahmi khvarenanguhastemō, yāna ahmi yānavastemō, saoka ahmi saokavastemō, baēshaza ahmi baēshazyōtemō. Āat tbaeshāo taurvayeni vīspanām tbaeshavatām, tbaeshāo daevanām

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aoq For its translation, see Karda 1 of this yasht.

aor Dr. Geldner takes para 23 up to this in the verse form of four lines.

aos *Nivashtaka-ni*=down; *vashta-gashteh*, *gardideh* (Persian)=turned, bent, root *varet* = Lat. *Vertere* = to turn; another form of *varet* is *vash*; "t" is changed to "sh"; e.g. *peretu* = *peshu*= bridge; *vash* + *ta* = *vashta*.

mashyānāmcha, yāthwām pairikanāmcha, sāthrām kaoyām karafnāmcha.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, vereth-raghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish [aot]Ahurahe. Haomayō gava bares-mana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrā-byascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh IX) (24) Verethraghnem Ahuradhātem yazamaide. Peresat Zarathushtrō Ahurem Mazdām, Ahura Mazda, mainyō spēnishta, dātare gaēthanām astvaitinām ashaum. Kō asti mainyavanām yazatanām zayōtemō. Āat mraot Ahurō Mazdaō, Verethraghnō Ahuradhāto, Spitama Zarathushtra, (25) [aou]Ahmāi[26] naomō[27] ājasat[28] vazemnō[29], Verethraghnō[30] Ahuradhāto[31], buzahe[32] kehrpa[33] renahe[34], srīrahe[35] tizi-sravahe[36]. Avatha[37] ājasat[38] vohū[39] khvarenō[40] Mazda-dhātem[41], barat[42] khvarenō[43] Mazdadhātem[44], baēshazem[45] ut[46] amemcha[47].

(25) Unto him[26] (who worships Beheram yazata and asks for his help) for the ninth time[27] goes[28] moving[29] in the shape[33] of a beautiful[35] buck[32] fighting[34] with sharp horns[36]. In this way (Beheram yazata created Ahura Mazda who) bears[42] good[39] lustre[40] glory[43], healing remedy[45] also[46] courage, comes up[38] (for the help of that person).

Āat ahmāi amavastemō, ama ahmi amavastemō, verethra ahmi verethravastemō, khvarenangha ahmi khvarenanguhastemō, yāna ahmi yānavastemō, saoka ahmi saokavastemō, baēshaza ahmi baēshazyōtemō. Āat tbaeshāo taurvayeni vīspanām tbaeshavatām, tbaeshāo daevanām mashyānāmcha, yāthwām pairikanāmcha, sāthrām kaoyām karafnāmcha.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, vereth-raghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish [aov]Ahurahe. Haomayō gava bares-mana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrā-byascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,

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aot For its translation, see Karda 1 of this yasht.

aou Dr. Geldner takes para 25 (up to *tizi-sravahe*) in the verse-form of 4 lines.

aov For its translation, see Karda 1 of this yasht.

yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh X) (26) Verethraghnem Ahuradhātem yazamaide. Peresat Zarathushtrō Ahurem Mazdām, Ahura Mazda, mainyō spēnishta, dātare gaēthanām astvaitinām ashaum. Kō asti mainyavanām yazatanām zayōtemō. Āat mraot Ahurō Mazdaō, Verethraghnō Ahuradhātō Spitama Zarathushtra. (27) Ahmāi[26] dasemō[27] ājasat[28] vazemnō[29] Verethraghnō[30] Ahuradhāto[31] vīrahe[32] kehrpa[33] raēvatō[34] srīrahe[35] Mazdadhātahe[36], barat[37] karetem[38] zaranyō-saorem[39] frapi-khshtem[40] [aow]vīspō-paēsanghem[41]. Avatha[42] ājasat[43] vohū[44] khvarenō[45] Mazdadhātem[46] barat[47] khvarenō[48] Mazdadhātem[49], baēshazem[50] uta[51] amemcha[52].

(27) Unto him[26] (who worships Beheram yazata and asks for his help) for the tenth time[27] goes[28] moving[29] in the shape[33] of a radiant[34] hero[32] [aox]possessed[37] of a sword[38] with a golden hilt[39], twisted by bending[40] (and) all-adorned[41], created by Ahura Mazda. In this way[42] (Beheram Yazata created by Ahura Mazda) who bears[47] good[44] lustre[45], glory[48] healing remedy[50], also[51] courage[52], comes up[43] (for he help of that person).

Āat ahmāi amavastemō, ama ahmi amavastemō, verethra ahmi verethravastemō, khvarenangha ahmi khvarenanguhastemō, yāna ahmi yānavastemō, saoka ahmi saokavastemō, baēshaza ahmi baēshazyōtemō. Āat tbaeshāo taurvayeni vīspanām tbaeshavatām, tbaeshāo daevanām mashyānāmcha, yāthwām pairikanāmcha, sāthrām kaoyām karafnāmcha.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, vereth-raghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish [aoy]Ahurahe. Haomayō gava bares-mana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrā-byascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh XI) (28) Verethraghnem[1] Ahruradhātem[2] yazamaide[3], arshō-karem[4], marshō-karem[5], frashō-karem[6], hvākhshtem[7], hvāyaonem[8], Tem[9] yazata[10] yō[11] ashava[12] Zarathushtrō[13], Verethraghnahe[14] paiti manahi[15], Verethraghnahe[16] paiti vachahi[17], Verethraghnahe[18] paiti shyaothne[19], Verethraghnahe[20] paiti fravāke[21],

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aow Dr. Geldner takes para 27 up to here in the verse form of 6 lines.

aox I have translated in this way, taking *barat-keretem* as a compound; but if we consider a separate sentence from the word *barat*, it can then be translated as (Beheram Yazata in the shape of a hero) keeps (with himself) a sword with a golden hilt, twisted by bending and all-adorned."

aoy For its translation, see Karda 1 of this yasht.

Verethraghnahe[22] paiti pāitivāke[23]. (29) Ahmāi[24] dathat[25] Verehraghnō[26] Ahuradhāto[27], erezōish[28] khāo[29], bāzvāo[30] aojō[31], tanvō[32] vīspayāo[33] dravatātem[34], tanvō[35] vīspayāo[36] vazdvare[37], aomcha[38] sūkem[39] yim[40] baraiti[41] Karō[42] Masyō[43] upāpō[44] Yō[45] Ranghayāo[46] dūraēparayāo[47], jafrayāo[48] hazangrō-vīrayāo[49], varesōstavanghem[50] āpō[51] urvaēsem[52] mārayeite[53].

(28) We worship[3] Beheram[1] (yazata) created by Ahura Mazda[2] (who is) yielding virility[4], death bringing[5], one who promotes[6] (or who helps to progress[6]), standing steadily[7] (or firm-footed[7]) [aoz]possessing sufficient vigour[8]. Him[9] [apa]worshipped[10] Holy[12] Zarathushtra[13] in thought[15], word[17], deed[19], admonition[21], and answer[23] of Beheram (yazata)[22]. (29) Unto him[24] (i.e. unto Holy Prophet Zarathushtra) Beheram[26] (yazata) created by Ahura Mazda gave[25] [apb]the fountain[29] of truth[28], strength[31] of both the arms[30], health[34] of the entire[33] body[32], happiness[37] and that[38] eye-sight[39] which[40] the fish[43] (called) [apc]Kara[42] living in water[44] possesses[41]. **Explanation**:- (As regards the eye-sight of Kara Fish it is stated),

That[45] (fish called kara) can see[53] [apd]a thing of the size of the hair in the waters[51] of (the River called) [ape]Rangha[46] whose ends lie afar[47] (and whose depth is a thousand times the height of a man[49].

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish [apf]Ahurahe. Haomayō gava baresmana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh XII) (30) Verethraghnem Ahuradhātem yazamaide, arshōkarem, marshō-karem, frashō-karem, hvākhshtem, hvāyaonem, Tem

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aoz Keeping advice (and) who has a free way (Darmesteter).

apa i.e. The Prophet Zarathushtra remembered all the good thoughts, good words, good deeds and admonitions of Beheram yazata. The Holy Zarathushtra worshipped Beherām yazata for gaining success in thought, word, deed, in conversation and prompt answering. (Darmesteter).

apb Similar to this *Ashahe Khā*o (source of righteousness); see Yasna Hā X.4.

apc As regards to the explanation of Kara Fish,see my translation of Vendidad fargard XIX, 42nd para and fargard XX, 4th para.

apd "Can see a rippling of water not thicker than a hair" (Harlez and Darmesteter). The meaning of *Urvaēsa* is also "end, extremity", (see yasna hā 71, para 14).

ape Rangha was the greatest river amongst the ancient Iranians. The Xaxartes river (Spiegel, Justi and Geiger); the River Oxus (Harlez) the River Tigris (Darmesteter).

apf For its translation, see Karda 1 of this yasht.

yazata yō ashava Zarahushtrō, Verethraghnahe paiti manahi, Verethraghnahe paiti vachahi, Verethraghnahe paiti shyaothne, Verethraghnahe paiti fravāke, Verethraghnahe paiti [apg]pāitivāke. (31) Ahmāi [24]dathat[25] Verethraghnō[26] Ahuradhāto[27], erezōish[28] khāo[29], bāzvāo[30] aojō[31], tanvō[32] vīspayāo[33] dravatātem[34], tanvō[35] vīspayāo[36] vazdvare[37], aomcha[38] sūkem[39] yim[40] baraiti[41] aspō arsha[42]; yō[43] tānthrayaschit[44] hacha khshafnō[45] avakhshaityāo[46] aiwi-awrayāo[47], aspaēm[48] varesem[49] zemādha[50] sayanem[51] vaēnaiti[52], katāro[53] aghravō[54] vā būnavō[55] vā[56].

(31) Unto him[24] (i.e. unto the Holy Prophet Zarathushtra) Beheram[26] (yazata) created by Ahura Mazda[27] gave[26], the fountain[29] of truth[28], strength[31] of both arms[30], health[34] of the entire[33] body[35], happiness[37] of the entire[36] body[35], and that[38] eye sight[39] which[40] a horse possesses[41].

Explanation:- (As regards the sharp eye-sight of the horse it is stated as under.)

Who[43] (i.e. the horse) in the dark[44] night[45], [aph]perfectly-stilled and silent[46] (and) overcast with clouds[47] sees[52] a horse's[48] hair[49] lying[51] on the ground[50] (and [api]can recognise[52] whether[53] it is the head[54] or[56] the tail[55].

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish [apj]Ahurahe. Haomayō gava baresmana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh XIII) (32) Verethraghnem Ahuradhātem yazamaide, arshōkarem, marshō-karem, frashō-karem, hvākhshtem, hvāyaonem, Tem yazata yō ashava Zarahushtrō, Verethraghnahe paiti manahi, Verethraghne paiti vachahi, Verethraghnahe paiti shyaothne, Verethraghnahe paiti fravāke, Verethraghnahe paiti [apk]paitivake. (33) Ahmāi[24] dathat[25] Verethraghnō[26] Ahuradhāto[27], erezōish[28] khāo[29], bāzvāo[30] aojō[31], tanvō[32] vīspayāo[33] dravatātem[34], tanvō[35] vīspayāo[36]

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apg For its translation see Karda XI, para 28 of the yasht.

aph "Dark and without any light whatever" (Speigel and Harlez); "obscure and dark, totally dark" (Darmesteter). It is said about the Arabian horses that they can see a hair lying on the ground in the darkest night. See English translation of Bundehesh by Professor West.

api We find in the Pahlavi Bundahesh Chapter 19 para 31, writing similar to that given in Kardas XII and XIII.

apj For its translation, see Karda 1 of this yasht.

apk For its translation see Karda XI, para 28 of this yasht.

vazdvare[37], aomcha[38] sūkem[39] yim[40] baraiti[41] kahrkāsō[42] zarenumainish[43]. Yō[44] naomyāchit[45] hacha danghaot[46] mushti-masanghem[47] khrūm[48] aiwi-vaēnaiti[49], avavatchit[50] yatha[51] sūkayāo[52] brāzayāo[53] brāzem[54], avavatchit[55] yatha[56] sukayāo[57] naēzem[58].

(33) Unto him[24] (i.e. unto the Holy Prophet Zarathushtra) Beheram[26] (yazata) created by Ahura mazda[27] gave[25], the fountain[29] of truth[28], the strength[31] of both the arms[30], health[34] of the entire[33] body[32], and that[38] eye sight[39] which[40] the vulture[42] with a golden collar[43] possesses[41].

Explanation: (As regards the sharp eye-sight of the vulture it is stated:)

That (vulture) [apl]sees[49] from the country[46] up to nine times the distance a piece of flesh[48] as thick as a fist[47], the brilliance[54] of a shining[53] needle[52] as well as its[57] point[58].

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, vereth-raghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish [apm]Ahurahe. Haomayō gava bares-mana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrā-byascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh XIV) (34) Verethraghnem[1] Ahuradhātem[2] yazamaide[3]. Peresat[4] Zarathushtrō[5] Ahurem Mazdām[6], Ahura Mazda[7] mainyō[8] Spēnishta[9], dātare[10] gaēthanām[11] astvaitinām[12] ashāum[13]. Yat[14] bavāni[15] aiwi-sastō[16] aiwi-shmaretō[17] pouru-narām[18] tbishayantām[19], chish[20] anghe[21] asti[22] baēshazo[23]. (35) Āat[24] mraot[25] Ahurō Mazdaō[26], mere-ghahe[27] peshō-parenahe[28] vāreiyanahe[29] perenem[30] ayasaēsha[31], Spitama[32] Zarathushtra[33]. Ana[34] parena[35] tanūm[36] aiwi-sifōish[37], ana[38] parena[39] hamerethem[40]paiti-sanghaēsha[41]. (36) Yānāo[42] baraiti[43] astavō[44] vā[45] takhmahe[45], mereghahe[46], parenavō[47] vā[48] takhmahe[49] maereghahe[50]. Naēdha[51] chish[52] raēva[53]mashya[54] jainti[55] naēdha fraēshyeiti[56]. Paurva-he[57] nemō[58] baraiti[58], paurva[60] khvrenāo[61] vidhārayeiti[62], upastām[63] mereghahe[64] parenō[65] mereghanām[66]. (37) [apn]Tāo[67] Ahurō[68] sāstranām[69] danghu-paitish[70], nōit[71] satem[72] jainti[73] viraja[74], nōit[75] hakeret[76] jainti[77] vaēsaēpa[78], ōim[79] jainti[80] frasha aēiti[81].

(34) We praise[3] Beheram (yazata[1]) created by Ahura Mazda[2]. (Prophet) Zarathushtra[6] asked[4] (the Creator): O Ahura mazda[7] most beneficent[9] Spirit[8],

apl i.e. from the highest height, about the vulture it is said that it sees a piece of flesh as thick as a fist fallen upon the ground from the highest height. See English translation of Professor West's Bundeshesh, Chapter 19.

apm For its translation, see Karda 1 of this yasht.

apn Dr. Geldner takes para 37 in the verse form of 4 lines.

Creator[10] of the corporeal[12] world[11], (and) righteous[13]!

When[14] I am[15] [apo]injured[16], harmed and [app]cast by incantation[17] amongst many tormenting[19] persons[18], am under the use of spells, what[20] is[22] the remedy[23] then[21] ? (i.e. how can I heal the wound?)

(35) Then[24] spoke[25] Ahura Mazda[26]: O Spitaman[32] Zarathushtra[33]! [apq]thou shouldst seek[31] the [apr]feathers[30] of the bird[27] (called) [aps]Pesho-parena[28] fluttering the wings[27]. With that[34] feather[35] thou shouldst rub[37] (thy) body[36] (and) shouldst drive away thy enemy[40] by curses[41]. (36) No[51] one[52] can smite[55] (that) fortunate[53] man[54] (or) can harass[56] (him) who[42] holds[43] bones[44] of (that) strong[45] bird[46] or[46] feathers[47] of (that) bird[50]. (The person who keeps it) bears[59] first respect[58] for him[57] (because) (on account of it he) maintains[62] glory[61]. The feather[65] of (that) bird[64] amongst the birds[66] (brings) help[63] [apt](unto the keeper.)

(37) The Lord[68] of the rulers[69] (or) the master[70] of the land[70] or the killer of hundred[72] heroes[74] (as well) cannot[71] smite[73] at one stroke[76] (rather) that (bird) alone[79] can smite[80] all of them[78] and [apu]exercise superiority[81] (over them).

(38) [apv]Vīspe[82] teresenti[83] perenine[84], avatha[85] māvayachit[86] tanuye[87], vīspe[88] teresenti[89] aurvatha[90], vīspe[91] teresenti[92] dushmainyush[93], amemcha[94] verethraghnemcha[95], nidhātemcha[96] tanuye[97] manō[98]. (39) Yim[99] vashāonte[100] ahurāonghō[1], vashāonte[2] āhuiryāonghō[3], vashāonte[4] haosravanghanō[5]; tem[6] vashata[7] Kava Usa[8]. Yim[9] aspō arsha[10] baraiti[11], yim[12] ushtro[13] vadhairish[14] baraiti[15], yim[16] āfsh[17] nāvaya[18] baraiti[19]. (40) Yim[20] Thraētaonō[21] takhmō[22] barat[23], yō[24] janat[25] Azīm Dahākem[26], thrizafanem[27], thri-kameredhem[28], khshvash-ashīm[29], hazangra-yaokhshtīm[30], ash-aojanghem[31], daēvīm[32] drujem[33], aghem[34] gaēthābyō[35]

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apo Root *aiwi sangh* = Sanskrit *abhi-shans* = to injure or to curse.

app i.e. anyone has cast spell upon me; original meaning having remembered (the spell), (root, Sanskrit *smar* = to remember).

apq Take thou a feather of that bird called "Vārenjana" having big wings.

apr Bird, feather or wing symbolises for fravashi or guardian angel of an individual.

aps Ordinary meaning of *Peshō-parena* is "Owl-feathered (bird)."

apt Based upon the translation of Prof. Darmesteter. Taking *yā nāo* as two words separately, the translation of this para can be: The bones[44] of the strong[45] bird[46] (called peshōparena mentioned above) or[48] the feathers[47] of (that) strong[49] bird[50] give support[43] unto us[42]; (for this reason) any[52] sensible[53] person does not[51] smite[55] or does not drive away[56] (that bird), (but) first he keeps[59] respect[58] for him[57], (because) the feather[65] of that bird[64] amongst the birds[66] gives[62] (us) first[66] glory[61] (and) help[63]. This story resembles to some extent with he Simurgh's feather in the *Shāh Nāmah* in the narration of Zāle Sām.

apu Original meaning, "goes forwards".

apv Dr. Geldner takes para 38 in the verse form of 6 lines and para 39 in the verse form of 7 lines; each line ends at the stop (.).

dravantem[36], yām ash-aojastemām[38] drujem[39] fracha kerentat[40] Angrō Mainyush[41], avi[42] yām[43] astvaitīm[44] gaēthām[45] mahrkāi[46] ashahe[47] gaēthanām[48].

(38) Just as[85] (they are afraid) [apw]of me[86-87], (in the same way) all[82] are afraid[83] of the keeper of (that) feather[84]. (On account of the possession of that feather) (by means of) the courage[94], victory[95] (which are) established[96](in him) and (by means of) the mental faculty (which is) engrafted (in his) body[97] all[88] opponents[90] and enemies are afraid of him[89].

(39) Whom[99] (i.e. that efficacious bird or the possessor of the feather of that bird) the lords[1] [apx]call for assistance[100], or those pertaining to the lords[3] call for assistance[2]; (and whom) [apy]the members of the family of King Haosravangh[5] called the bird for assistance[4]; (King) Kai Kaus[8] called it for assistance[7].

Explanation:- (Its significance is that these great persons also obtained benefit by means of the efficacious feather of that bird).

Whom (i.e. the bird)[9] the horse[10], the burden-bearing[14] camel[13] (and) the navigable[18] water[17] [apz]bear[19] (support). (40) Whom[40] (i.e. that bird) the gallant[22] (King) Faredun[21] bore[23]; who[24] killed[25] three-jawed[27], three-skulled[28], six-eyed[29], [aqa]of a thousand wiles[30], exceedingly-strong[31], devilish[32] Zohak[26], Druj[33] who was harmful[34], unbeliever[36] for (these) settlements; whom[37] as the most powerful[38] Druj[39] (i.e. Zohak) Angra Mainyu[41] [aqb]created[40] on[42] this corporeal[44] world[45] for the destruction[46] of righteousness[47].

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, vereth-raghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish [aqc]Ahurahe. Haomayō gava bares-mana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrā-byascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh XV) (41) Verethraghnem[1] Ahuradhātem[2] yazamaide[3],

apw Original meaning "for my[86] body[87]."

apx Desire eagerly; root *vas* = Sanskrit *vas* = to wish (Darmesteter).

apy Its meaning can also be men of "good reason".

apz On account of the excellence of the feather of the bird called Peshō-parena, that bird was kept on the journey by land or in sea-voyage. We get such a hint from this paragraph.

aqa Crafty. Its meaning can also be "possessed of strength".

aqb This para occurs in yasna Hā IX (Hāvanim) para.

aqc For its translation, see Karda 1 of this yasht.

Verethraghnō[4] avi imat nmānem[5] gaosurābyō[6] khvarenō[7] pairi-verenavaiti[8], yatha[9] hāu[10] maza[n] mereghō saēnō[12], yatha[13] ave[14] awrāo[15] upāpāo[16] masitō[17] gairīsh[18] nivānenti[19].

(41) We worship[3] Beheram (yazata[1]) created by Ahura Mazda, just as[9] that[10] big[11] bird[12] (called) Simurgh[12] (with its wings) and these[14] big[17] clouds[13] full of water[16] [aqd]cover[19] the mountains[18] (with their shadow); (in the same way) Beheram (yazata)[4] surrounds[8] this house (i.e. [aqe]world[5]) with glory[7] through (his) [aqf]weapons.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, vereth-raghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish [aqg]Ahurahe. Haomayō gava bares-mana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrā-byascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh XVI) (42) Verethraghnem[1] Ahuradhātem[2] yazamaide[3]. Peresat[4] Zarathushtrō[5] Ahurem Mazdām[6], Ahura Mazda[7], mainyō[8] spēnishta[9], dātare[10] gaēthanām[11] astvaitinām[12] ashaum[13]. Kva[14] asti[15] Verethraghnahe[16] Ahuradhātahe[17] nāma-azbāitish[18], kva[19]upastūitish[20], kva[21] nistūitish[22].

(42) We worship[3] Beheram (yazata[1]) created by Ahura Mazda. (The Prophet) Zarathushtra[5] asked[6] (the Creator). O Ahura Mazda[7], most beneficent[9] Spirit[8] of the Corporeal[12] world[11], holy Creator[10]! Where[14] is[15] the invocation of the name[18] of Beheram (yazata)[16]created by Ahura Mazda? Where[19] is[15] (his) praise[20]? (And) where[21] is[15] (his) [aqh]commendation[22]?

(43) Āat[23] mraot[24] Ahurō Mazdaō[25], yat[26] spādha[27] hanjasāonte[28], Spitama[29] Zarathushtra[30], rashtem[31] rasma[32]. Kataraschit[33] vishtāonghō[34] ahmya[35] nōit[36] vanyāonte[37], jatāonghō[38] ahmya[39] nōit[40] janyāonte[41].

(44) Chatanghrō[42] perenāo[43] vīdhārayōish[44] avi pathām[45] kataras-chit[46] yatārō[47] pourvō[48] frāyazāite[49] amō[50] hutashtō[51] huraodhō[52], Verethraghnō[53] Ahuradhāto[54], atāro[55] verethra[56] hachaite[57]. (45) Amem-cha[58] Verethraghnemcha[59] āfrīnāmi[60], dva pātāra[61], dva nipātāra[62], dva

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aqd Or beat the mountains or touch the mountains (root *ni-van*).

aqe See my translation of Vendidad fargard 22, para 1.

aqf *Gao* = Sanskrit *go*=cow; *sura* = Sanskrit *shula* = weapon; *gaosura* = mace having the shape of a cow (original meaning); javelin (Justi); flag (Harlez); "Beheram yazata covers that house with the glory and (brings there) the increase (prosperity) of the cattle" (Darmesteter).

aqg For its translation, see Karda 1 of this yasht.

aqh i.e. Where is Beheram yazata invoked with his name and where are his praises sung?

nish-haretāra[63], dva[64] adhvaozen[65], dva[66] vidhvaozen[67], dva[68] fradh-vaozen[69], dva[70] amerezen[71], dva[72] vīmarezen[73], dva[74] framerezen[74].

(43) Ahura Mazda[25] then[23] replied[24]; O Spitaman[29] Zarathushtra[30]! (Beheram yazata is worshipped and his praise is sung) where[26] armies[27] meet[28] with one another[28] with properly arrayed lines[32]. A warrior[34] (who)[33] is not[36] smitten[37] (and) the smiters[38] (too) (who) are not[40] smitten[41] in this (battle)[39]. (44) Thou [aqi]shouldst hold[42] in hand (that efficacious) feather[43] on the way[45]. Whoever, out of the two (armies)[46-47] worships[49] Beheram yazata first[48], the well-shapen[51] (and) beautiful[52] Ama[50] (i.e. yazata presiding over courage) and Beheram (yazata)[53] created by Ahura Mazda follow[57] him[55] with triumph[56] (45) I praise[60] Ama[58] (yazata) and Beheram (Yazata)[59] (who are) the protectors[61], preservers[62] and guardians[63]. (They) both[64] (i.e. Ama yazata and Beheram yazata) [aqj]force (the enemies) to retreat[65]; (then) both[66] (the yazatas) drive (the enemies) for away[67]; they[68] drive (the enemies) forward[69]; both (the yazatas)[70] wipe off (the enemies) exceedingly[71]; both[74] (the yazatas) destroy[75] (the enemies) (i.e. yazata named Ama and Beheram destroy utterly the enemies coming from all sides).

(46) [aqk]Zarathushtra[76], aētem[77] mānthrem[78] mā fradaēsayōish[79], anyat[80] pithre[81] vā[82] puthrāi[83], brāthre[84] vā[85] hadhō-zātāi[86], āthravanāi[87] vā[88] thrāyaone[89]. Aētaēcha[90] te[91] vāchō[92] yōi[93] ughra[94] ās[95], derezra[96] ās[97] ughra[98] ās[99] vyākhaine[100] ās[1], ughra[2] ās[3], verethraghne[4] ās[5], ughra[6] ās[7], baēshazya[8] ās[9]. Aētaēcha[10] te[11] vāchō[12] yōi[13] peshemchit[14] sārem[15] bunjainti[16], uzgereptemchit[17] snathem[18] apasha[19] apa-khvanvainti[20].

(46) (The Creator Ahura Mazda says):- Thou, O Zarathushtra! [aql]shouldst not teach this[77] Holy Spell to (anyone) except (these three) a father[81] having sons[83] or[82] a brother[84] born from the [aqm]same womb[86] or[82] a priest[87] of [aqn]three

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aqi *Chatangrō* - the exact meaning of this word is not settled; two, both (Harlez); four (Darmesteter). "Do thou spread that feather on the way of both (the armies)" (Harlez); "do thou throw four feathers on the way" (Darmesteter). In the text of Westergaard there is *jatangrō* instead of *chatangrō*. Spiegel has left out the meaning of this word.

aqj "Drive away to the right flank, to the left flank from all directions". (Darmesteter). Dr. Geldner has taken the reading "adhvōzen, vidhvōzen, fradhvōzen".

aqk The sentence from "Zarathushtra" up to "thrāyaone" (except the word *anyat*) of para 46 also occurs in the 9th para of Khordād yasht.

aql "Let not this Holy Spell be taught to anyone, except by the father to hisson,or by the brother to his brother from the same womb, or by the Athravan to his pupil" (Prof. Darmesteter). This Holy Spell should not be taught to anyone except to his father, to his son, to his own another brother from the same womb, or to the appointed priest of his own house (i.e. unto that appointed priest getting remuneration from the house).

aqm i.e. a brother who has another brother or sister.

aqn The significance of "three religious orders" can be Herbad, Mobed, and Dastur. If the word *thrāyaone* be derived from the root *thrā* (to nourish) instead of taking *thrāya*, meaning "three", then the meaning of "āthravanāi thrāyaone" can thus be "the priest nourish (the poor)".

religious orders[89].

(O Zarathushtra!) these[90] words[92] (i.e. the words of Holy Spell mentioned in the above paragraph) (are) for thee[91].

Explanation:- (Its description as to what sort of these Holy Spells are is stated as follows).

Which[93] (Spells) [aqo]are efficacious[94] (and) courageous[96]; (those Spells) are[99] efficacious[98] for a person sitting in the assembly[100], for victory[4], are powerful[6] (and) healing[8]. (O Zarathushtra!) those[10] words[12] (are) for thee[11], which[13] purify[16] the sinful[14] [aqp]head[15] and renders the uplifted[16] weapon[18] ineffective[20].

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, vereth-raghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish [aqq]Ahurahe. Haomayō gava bares-mana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrā-byascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh XVII) (47) Verethraghnem[1] Ahuradhātem[2] yazamaide[3]. Yō[4] vīrāzaiti[5] antare[6] rāshta[7] rasmana[8] ācha paracha peresaite[9] hadha Mithra[10] hadha Rashnavō[11], kō[12] Mithrem[L3] aiwi-druzaiti[14], kō[15] Rashnūm[16] paiti-irinakhti[17], kahmāi[18] yaskemcha[19] mahrkemcha[20] azem[21] bakhshāni[22] khshayamnō[23]. (48) Āat[24] mraot[25] Ahurō Mazdaō[26], yim[27] mashyāka[28] frāyazāonte[29] Verethraghnō[30] Ahuradhāto[31], data-he[32] yim[33] shyeiti[34] dāityōtemō[35] yasnascha[36] vahmascha[37], ashāt hacha yat vahishtāt[38]. [aqr]Nōit[39] ithra[40] Airyāo danghāvō[41] frāsh hyat[42] haēna[43], nōit[44] vōighna[45], nōit[46] pāma[47], nōit[48] kapastish[49], nōit[50] haēnyō[51] rathō[52], nōit[53] uzgereptō[54] drafshō[55].

(47) We praise[3] Beheram (yazata)[1] created by Ahura Mazda[2]; who[4] goes along to issue a command[5] between[6] the lines of army[8] well-arrayed[7], (and) along with Meher[10] (and) Rashne (yazata)[11] asks[9] (men of that army):-

Who[12] deceives[14] Meher (yazata)? Who[15] [aqs]offends[17] Rashna yazata?

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aqo Originally this verb (*ās*) is in the imperfect tense. For its explanation see my *Avesta Grammar*, Syntax, page 305.

aqp Or improves the sinful or depraved chief (see yasna Hā 11, para 3).

aqq For its translation, see Karda 1 of this yasht.

aqr From here, i.e. from "nōit ithra Airyāo danghāvō" up to "baēvareghnāi ahākhsh-taghnāishcha" at the end of para 53 of this yasht, occurs also in paras 56-61 of Tir yasht.

aqs Original meaning; "pours out". The significance of it is, "man who breaks his given promise and destroys truth?"

Unto whom[18] shall I[21] who am powerful[23] (or the ruler)[23] grant[22] disease[19] and death[20]?

(48) Thereupon[24] Ahura Mazda[26] replied[25]: If[27] men[28] worship[29] Beheram (yazata)[30] created by Ahura Mazda[31] and if[33] they [aqt]continue[34] to perform properly for him[32] the most proper[35] worship[36] and invocation[37] with the best righteousness, (then) here[40] (i.e.) unto the Iranian Countries [aqu]can come up[42] neither[39] the hostile army[43] nor[44] calamity[45] (or obstacles), neither[46] [aqv]disease[47] nor[48] [aqw]fraud[49], neither[50] chariots[52] of the hostile army[51] nor the uplifted[54] banner[55] (of the enemy).

(49) Paiti dim[56] peresat[57] Zarathushtrō[58], kat[59] zī[60] asti[61] Ahura Mazda[62], Verethraghnahe[63] Ahuradhātahe[64] dāityōtemō[65] yasnascha[67] vahmascha ashāt hacha yat vahishtāt[68]. (50) Āat[69] mraot[70] Ahurō Mazdaō[71], zaothrāo[72] he[73] uzbārayen[74] Airyāo danghāvō[75]; baresma[76] he[77] starenayen[78] Airyāo danghāvō[79]; pasūm[80] he[81] pachayen[82] Airyāo danghāvō[83]; aurushem[84] vā[85], vohū-gaonem[86] vā[87] kāchit[88] vā[89] gaonanām[90] hamō-gaonem[91].

(49) (The Prophet) Zarathushtra[58] asked[57] Him (i.e. the Creator Ahura Mazda); O Ahura Mazda[62]! which[59] is[61] the most proper[654] worship[66] and invocation[67] indeed[60] of Beheram (yazata)[63] created by (you) and (performed) with the best righteousness[68]?

(50) Thereupon[69] (the Creator) Ahura Mazda[71] replied[79]; (The people of) Iranian countries[75] may bring[74] libations[72] for him[73] (i.e. for Beheram yazata), [aqx]may spread the Baresman[76] for him[77], [aqy]may cook[82] for him[81] the cattle[80] of white colour[84] or[85] of [aqz]good colour[86] or of one and the same colour[91] whatever[88] the colour[90].

(51) Mā[92] he[93] mairyō[94] gēurvayōit[95], mā[96] jahika[97] mā[98] ashāvō[99] asrāvayat-gāthō[100], ashumerekhsh[1], paityārenō[2] imām[3] daēnām[4] yām[5] Āhuirīm[6] Zarathushtrīm[7]. (52) Yezishe[8] mairyō[9] gēurvayāt[10], jahika[11] vā[12], ashāvō[13] vā[14] asrāvayat-gāthō[15] ahumerekhsh[16], paityārenō[17] imām[18] daēnām[19] yām[20] Āhūirīm[21] Zarathushtrīm[22], para baēshaza[23] hachaite[24]

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aqt Original meaning "dwell, abide"; i.e. when the yasna worthy of Beheram yazata is performed with guileless and sincere heart.

aqu The original meaning of the very *hyāt* is "can be". This verb is potential mood third person singular parasmaipada of root *ah* to be; Sanskrit *syāt*.

aqv *Pāman* - Sanskrit *pāman* - its original meaning is "scale, skin-disease"; "leprosy" (Harlez and Darmesteter).

aqw Poison produced by "magic" (Harlez); "a poisonous herb" (Darmesteter).

aqx Let tie the bundles of baresma (Darmesteter).

aqy i.e. any consecrate the meal in honour of Beheram yazata after cooking with purity.

aqz "Of golden colour" (Harlez); *vohu* = Sanskrit *vasu* = gold, fire (Harlez), of black colour (Darmesteter).

Verethraghnō[25] Ahuradhāto[26]. (53) Hamatha[27] Airyābyō danghubyō[28] vōighnāo[29] jasāonti[30]; hamatha[31] Airyābyō danghubyō[32] haēna[33] frapāt-aonti[34]; hamatha[35] Airyābyō danghubyō[36] janyāonte[37] panchasaghnāi[38] sataghnāishcha[39], sataghnāi[40] hazanghraghnāishcha[41], hazangraghnāi[42] baēvareghnāishcha[43], baēvareghnāi[44] ahākhshtaghnāishcha[45]. (54) [ara]Adhāt[46] uiti[47] fravashata[48], Verethraghnō[49] Ahuradhāto[50], nōit[51] narō[52] yesnyō[53] vahmyō[54] gēush[55] urva[56] dāmi-dāto[57], yat[58] nūrem[59] vyāmbura[60] daēva[61] mashyāka[62] daēvayāzō[63], vohunīm[64] vā[65] tāchayeinti[66], frashaēkem[57] vā[68] frashichanti[69].

Explanation:- (The libations consecrated in the honour of Beheram yazata should not be taken or eaten by the persons mentioned below).

(51) Let not[92] the sinful person[94] hold in hand[95] that (consecrated thing) nor[96] (let) the courtesan[97] (hold it in hand) or the violator of righteousness[99], one who recites the Gathas without chanting[100], the destroyer of the world[1] (or) the opponent[2] of this[3] religion[4] which[5] is of Ahura Mazda[6] revealed by Zarathushtra[7] (i.e. the enemy of the religion) - (all of them need) not[98] (hold in hands that consecrated thing). (52) But if the sinful person[9] or[12] the courtesan[11] or[14] the violator of righteousness[13], one who recites the Gathas without chanting[15], the destroyer of the world[16], (or) the opponent[17] of this[18] religion[19] which[20] is of Ahura Mazda[21] revealed by Zarathushtra[22] holds it in hand[10], Beheram yazata[25] created by Ahura Mazda[26] then [arb]snatches away[24] the healing virtues[23]. (53) (Hence) equally[27] (or ever)calamities[29] will come[30] upon the Iranian countries[28], (people) of the Iranian countries[36] will be smitten[37] from fifties[38] to hundred-fold[39], from hundred fold[40] to thousand fold[41], from thousand fold[42] to ten thousand fold[43], for innumerable[45] times. (54) Then[46] Beheram (yazata)[44] created by Ahura Mazda[50] said[48] thus[47]:-

O men[52]! [arc]the soul[56] of the Universe[55] created by wisdom[57] (i.e. the entire world) is not[51] worthy of worship[53] (and) worthy of invocation[54], because[58] now[59] the demons[61] (called [ard]Vyāmbura[60] and men worshipping[63] the demons[63] cause the blood[64] to flow[66] or[68] [are]spread the practice of evil[67-69].

(55) Yat nūrem[1] vyāmbura[2] daēva[3], mashyāka[4] daēvayāzo[s] avi[6] ātarem[7] ābarenti[8] aētayāo[9] urvarayāo[10], yā[11] vaoche[12] haperesi[13] nāma[14] aētem[15] aēsmem[16] yō[17] vaoche[18] nemetka[19] nāma[20].

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ara Dr. Geldner takes para 54 in the verse form of 8 lines.

arb i.e. deprives of the means of prosperity and welfare of the country; *para-hachaite* means "deprives of"; *hachaite* means "follows".

arc For its analogy see yasna Hā 29, stanza 1.

ard "tearing off, lacerating" (Spiegel); "violent, insulting, ridiculing" derived from Sanskrit root *ambh* (Harlez)

are Original meaning "spill the pouring" root *shik, shich*, Persian *shinjidan* = to pour.

(56) [arf]Yat nūrem[21] vyāmbura[22] daēva[23], mashyāka[24] daēvayāzō[25], frā parshtīm[26] nāmayeinti[27], vī maidhyānem[28] fshānayeinti[29], vīspe[30] handāma[31] rāzayeinti[32], jana[33] hō[34] saidhin[35] nōit[36] janen[37], hadha[38] hō[39] saidhin[40] nōit[41] hadhen[42] yat nūrem[43] vyāmbura[44] daēva[45], mashyāka[46] daēvayāzo[47], ushi[48] pairi-dārayeinti[49], daēma[50] hō[51] pairi-urvaēsayeiti[52].

(55) Now[1] demons[3] (called) Vyāmbura[2] and men[4] worshipping the demons[5] carry[8] near[6] the fire[7] (for burning) this[9] tree[10] which is called[12] [arg]*haperesi* (and) this[15] fuel[16] which[17] is called[18] *nemetka*. (56) Now[21] the demons[23] called Vyāmbura[22] and men[24] worshipping the demons[25] bend[27] (their) backs, stretch[29] (their) waists[28] (and) adjust[32] all[30] the limbs[31] (of their body). Here[34] (those demons) who smite[33] [arh]attack[35] (but) could not[36] [ari]kill[42] (i.e. they could not succeed in their wicked motives). Now[43] the demons[45] (called) Vyāmbura[44] and demon worshipping[47] men[46] cover the intellects[48] (of others) and [arj]also their eye-sight[50].

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, vereth-raghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish [ark]Ahurahe. Haomayō gava bares-mana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrā-byascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh XVIII) (57) Verethraghnem[1] Ahuradhātem[2] yazamaide[3]. Haomem[4] baire[s] sāiri-baoghem[6], Haomem[7] verethrājanem[8] baire[9], nipātarem[10] vohū[11] baire[12] pātārem[13] tanuye[14] baire[15]; Haomem[16] yim nivazaiti[17] nivandāt[18] apayeiti[19] dushmainyaot[20] ā peshana[21] hacha[22]. (58) Yatha[23] azem[24] aom[25] spādhem[26] vanāni[27], yatha[28] azem[29] aom[30] spādhem[31] nivanāni[32], yatha[55] azem[34] aom[35] spādhem[36] nijanāni[37], yō[38] me paskāt[39] vazaiti[40].

(57) We praise[3] Beheram (Yazata)[1] created by Ahura Mazda[2]. I keep with

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arf Dr. Geldner takes para 56 in the verse-form of 11 lines.

arg *Haperesi* and *nemetka* should be some kind of green and bad wood unfit for bringing into use for burning on the fire. The meaning of the word *nemetka* is seen from its root *nam* (Persian *nam* = wet). According to Zoroastrian religion the fuel for burning should be quite dry and well-examined in the light (see Atash Nyāyesh).

arh Root *sad* = Sanskrit *shad* = to attack.

ari Root *hadh* = Sanskrit *sadh* = to kill.

arj This entire paragraph is complicated; I myself am not sure of this translation, more accurate translation than this should be done. Professor Darmesteter translates the last sentence as follows:- "The intellect of Vyāmbura demons is weakened and the eye sight is spoiled."

ark For its translation, see Karda 1 of this yasht.

me[5] Haoma[4] (which is) purifying impurity; I keep with me[9] Haoma[7] (which is) victorious[8]; I keep with me[12] Haoma[16] (which is) the protector of [arl]good (thing)[11] and I keep with me[15] (Haoma which is) the protector[13] of the body[14]; whosoever drinks[17] Haoma[16] (by consecration) will secure escape[18] from the enemy [20-21] in the battle[21] (and) [arm]will gain success over him[19] (58) so that[23-24] I may smite[27] this[25] army[26] (of the enemy), so that[28] I[29] may throw down[32] this[30] army[31] (of the enemy) by smiting[32],1 may subjugate[37] the (army) which comes[40] behind me[39].

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, vereth-raghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish [arn]Ahurahe. Haomayō gava bares-mana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrā-byascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh XIX) (59) Verethraghnem[1] Ahuradhātem[2] yazamaide[3]. Asānem[4] sighūire[5] chithrem[6] abare[7] Ahurō[8] puthrō[9] puthrāonghō[10] baēvare-patayō[11] amava[12] āš[13] verethrava[14] nāma[15], verethrava[16] āš[17] amava[18] nāma[19]. (60) Yatha[20] azem[21] avata[22] verethra[23] hachāne[24] yatha[25] vīspe[26] anye[27] aire[28]. Yatha[29] azem[30] aom[31] spādhem[32] vanāni[33], yatha[34] azem[35] aom[36] spādhem[37] nivanāni[38], yatha[39] azem[40] aom[41] spādhem[42] nijanāni[43], yō[44] me paskāt[45] vazaiti[46].

(60) [aro]So that[20]1[21] may move about[24] with such[22] victory[23] as[25] all[26] other[27] Iranians[28] (do), so that[29] I[30] may smite[33] and throw down[38] this[36] army[37] (of the enemy), so that[39] I[40] may subjugate[43] this[41] army[42] (of the enemy) which[44] comes[46] behind me[45].

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, vereth-raghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish [arp]Ahurahe. Haomayō gava bares-mana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrā-byascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,

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arl Meaning “vohu” is also a good thing, happiness, goodness.

arm “Whoso protects the Haoma from the blow (or trouble) saves himself from the enemy in that battle” (Professor Harlez). Supposedly the portion from “haomem yim niv azaiti” up to “a peshana hacha” appears to be parenthetical, i.e. a commentary.

arn For its translation, see Karda 1 of this yasht.

aro I do not understand the translation of the entire paragraph 59 from “asānem sighuire” to “amava nāma.”

arp For its translation, see Karda 1 of this yasht.

Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh XX) (61) Verethraghnem[1] Ahuradhātem[2] yazamaide[3]. Yathā Ahū Vairyō 1; gave[4] amem[5], gave[6] nemem[7], gave[8] ukhdhem[9], gave[10] verethrem[11], gave[12] khvarethem[13], gave[14] vastrem[15], gave[16] verezyātām[17] tām[18] ne[19] khvarethāi[20] fshuyō[21].

(61) We praise[3] Beheram (yazata)[1] created by Ahura Mazda. (May there be) courage[5] for the cattle[4]! praise[7] for the cattle[6]! (good) words[9] for the cattle[8]! (May there be) victory[11] for the cattle[10]! fodder[13] for the cattle[12]! (May there be) clothing[15] for the cattle[14]! (Men) should not be hard[17] to the cattle[16] (because) they are [arq]prosperity-bringing our[19] food[20].

Explanation: Its significance is, men should protect the cattle, should give them sufficient food, take care of them at the time of extreme cold and extreme heat, and they should not be made to work with cruelty; because they are very useful for our happiness and benefit. The ox serves us in the work of tilling the fields and in carrying heavy burden; the cow gives milk from which several things are prepared for our food. It is written in yasna Hā XI that the cattle curse the master who does not take care of his cattle and does not give them sufficient food.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish [arr]Ahurahe. Haomayō gava baresmana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh XXI) (62) Verethraghnem[1] Ahuradhātem[2] yazamaide[3]. Yō[4] rasmanō[5] schindayeiti[6], yō[7] rasmanō[8] kerentayeiti[9], yō[10] rasmanō[11] khvanghayeiti[12], yō[13] rasmanō[14] yaozayeiti[15]. Avi rasmanō[16] schindayeiti[17], avi rasmanō[18] kerentayeiti[19], avi rasmanō[20] khvanghayeiti[21], avi rasmanō[22] yaozayeiti[23], Verethraghnō[24] Ahuradhāto[25] daēvanām[26] mashyānāmcha[27], yāthwām[28] pairikanāmcha[29] sāthrām[30] kaoyām[31] karafnāmcha[32].

(62) We praise[3] Beheram (yazata)[1] created by Ahura Mazda, who[4] i.e. Beheram (yazata) [ars]breaks as under[6] the columns[5] (of the army of the enemy), cuts to pieces[9] the columns[8] wounds[12] the columns[11] causes to

arq For comparison see yasna Hā X.20 and yasna Hā 48, 5th stanza.

arr For its translation, see Karda 1 of this yasht.

ars Makes (the columns) "unsteady or shaky" (Professor Darmesteter).

mingle[15] the columns[14] (of the army of the enemy) (and that) Beheram (yazata)[24] created by Ahura mazda[25] breaks asunder[17] the columns[16] (of the army) of the daevas[26] and (wicked) mortals[27], of wizards[28] and witches[29], of the tyrants[30], of the [art]kiks and karaps, cuts to pieces[19] (those) columns[18], wounds[21] and causes them to mingle[23].[aru]

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, vereth-raghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish [arv]Ahurahe. Haomayō gava bares-mana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrā-byascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh XXII) (63) Verethraghnem[1] Ahuradhātem[2] yazamaide[3]. Āat yat[4] Verethraghnō[5] Ahuradhāto[6], thakhtanām rasmanām[8] yūkhtanām[9] shōithranām[10] mithrō-drujām[11] mashyānām[12], apāsh[13] gavō[14] darez-yeiti[15], pairi[16] daēma[17] vārayeiti[18], apa[19] gaosha[20] gaoshayeiti[21], nōit[22] pādha[23] vidhārayeiti[24], nōit[25] paiti-tavāo[26] bavaiti[27].

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, vereth-raghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish [arw]Ahurahe. Haomayō gava bares-mana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrā-byascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(63) We praise[3] Beheram (yazata)[1] created by Ahura Mazda[2]. When[4] Beheram (yazata)[5] created by Ahura Mazda[6] binds[15] behind[13] the hands of the promise-breaking[11] persons[12] of the columns[8] of the serried[7] and yoked[9] (army) of the cities[10], covers[18] (their) eyes[17] all around[16] (i.e. makes them blind), keeps their ears[20] afar from hearing[19-20] (i.e. renders them deaf) and does not[22] lend support[24] to (their) feet[23], and they become[27] (quite) powerless[25-26].

(To recite in bāz) **Hormazd Khodāe awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzda-**

art kiks and karaps: See glossary.

aru Professor Darmesteter translates the sentence “avi rasmanō schindayeiti” etc., thus: “breaks the columns asunder, cuts the columns to pieces, wounds the columns”, etc.

arv For its translation, see Karda 1 of this yasht.

arw For its translation, see Karda 1 of this yasht.

yasnān āgāhī āstavānī nekī rasānad aedūn bād. (To recite aloud) **Yathā Ahū Vairyō 2.**

Yasnemhca vahmemcha aojascha zavarecha āfrīnāmi, Vereth-raghnahe Ahuradhātahe vanaintyāoscha uparatātō. Ashem Vohū 1.

Ahmāi raēshcha; Hazangrem, Jasa me avanghe mazda; Kerfeh Mozda.

Roz nek nām, roz pāk nām, roz mubārak (falān) **māhe mubārak** (falān)**, gāhe** (falān) **namāz dādāre gehān dāmān. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush; Haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 1.**

Gorje khoreh awazāyād Beheram yazad pirozgar dushman-zadār amahe hutāshtahe, berasād amāvand pirozgar amāvandīh pirozgarī. Dād dīn beh Māzdayasnān, āgāhī ravāi goāfarangānī bād hafte keshvar zamīn; aedūn bād. Man āno āvāyad shudan, man āno āvāyad shudan, man āno āvāyad shudan. Ashaone Ashem Vohū 1.

(Recite facing the south) **dādāre gehan dine Mazdayasni dade Zarathushtī. Namse-te ashaum sēvishte Aredvi Sura Anahite ashaone. Ashem Vohū 1.**

Nemō urvaire vanguhi Mazdadhāte ashaone. Ashem Vohū 1.

Verethraghnem Ahuradhātem yazamaide. Ashem Vohū 1.

Beherām Yazad pirozgar dushman-zadār, Amahe hutāshtahe berasād. Ashem Vohū 1.

HOM YASHT LARGE

[arx]Khshnaothra Ahurahe Mazdāo. Ashem Vohū 1.

Pa nāme yazdān Ahura Mazda khodae awazūnī gorje khoreh awazāyād; Hom yazad berasad.[ary]

Az hamā gunāh patet pashemānum; az harvastin dushmata duzhukhta duzhvarshta, mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested. As an gunah manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī, okhe avākhsh pashemān pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarodidte angrahe mainyeush; Haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 3.

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arx Hom yasht vadi (Large) consists of yasna Hās 9 and 10. For full explanations and notes of the translations of both these Hās, see my translation of Yasna. Even in yasna Hā 11th there occurs some description about Hom Yasht. Moreover, Dr. Geldner considers these three Hās as poetical compositions.

ary i.e. may Hom yazata come (to my help)!

Fravarāne Mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaēshō (Gāh according to the period of the day) **frasastayaēcha. Haomahe [arz]ashavazanghō, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, yathā Ahū vairyō zaotā frā-me mrūte, athā ratush ashātchit hacha frā ashava vīdhvāo mraotī. [asa]Haomem zāirim berezantem yazamaide; Haomem frāshmīm frādat-gaēthem yazamaide; Haomem dūraoshem yazamaide.**

(Kardāh I) (1) Havanīm[1] ā[2] ratūm[3] ā[4], Haomō[5] upāit[6] Zarathushtrem[7] ātarem[8] pairi-yaozdathentem[9], gāthāoscha[10] srāvayantem[11]; ādim[12] peresat[13] Zarathushtrō[14], kō[15] nare[16] ahi[17], yim[18] azem[19] vīspahe[20] anghēush[21] astvatō[22] sraēshtem[23] dādaresa[24] khvahe[25] gayehe[26] khvanvatō[27] ameshahe[28]. (2) Āat[29] me[30] aēm[31] paiti-aokhta[32] Haomō[33] ashava[34] dūraoshō[35], azem[36] ahmi[37] Zarathushtra[38] Haomō[39] ashava[40] duraoshō[41], āmām[42] yāsanguha[43] Spitama[44], frāmām[45] hunvanguha[46] khvaretēe[47]; avi mām[48] staomaine[49] stūidhi[50], yatha[51] mā[52] aparachit[53] Saoshyantō[54] stavān[55].

(1) During[2] the Hāvan[1] Gāh[3] Hom[5] (yazata) came to[4] (the Prophet) Zarathushtra[7] (who was) purifying[9] [asb]the fire[8] and (was) chanting[11] the Gathas[10]. (The Prophet) Zarathushtra[14] asked[13] him[12]: O man![16] Who[15] art thou[17]?

Whom[18] do I[19] see[24], the most excellent[23] (and) beautiful[27] and of immortal[28] life[26] in the entire[20] corporeal[22] world[21]. (2) Thereupon[29] that[31] Hom[33], the righteous[34], warding off sickness[35] replied[32] unto me[30]: O Zarathushtra[38]! I[36] am[37] Hom[39], the righteous[40], warding off sickness[41]. Seek[43] me[42] (i.e. desire earnestly for me) and, O Spitaman[44] (Zarathushtra)! [asc]Pound[46] me[45] out for drinking[47] and do thou praise[50] me[48] in a hymn of praise[49] as[51] other[53] [asd]benefactors[54] (of the world) have praised[55] me[52].

(3) Āat[56] aokhta[57] Zarathushtrō[58], nemō[59] Haomāi[60]. Kase[61]-thwām[62] paoiryō[63] Haoma[64] mashyō[65] astvaithyāi[66] hunūta[67] gaēthayāi[68]; kā[69]

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arz i.e. for the worship etc., of Hom yazata, giving strength of righteousness (see Khorshed Nyāyesh). Spiegel, Darmesteter and Justi translate this word *ashavazanghō* by the "holy origin, born pure" deriving it from *ashavan* and *zangha* =root *zan*. Harlez gives three different meanings of this word (1) of holy knowledge; (2) bom holy; (3) originator - bringer of righteousness. But I have thought it proper to translate this word by "giving strength of righteousness", deriving it from *asha* = righteousness and *vazangh* = strength.

asa For its translation, see para 21 of this yasht.

asb i.e. was purifying the throne of the fire vase.

asc i.e. take out the juice for drinking by pounding then Hom twigs.

asd The meaning of "Saoshyantō" is giving light to the world, indicators of the path of morality, piety and divine worship to the people, persons well-versed in the precepts of religion, the restorer of the religion in its original pure state by wiping off impurities. In the singular case its meaning is the prophet who will be born of the mother Eredat-fedhri at the time of Resurrection-Ristākhiz.

ahmāi[70] ashish[71] erenāvi[72] chit[73] ahmāi[74] jasat[75] āyaptem[76]. (4) Āat[77] me[78] aēm[79] paiti-aokhta[80] Haomō[81] ashava[82] dūraoshō[83], Vīvanghāo[84] mām[85] paoiryō[86] mashyō[87] astvaithyāi[88] hunūta[89] gaēthayāi[90]; hā[91] ahmāi[92] ashish[93] erenāvi[94], tat[95] ahmāi[96] jasat[97] āyaptem[98]; yat[99] he[100] puthrō[1] us-zayata[2], yō[3] yimō[4] khshaēto[5] hvāthwō[6], khvarenanguhastemō[7] zātanām[8], hvare-daresō[9] mashyānām[10] yat[11] kerenaot[12] anghe[13] khshathrādha[14] amareshinta[15] pasu vīra[16], anghaoshemne[17] āpa urvaire[18]; khvairyān[19] khvarethem[20] ajyamnem[21]. (5) Yimahe[22] khshathre[23] aurvahe[24], nōit[25] aotem[26] āongha[27], nōit[28] garemem[29] nōit[30] zaurva[31] āongha[32], nōit[33] merethyush[34], nōit[35] araskō[36] daēvō-dātō[37]. Pancha-dasa[38] fracharōithe[39] pita[40] puthrascha[41] raodhaēshva[42] kataraschit[43], yavata[44] khshayōit[45] hvāthwō[46] yimō[47] Vīvanguhatō[48] puthrō[49].

(3) Then[56] said[57] Zarathushtra[58]: Salvation[59] (be) unto Hom[60]! Which[61] man[65], O Hom[64]! (was) the first[63] (who) pressed out[67] thee[62] in the corporeal[66] world[68] (for dedication in the ceremonial rite)? What[69] blessing[71] unto him[70] was granted[72] ? What[73] profit[76] unto him[74] accrued[75]? (4) Thereupon[77] Hom[81], the righteous[82], warding off sickness[83] replied[80] unto me[78]: Vivanghan[84] (was) the first[86] man[87] (who) pressed me[85] in (this) corporeal[88] world[90] (for dedication in the ceremonial rite): this[91] blessing[93] unto him[92] was granted[94], this[95] profit unto him[96] accrued[97]: that[99] for him[100] a son[1] [ase]was born with greatness[2], who[3] was Jamshed[4] the King[5], the most glorious[7] amongst those born[8], [asf]beholding the sun[9] amongst men[10] (and) good protector of the subjects[6]. Who[11] in this (world)[13] on account of (his) sovereignty[14] made[12] cattle and men[16] immortal[15], made[12] waters and vegetation[18] not drying up[17], (i.e. ever fresh); (people) [asg]were eating[19] fresh[21] food[20].

(5) During the rule[23] of the illustrious[24] Jamshed[22] there was[17] neither[25] (excessive) cold[26] nor[28] heat[29], neither[30] was there[32] old age[31] nor[33] death[34], nor[35] was there[32] envy[36] following the doctrines of the daevas[37]. As long as[44] Jamshed[47], the son[49] of Vivanghan[48], the good protector of the subjects[46] reigned[45], (so long) both[43] the father[40] and the son[41] moved about[39] fifteen [ash]years of age in appearance[42].

(6) Kase[50]-thwām[51] bityō[52] Haoma[53] mashyō[54] astvaithyāi[55] hunūta[56] gaēthayāi[57]; kā[58] ahmāi[59] ashish[60] erenāvi[61], chit[62] ahmāi[63] jasat[64] āyaptem[65]. (7) Āat[66] me[67] aēm[68] paiti-aokhta[69] Haomō[70] ashava[71]

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ase i.e. in his house a son was born.

asf Or having the appearance of the Sun, sun-like in appearance, i.e. most resplendent. Sanskrit, *svardrash*.

asg Men could eat imperishable food (Dr. Mills); Jamshed made food inexhaustible (Professor Darmesteter); people were eating inexhaustible food (Professor Harlez).

ash Amongst the ancient Iranians the age of fifteen was considered to be the age of the blossoming of youth and the age of maturity; see Tir yasht, paras 13-14; Beheram yasht, para 17.

dūraoshō[72], Āthwyō[73] mām[74] bityō[75] mashyō[76] astvaithyāi[77] hunūta[78] gaēthayāi[79]; hā[80] ahmāi[81] ashish[82] erenāvi[83], tat[84] ahmāi[85] jasat[86] āyaptem[87]; yat[88] he[89] puthrō[90] us zayata[91] vīsō[92] sūrayāo[93] Thraētaonō[94]. (8) [asi]Yō[95] janat[96] azīm dahākem[97] thri-zafanem[98], thri-kameredhem[99], khshvash-ashīm[100], hazangra-yaokhshtīm[1], ash-aojanghem[2], daēvīm[3] drujem[4], aghem[5] gaēthāvyō[6] drvantem[7]; yām[8] ash-aojastemām[9] drujem[10] fracha kerentat[11] angrō mainyush[12] avi[13] yām[14] astvaitīm[15] gaētham[16], mahrkāi[17] ashahe[18] gaēthnām[19].

(6) O Hom[53]! Which[50] was[54] the second man who pressed[56] out thee[51] in the corporeal[55] world[57] (for dedication in the ceremonial rite)? What[58] blessing[60] unto him[59] was granted[61]? What[62] profit[65] unto him[63] accrued[64]? (7) Thereupon[66] Hom[70], the righteous[71] warding off sickness[72] replied[69] unto me[67]: Athawyān[73] (was) the second[75] man[76] (who) pressed me[74] out[78] in (this) corporeal world (for dedication in the ceremonial rite); this[80] blessing[82] unto him[81] was granted[83], this[84] profit[87] unto him[85] accrued[86]: that[88] for him[89] (i.e. in his house) a son[90] (named) Faredun[94] of the valiant[93] race[92] was born with greatness[91]. (8) Who[95] (i.e. Faredun) slew[96] three-jawed[98], three-skulled[99], six-orbed[100], of a thousand wiles[1], excessively strong[2], devilish[3] druj[4] Zohak[97], (and) who was harmful[5], infidel[7] for settlements[6]; whom[8] Angra-mainyu[12] created[11] by far the strongest[9] druj[10] upon[13] (this) corporeal[15] world[16] for the destruction[17] of the settlements[19] of righteousness[18].

(9) Kase[20]-thwām[21] thrityō[22] Haoma[23] mashyō[24] astvaithyāi[25] hunūta[26] gaēthayāi[27], kā[28] ahmāi[29] ashish[30] erenāvi[31], chit[32] ahmāi[33] jasat[34] āyaptem[35].(10) Āat[36] me[37] aēm[38] paiti-aokhta[39] Haomō[40] ashava[41] dūraoshō[42], Thritō[43] Sāmanām[44] sēvishtō[45] thrityō[46] mām[47] mashyō[48] astvaithyāi[49] hunūta[50] gaēthayāi[51]; hā[52] ahmāi[53] ashish[54] erenāvi[55], tat[s6] ahmāi[57] jasat[58] āyaptem[59]; yat[60] he[61] puthra[62] us-zayōithe[63] Urvākhshayō[64] keresāspascha[65]. Tkaēsho[66] anyō[67] dātō-rāzō[68], āat[69] anyō[70] uparō-kairyō[71], yava[72] gaēsush[73] gadhavarō[74]. (11) Yō[75] janat[76] azīm[77] sravarem[78], yim[79] aspō-garem[80] nare-garem[81], yim[82] vīshavantem[83] zairitem[84]; yim[85] upairi[86] vīsh[87] raodhat[88] āreshtyō[89] bareza[90] zairitem[91]. yim[92] upairi[93] Keresāspō[94] ayangha[95] pitūm[96] pachata[97]. Ā rapithwinem[98] zrvānem[99], tafsatcha[100] hō[1] mairyō[2] khvīsatcha[3]; frāsh[4] ayanghō[5] frasparat[6] yeshyantīm[7] āpem[8] parāonghāt[9], parāsh[10] tarshtō[11] apa-tachat[12] nare-manāo[13] Keresāspō[14].

(9) O Hom[23]! Which[20] was the third[22] man[24] who pressed thee[2i] out[26] in the corporeal[25] world[27] (for dedication in the ceremonial rite)? What[28] blessing[30] unto him[29] was granted[31]? What[32] profit[35] unto him[33] accrued[34] ? (10) Thereupon[36] Hom[40], the righteous[41], warding off sickness[42] replied[39] unto

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asi The portion from "yō janat" up to "ashahe gaēthanām" at the end of this para occurs also in Beheram yasht, para 40 and Gosh yasht, para 14 respectively.

me[37]: [asj]Thrita the most beneficent[45] of the Sama family[44] (was) the third[46] man[48] (who) pressed me[47] out[50] in (this) corporeal[49] world[51] (for dedication in the ceremonial rite); this[52] blessing[54] unto him[53] was granted[55], this[56] profit[59] unto him[57] accrued[58]: that[60] for him[61] (i.e. in his house) two sons[62] Urvākhshaya[64] and Keresāspa[65] were born with greatness[63]. (Of them) one[67] (i.e. Urvākhshaya) was the [ask]religious-minded[66], one who points out the path of justice, whilst[69] the other[70] (i.e. Keresāspa) was a supremely energetic[71] youth[72] (i.e. of youthful vigour), curly-haired[73] (and) a mace-bearer[74]. (11) Who[75] (i.e. Keresāspa) killed[76] the serpent[77] [asl]Saravara, who[79] (the serpent) (was) horse-devouring[80], man-devouring[81] (and) upon[86] whose[85] (body) the green[91] poison[87] rose[88] to the depth[90] of a thumb[89]. Upon[93] whom[92] Keresāspa cooked[97] the food[96] in an iron pot[95] at the time" of noon[98]. That[1] serpent[2] grew hot[100] and began to hiss[3], and forth from the iron pot[5] sprang away[6] [asm]that he might run away towards[8] the flowing water[7]. [asn]The brave[13] Keresaspa[14], being frightened[11], [aso]fled away[12] from behind[10].

(12) Kase[15]-thwām[16] tūiryo[17] Haoma[18] mashyō[19] astvaithyāi[20] hunūta[21] gaēthayāi[22]; kā[23] ahmāi[24] ashish[25] erenāvi[26], chit[27] ahmāi[28] jasat[29] āyaptem[30]. (13) Āat[31] me[32] aēm[33] paiti-aokhta[34] Haomō[35] ashava[36] dūraoshō[37], Pourushaspō[38] mām[39] tūiryo[40] mashyo[41] astvaithyāi[42] hunūta[43] gaēthayāi[44]; hā[45] ahmāi[46] ashish[47] erenāvi[48], tat[49] ahmāi[50] jasat[51] āyaptem[52] yat[53] he[54] tūm[55] us-zayangha[56] tūm[57] erezvō[58] Zarathushtra[59], nmānahe[60] Pourushaspahe[61] vīdaēvō[62] Ahura-tkaēshō[63]. (14) Srūtō[64] Airyene Vaējahi[65] tūm[66] paoiryō[67] Zarathushtra[68] Ahunem Vairīm[69] frasrāvayō[70], vīberethvantem[71] ākhtūirīm[72] aparem[73] khraozdyehya[74] frasrūiti[75]. (15) Tūm[76] zemar-gūzō[77] ākerenavō[78] vīspe[79] daēva[80] Zarathushtra[81], yōi[82] para ahmāt[83] vīro-raodha[84] apatayen[85], paiti[86] āya[87] zemā[88]; yō[89] aojishtō[90], yō[91] tanjishtō[92], yō[93] thwakhshishtō[94], yō[95] āsishtō[96], yō[97] ash-verethrajāstemō[98] abavat[99] mainivāo[100] dāmān[1].

(12) O Hom[18]! Which[17] man[19] (was) the fourth[17] man (who) pressed thee[16] out[21] in the corporeal[20] world[22] (for dedication in the ceremonial rite)? What[23] blessing[25] unto him[24] was granted[26]? What[27] profit[30] unto him[28] accrued[29] ? (13) Thereupon[31] Hom[35], the righteous[36], warding off sickness[37] replied[34] unto

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asj "Thrita" is called in Pahlavi "Sarita" and in Persian "Asrat".

ask Or "the one who points out the path of the religion (i.e. Dastoor) and organiser of laws (i.e. framer of good laws); an upright judge" (Mills).

asl Horned (Darmesteter and Mills); derived from *srava* = horn.

asm Having come out upset the boiling water (Mills).

asn The original meaning of *nare-manāo* is of manly heart-mind; Narimān (the later meaning); according to *Shah Nameh*, he is the father of the hero Sam.

aso Although Keresāspa at first started by the giant-like serpent, but eventually he killed him. About the heroism of the hero Keresāspa, his adventurous deeds and acts of bravery, see Zamyad yasht, paras 41-44.

me[32]: Pourushaspa[38] (was) the fourth[40] man[41] (who) pressed me[39] out[43] in (this) corporeal[42] world[44] (for dedication in the ceremonial rite). This[45] blessing[47] unto him[46] was granted[48], this[49] profit[52] unto him[50] accrued[51] that[53] for him[54] (i.e. in his house) thou wast born with greatness[56]. O righteous[58] Zarathushtra[59]! thou[57] art of the house[60] of Pourushaspa[61], estranged (from the doctrines of) the daevas[62], (and) follower of the Law of Ahura Mazda[63].

(14) O Zarathushtra[68]! famed[64] in Airyana Vaejah[65] thou[66] (was) the first[67] (who) recited aloud[70] the [asp]Ahuna Vairya[69], spread[72] abroad[71] chanted [asq]four times[72] (and) then[73] he chanted[70] with a louder[74] voice. (15) Thou[76], O Zarathushtra[81]! who[89] among the creatures[1] of the two spirits[100] was [asr]created[99] the strongest[90], who[91] (was created) the most firm[92], most active[94], the swiftest[96] and who[97] (was) exceedingly victorious[98] (or excessive smiter of the enemy) [ass]caused[78] all[79] the demons[80] to hide under the earth[77] who[82] up to now[83] ran about[85] upon[86] this[87] earth[88] in human shape[84].

(16) Āat[2] aokhta[3] Zarathushtrō[4], nemō[5] Haomāi[6], Vanghush[7] Haomō[8] hudhātō[9]; Haomō[10] arshdātō[11], vanghush[12] dātō[3], baēshazyō[14], hukerefsh[15], hvaresh[16] verethrajāo[17], zairi-gaonō, nāmyāsush. Yatha[20] khvarente[21] vahishtō[22], urunaēcha[23] pāthmainyōtemō[24]. (17) Nī[25] te[26] zāire[27] madhem[28] mrūye[29], nī amem[30], nī verethraghnem[31]; nī dasvare[32], nī baēshazem[33], nī fradathem[34], nī varedathem[35], nī aojō[36] vīspōtanum[37], nī mastīm[38] vīspō-paēsanghem[39]; nī tat[40] yatha[41] gaethāhva[42] vasō-khshathrō[43] fracharāne[44], tbaēshō-taurvāo[45] drujemvanō[46]. (18) Nī tat[47], yatha[48] taurvayeni[49] vīspanām[50] tbaēshavatām[51] tbaēshāo[52], daēvanām[53] mashyānāmcha[54], yāthwām[55] pairikanāmcha[56], sāthrām[57] kaoyām[58] karafnāmcha[59], mairyanāmcha[60] bizangranām[61], ashemaoghanāmcha[62] bizangranām[63], vehrkanāmcha[64] chathwarezangranām[65], haēnayāoscha[66] perethu-ainikayāo[67], davāithyāo[68] patāithyāo[67].

(16) Thereupon (the Prophet) Zarathushtra[4] said[3]: Salutations[5] (be) upon Hom[6]! Hom is excellent[7] (and) well-created[9]: Hom[10] (is) truth-created[11], health-giving[14], well-shaped[15], working for good[16], victorious[17] (or smiter of the enemy[17]), golden-hued[18] (or of green colour)[18], with bending twigs[19]. Just as[20] (he is) best[22] for the drinker[21], so also (he is) leading most to heavenly path[24] for the soul[23]. (17) O green-hued[27] (Hom)! I [ast]request[25-29] (ask a favour of) (all) these[40] - thy[26] wisdom[28], courage[30], victory[31], health[32], means of

asp About the explanation and excellence of Ahunavar, see Ahunavar translation and explanation, and also Srosh Yasht Hādokht paras. 3-6.

asq The meaning of *ākhtūirīm* can be, that which is to be chanted four times, based upon Vendidad fargard X, para 12, where Ahunavar is included among the class of hymns to be recited four times, and upon yasna H5 XXVII during the pounding of Haoma when Ahunavar is recited four times. “Reciting four times with musical tone”. (Mills)

asr In original form this verb (*abavat*) is in third person.

ass i.e. Thou didst open the way for the prosperity of the world by destroyi ng the demons and their evil, see Fravardin yasht, paras 87-95.

gaining health[33], prosperity[34], increase[35], strength[36] of the entire body[37] (and) greatness[38] possessing all kinds of [asu]brilliance[39], so that[41] I may move about[44] (or I may rule[44]) like an independent Sovereign[43], destroyer of malice[45] (and) vanquisher of the druj[46], in (all) lands[42]. (18) (I ask for all) these[47] (i.e. wisdom, courage, victory, health, greatness, etc.) so that[48] I may overcome[49] malice[52] - of all[50] enemies[51], demons[53], mortals[54], wizards[55], witches[56], tyrants[57], the Kiks[58], and [asv]Karaps[59], [asw]of men[61] [asx]having the nature of serpents[60], heretical[62] persons[63], four-legged[65] wolves[64], (and) of the army[66] with an extensive battle-array[67], deceiving[68] (and) rushing onwards[69].

(19) Imem[70] thwām[71] paoirīm[72] yānem[73] Haoma[74] jaidhyemi[75] dūraosha[76], vahishtem ahūm[77] ashaonām[78] raochanghem[79] vīspō-khvāthrem[80]. Imem[81] thwām[82] bitīm[83] yānem[84] Haoma[85] jaidhyemi[86] dūraosha[87], drvatātem[88] anghāose[89] tanvō[90]. Imem[91] thwām[92] thritīm[93] yānem[94] Haoma[95] jaidhyemi[96] dūraosha[97], dareghō-jitīm[98] ushtānahe[99]. (20) Imem[100] thwām[1] tūirīm[2] yānem[3] Haoma[4] jaidhyemi[5] dūraosha[6], yatha aēshō[7] amavāo[8] thrāfedhō[9], frakhshtāne[10] zemā[11] paiti[12], tbaēshō-taurvāo[13] drujem-vanō[14]. Imem[15] thwām[16] pukhdehm[17] yānem[18] Haoma[19] jaidhyemi[20] dūraosha[21], yatha[22] verethrajāo[23] vanat-pishanō[24], frakhsh-tāne[25] zemā[26] paiti[27] tbaēshō-taurvāo[28] drujem-vanō[29]. (21) Imem[30] thwām[31] khshtūm[32] yānem[33] Haoma[34] jaidhyemi[35] dūraosha[36], paurva[37] tāyūm[38] paurva[39] gadhem[40] paurva[41] vehrkem[42] būidhyōimaide[43]; mā chish[44] pourvō[45] būidhyaēta[46] nō[47], vīspe[48] paurva[49] būidhyaōimaide[50].

(19) O Hom[74], warding off sickness[76]! this[70] (is) the first[72] gift[73] (that) I request[75] of thee[71]: heaven[77] of the righteous (people)[78] bright[79] (and) all comfortable[80]. O Hom[85], warding off sickness[87]! this[81] (is) the second[83] gift[84] (that) I request[86] of thee[82]: health[88] of this[89] body[90]. O Hom[95], warding off sickness[97]! this[91] (is) the third[93] gift[94] (that) I request[96] of thee[92] long existence[99] of life[98]. (20) O Hom[4] warding off sickness[97]! this[100] (is) the fourth[2] gift[3] (that) I request[6] of thee[1]! I may move about[10] (or I may rule[10]) on[12] (this) earth[11] as [asy]having fulfilled my desires[7], courageous[8], satisfied[9], the destroyer of malice[13] (and) the sraiter of falsehood[14]. O Hom[19], warding off sickness[21]! this[15] (is) the fifth[17] gift[18] (that) I request[20] of thee[16]:1 may move about[25] (or I may rule[25]) on[27] (this) earth[26] as victorious[23], (or smiting

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ast Or alternatively: O green-hued (HOM)! I ask of thee wisdom, courage, victory, health, prosperity, etc. It is understood that after every *nī*, adverb *mruye* is required.

asu "Understanding of each adorning kind" (Mills); "Knowledge of all types" (Darmesteter).

asv For its explanation, see Hormazd yasht, para 10 notes.

asw Murderers (Mills); thieves, robbers (Darmesteter); sinner (Harlez).

asx The Original meaning of *bizangra* is biped. Perhaps its significance may be biped animal (man).

asy *Yatha aēshō* = Sanskrit *yathā-ishtam* = according to one's own wish; root *ish* = Sanskrit *ish* = to wish.

the enemy[23]), conqueror in the battle[24], the destroyer of malice[28] (and) the smiter of falsehood[29]. (21) O Hom[34], warding off sickness[36]! this[30] (is) the sixth[32] gift[33] (that) I request[35] of thee[31]: may we become aware[43] beforehand[37] of the thief[38], the murderer[40] (and) of the wolf[42]. Let not any[44] (other) become aware[46] beforehand[45] of us[47]; may we become aware[50] beforehand[49] of all[48].

(22) Haomō[51] aēibish[52], yōi[53] urvantō[54] hita[55] takhshenti[S6] erenāum[57] zāvare[58] aojāoscha[59] bakhshaiti[60]. Haomō[61] āzizanāitibish[62] dadhāiti[63] khshaētō-puthrīm[64], uta[65] ashava-frazaintīm[66]. Haomō[67] taēchit[68], yōi[69] katayō[70] naskō-frasāonghō[71] āonghenti[72], spānō[73] mastīmcha[74] bakhshaiti[75]. (23) Haomō[76] tāoschit[77], yāo[78] kainīnō[79] āonghare[80] dareghem[81] aghravō[82], haithīm[83] rādhemcha[84] bakhshaiti[85] mōshu[86] jaidhyamnō[87] hukhratush[88]. (24) Haomō[89] temchit[90] yim[91] keresānīm[92] apakhshathrem[93] nishādhayai[94], yō[95] raosta[96] khshathrō-kāmaya[97]. Yō[98] davata[99] nōit[100] me[1] apām[2] āthrava[3] aiwishtish[4] veredhye[5] danghava[6] charāt[7], hō[8] vīspe[9] varedhanām[10] vanāt[11], nī[12] vīspe[13] varedhanām[14] janāt[15].

(22) Hom[51] grants[60] strength[58] and power[59] unto those[52] who[53] cause the steeds[54] restrained with reins[55] run[56] in the race-course[57]. Hom[61] [asz]bestows[63] on [ata]women who are bearing[62] brilliant sons[64] (and) also[65] righteous progeny[66]. Hom[67] granteth[75] wisdom[73] and greatness[74] unto those[68] householders[70] who[69] sit[72] [atb]studying the scriptures[71]. (23) Hom[76] of good wisdom[88], being entreated[87] doth grant[85] quickly[86] the true[83] (or honest[83]) husband[84] unto those[77] who[78] have remained[80] virgins[79] for a long time[81].

(24) Hom[89] dethroned[94] him[90] who[91] (was) [atc]Keresani[92] by removing from sovereignty[93], who[95] was swelled[96] up in (his) ambition for sovereign power[97]. Who[98] (Keresani) (during the period of his sovereignty) bragged[99] (with pride): Never[100] henceforth[2] in my[1] land[6] shall any priest[3], teacher[4] move about[7] for propagating[5] (Zoroastrian Religion), (because) he[8] will destroy[11] the whole[9] of (my) increase[10], and will ruin[12-15] the whole[13] of (my) prosperity[14].

(25) Ushta[16] te[17], yō[18] khvā[19] aojangha[20] vasōkhshathrō[21] ahi[22] Haoma[23]. Ushta[24] te[25], apivatahe[26] pouru-vachām[27] erezūkhdhanām[28]. Ushta[29] te[30], nōit[31] pairi-frāsa[32] erezūkhdhem[33] peresahi[34] vāchem[35]. (26) Frā te[36] Mazdāo[37] barat[38] paurvanīm[39], aiwyāonghanem[40] stehrapaēsanghēm[41] mainyutāshtem[42], vanguhīm[43] daēnām[44] Māzdayasnīm[45]. Āat[46] anghe[47] ahi[48] aiwyāstō[49] bareshnush[50] paiti[51] gairinām[52],

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asz For its opposite see yasna Hā X, para 15.

ata Or women desiring to beget children; root *zan* = Sanskrit *jan*.

atb *Nuska*, i.e. books written in holy Avesta scriptures. Its total number was 21. For its explanation, see "Names of the 21 Nasks" above.

atc According to Professor Darmesteter, he could be compared to Alexander (Sikandar).

drājanghe[53] aiwidhāitishcha" gravascha[55] mānthrahe[56]. (27) Haoma[57] nmānō-paiti[58] vīspaiti[59], zantu-paiti[60] danghu-paiti[61], spanangha[62] vaēdhya-paiti[63], amāicha[64] thwā[65] verethraghnāicha[66], māvōya[67] upa-mruye[68] tanuye[69] thrlmāicha[70] yat[71] pouru-baokhshnahe[72]. (28) Vī[73]-nō[74] tbaēshavatām[75] tbaēshebīsh[76] vī[77] manō[78] bara[79] garamantām[80]. Yō[81] chishcha[82] ahmi[83] nmāne,[84] yō[85] anghe[86] vīsī[87], yō[88] ahmi[89] zantvō[90], yō[91] anghe[92] danghvō[93] aēnanghāo[94] asti[95] mashyō[96] gēurvaya[97] he[98] pādhave[99] zāvare[100] pairi[1]-she[2] ushi[3] verenūidhi[4], skendem[5] she[6] manō[7] kerenūidhi[8]. (29) Mā[9] zbarethaēibya[10] fratuyāo[11], mā[12] gavaēibya[13] aiwi-tūtuyāo[14], mā[15] zām[16] vaēnōit[17] ashibya[18], mā[19] gām[20] vaēnōit[21] ashibya[22], yō[23] aēnanghaiti[24] nō[25] manō[26] yō[27] aēnanghaiti[28] nō[29] kehrpem[30].

(25) O Hom[23]! Greatness[16] (or hail[16]) (be) unto thee[17]! (Thou) who[18] art[22] ruling at will[21] by thine own[19] power[20]. (O Hom!) greatness[24] (be) unto thee[25]! Thou dost understand[26] truthfully spoken[28] full words[27]. (O Hom!) greatness[29] (be) unto thee[30]! Thou [atd]dost not[31] question[34] the word[35] truly uttered[33] by cross (or round-about) questioning[32]. (26) (O Hom!) (the Creator) Ahura Mazda[37] brought[38] for thee[36] the sacred-girdle[40] star-adorned[41] (and) fashioned by the Spirits[42] (and) the good[43] Mazda-worshipping[45] religion[44]. Invested with the girdle[49] thou hast made thy abode[48] then[46] on[51] the tops[50] of the mountains[52] (for chanting) the commandments[54] of the Holy Spell[56] for a long time[53]. (27) O Hom[57], Lord of the house[58], street[59], town[60], country[61] (and) through wisdom[62] Lord of knowledge[63]! I think[68] of thee[65] for courage[64] and victory[66], and for (gaining) happiness[70] full of enjoyments[72] for my[67] body[69]. (28) (O Hom!) do thou carry us[74] away[73-79] from the wickedness[76] of wicked (men)[75]. Do thou carry away far[73-79] (my) thought[78] (from the wickedness) of [ate]poisonous (men)[80]. And any[82] vindictive[94] man[96] whatever[82] may be[95] in this[83] house[84], street[87], town[90] (and) country[93], do thou take away[97] strength[100] from his[96] legs[99], do thou [atf]cover[4] his[2] intellect[3] and do thou render[8] his[6] mental faculty[7] broken to pieces[5]. (29) (O Hom!) do not[9] grant[11] to both the legs (of that person) nor[12] bestow power[14] to both the hands (of that person) who[23] injures[24] our[25] mind[26], harms our[29] body[30]; (that person) cannot[15] see[17] the earth[16] with (his two eyes[18]); (that person) cannot[19] see [atg]the world[20] with (his) two eyes[22].

(30) Paiti[31] azōish[32] zairitahe[33] simahe[34] vīshōvaēpahe[35] kehrpem[36] nāshemnāi[37] ashaone[38], Haoma[39] zāire[40], vadare[41] jaidhi[42]. Paiti[43] gadhahe[44] vīvarezdavatō[45] khrvīshyatō[46] zazarānō[47], kehrpem[48] nāshemnāi[49] ashaone[50], Haoma[52] zāire[52], vadare[53] jaidhi[54]. (31) Paiti[55] mashyehe[56] drvatō[57] sāstarsh[58] aiwi-vōizdayantahe[59] kameredhem[60],

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atd i.e. Thou dost not doubt truthfulness.

ate Taking *gramentām*, Mills translates, "angry enemies"; "infuriated" (Darmesteter).

atf i.e. render his intellect dim or faint.

atg i.e. the entire creation. The meaning of *gam* is also "cattle".

kehrpem[61] nāshemnāi[62] ashaone[63], Haoma[64] zāire[65], vadare[66] jaidhi[67]. Paiti[68] ashemaoghahe[69] anashaonō[70] ahūm-merenchō[71], anghāo[72] daēnayāō[73] mās-vacha[75] dathānahe[76], nōit[77] shyaothnāish[78] apayantahe[79], kehrpem[80] nāshemnai[81] ashaone[82], Haoma[83] zāire[84] vadare[85] jaidhi[86]. (32) Paiti[87] jahikayāi[88] yātu maityāi[89], maodhanō-kairyāi[90] upashtā-bairyāi[91], yenghe[92] fra-fravaiti[93] manō[94], yatha[95] awrem[96] vātō-shūtem[97], kehrpem[98] nāshemnāi[99] ashaone[100] Haoma[1] zāire[2] vadare[3] jaidhi[4]. Yat[5] he[6] kehrpem[7] nāshemnai[8] ashaone[9], Haoma[10] zāire[11] vadare[12] jaidhi[13].

(30) Against[31] the green[33], dreadful[34], (and) poison-producing[35] serpent[32] do thou smite[42] the weapon[41] O green[40] Hom[39]! [ath]for protecting[37] the body[36] of righteous (men). Against[43] the robber[44], acting contrary (to the Law)[45], bloodthirsty[46] (and) tormenting[47] do thou smite[54], O green[52] Hom[51]! the weapon[53] for protecting[49] the body[48] of righteous (men)[50]. (31) Against[55] the head[60] of the man[56] unbelieving[57] (i.e. wicked), the oppressor[58], (and) injurious[59], do thou smite[67] the weapon[66], O green[65] Hom[64]! for protecting[62] the body[61] of righteous[63] (men). Against[68] the heretic[69], unrighteous[70], world-destroying[71] (who though) [ati]bearing[76] in mind[74] the commandments[75] of this religion (of Hormazd and revealed by Zarathushtra) (Yet) never[77] [atj]applying[79] through actions[78], do thou smite[56], O green[84] Hom[83]! the weapon[85] for protecting[81] the body[80] of righteous (men)[82]. (32) Against the wicked woman[88], full of magic[89], delighting in lusty desires[90], lustful[91], whose[92] mind[94] tosses about[93] like[95] the wind-driven[97] clouds[96], do thou smite[4], O green[2] Hom[1]! the weapon[3]. Do thou smite[13] her[13] the weapon[12], O green[11] Hom[10]! for protecting[8] the body[7] of righteous (men).

(Kardāh II) (1) Vish[1] apām[2] idha[3] patentu[4] vī[5] daēvāonghō[6] vī[7] daēvayō[8]; vanghush[9] Sraoshō[10] mitayatu[11], Ashish Vanguhi[12] idha[13] mithnatu[14]; Ashish Vanguhi[15] rāmayat[16] idha[17] upa[18] imat[19] nmānem[20], yat[21] Āhūiri[22] yat[23] Haomahe[24] ashavazanghō[25]. (2) Frataremchit[26] te[27] havanem[28] vacha[29] upa-staomi[30] hukhratvō[31], yō[32] āsush[33] hangēurvayeiti[34]; uparemchit[35] te[36] havanem[37] vacha[38] upa-staomi[39] hukhratvō[40] yahmi[41] nighne[42] narsh[43] aojangha[44]. (3) Staomi[45] maēghemcha[46] vāremcha[47], yā[48] te[49] kehrpem[50] vakhshayatō[51], bareshnush[52] paiti[53] gairinām[54]; staomi[55] garayō[56] berezantō[57] yathra[58] Haoma[59] ururudhusha[60]. (4) Staomi[61] zām[62] perethwīm[63] pathanām[64] verezyahghām[65], khvāparām[66] barethrīm[67] te[68] Haoma[69] ashāum[70]; staomi[71] zemō[72] yatha[73] raodhahe[74] hubaoidhish[75] aurvō[76] charānem[77]. Uta[78] Mazdāo[79] huruthma[79] Haoma[80] raose[81] gara[82] paiti[83]; uta[84] frādhaēsha[85] vish-patha[86]; haithīmcha[87] ashahe[88] khāo[89] ahi[90]. (5) Veredhyanguha[91] mana[92] vacha[93], vīspescha[94] paiti[95] vareshajīsh[96], vīspescha[97] paiti[98] frashareghe[99], vīspescha[100] paiti[1] fravākhshe[2]. Mana

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ath Original meaning: "for the righteous (man) in order to protect (his) body". *Nāshemnāi*: The root of the word *nāshemnāi* is Sanskrit *nash* = to render free from danger-anxiety.

ati Or remembering the thought and the verse of the religion (dvandva compound).

atj Original meaning "not attaining to actions", root *ap* = Sanskrit *ap* = to reach.

vacha vīspescha paiti vareshajīsh, vīspescha paiti frashareghe, vīspescha paiti fravākhshe.

(1) Hereafter[2] may the demons[6] (and) [atk]demonesses[7] run away [atl]afar[7]! May the good[9] obedience[10] (or the good[9] Sraosha yazata[10]) stay[11] (here)! May (the yazata) Ashishvangh[12] stay[14] here[13]! May [atm]Ashishvangh[15] bestow joy (or happiness)[16] upon this[19] house[20] which[21] (is) of Ahura[22] (and) of Hom[24], giving [atn]strength of righteousness[25]. (2) O (Hom) of good wisdom[31]! I praise[30] with the word[29] (of prayer) the first[33] act of thy[27] [ato]first[26] pressing[28] sprout[33] when[32] is held[34]. O (Hom) of good wisdom[40]! I praise[39] with the word[38] (of prayer) the second[35] act of thy[36] pressing[37] by which (work)[41] I smite[42] (the demons) with manly[43] strength[44]! (3) I praise[45] the cloud[46] and the rain[47] which[48] make thy[49] body[50] increase[51] on[53] the tops[52] of the mountains[56] where[58] thou, O Hom! hast grown up[60].

(4) O righteous[70] Hom[69]! I praise[61] thy[68] self-supporting[66] mother[67] (which is) extensive[63], broadband fertile[65] earth[62]. I praise[71] different portions of the earth[72], where[73] thou growest[74] spreading (thy) renowned[76] fragrance[75] on the fields[77]. Also[78] as the good creation of Ahura Mazda[79], O Hom! Thou growest[81] on[83] the mountains[82]. (O Hom!) mayest thou flourish[85] also[84] towards the pathways of birds[86]. Verily[87] thou art[90] the [atp]source of righteousness[88]. (5) (O Hom!) with (the power of) the word (of) my[92] (prayer)[93] increase thou[91] in[95] all[94] (thy) stalks[96], in[98] all[97] branches[99] and in[1] all[100] twigs[2].

(6) Haomo[3] ukhshyeiti[4] stavanō[5], atha[6] nā[7] yō[8] dim[9] staoiti[10] verethrajāstarō[11] bavaiti[12]. Nitemachit[13] Haoma[14] hūitish[15], nitemachit[16] Haoma[17] stūitish[18], nitemachit[19] Haoma[20] khvaretish[21], hazangraghnyai[22] asti[23] daēvanām[24]. (7) Nasyeiti[25] hathra[26] frākeresta[27] ahmat[28] hacha[29] nmānāt[30] āhitish[31], yathra[32] bādha[33] upāzaiti[34], yathra[35] bādha[36] upastaoiti[37], Haomahe[38] baēshazyehe[39] chithrem[40], dasvare[41] baēshazem[42] ahe[43] vīse[44] uta[45] maēthanem[46]. (8) Vīspe zi anye madhāonghō aēshma hachinte[52] khrvī-drvō; āat hō yō Haomahe madhō asha[59] hachaite urvāsmana. Renjaiti Haomahe madho. Yō yatha puthrem taurunem Haomem vandaēta mashyō, frā ābyō tanubyo Haomō vīsaite baēshazāi.

(6) (When Hom is) praised, Hom[3] grows, for this reason[6]; the man[7], who[8]

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atk Demon-worshipper (Darmesteter); associates of the demons (Pahlavi).

atl The word *vish* in the beginning of this paragraph is another form of *vi* too.

atm Yazata Ashishvang is the yazata presiding over riches, happiness and piety.

atn For the explanation of the word *ashavazanghō*, see note to Hom Yash Large, introductory paragraph.

ato From Pahlavi. Hāvanim, i.e. the mortar and the pestle for pounding Haoma. Taking both these as two different things Prof. Darmesteter translates *frataremchit havanem* as the "lower hāvana" i.e. *hāvanïm* = mortar and *uparemchit hāvanem* as the "upper hāvana" i.e. the pestle.

atp Vedic *rtasya khā* (Darmesteter). "Fountains of truth" (Mills). For comparison, see Beheram yasht, Karda 11 (erezōish khāo).

praises[10] him[9] becomes[12] most victorious[11]. O Hom[14]! (thy) least act of pressing the juice[15], O Hom[17]! (thy) least[16] praise[18], O Hom[20]! (thy) least[19] drinking[21] [atq]are[23] a thousand-fold destruction[22] of the demons[24]. (7) To whatever places[32] (one) carries[34] assuredly[33] the health-giving[39] Hom[38] and to whatever places[35] (one) verily[36] praises[37] (him), from[29] that[28] house[30] (all) contamination[31] created[27] (by the demons) disappears[25] at once[26], (and) in his[43] family[44] as[45] in (his) residence[46] (come) happiness[41] (and) health[42] openly[40]. (8) For[48] intoxications[50] (of) all[47] other[49] (kinds) lead[52] to (demon) Aeshma[51] of infuriate weapon[53]; but[54] that[55] which[56] is the intoxication[58] of Hom[57] leads[60] to delight[61] (and) righteousness[59]. The intoxication[64] of Hom[63] makes (us) agile[62].

Explanation:- (By taking all kinds of liquors and intoxicating substances the mind is excited and thereby fury and wrath are produced, by which destruction arises, but the intoxication produced by drinking the juice of Haoma prepared through ceremony is most pleasant and in its joy and delight a man is incited to perform virtuous and good deeds).

To (that) man[71] who[65] [atr]praises[70] Hom[69] like[66] (his) young[68] son[67] Hom[74] enters[75] into his[72] body[73] for giving health[76].

(9) Haoma[77] dazdi[78] me[79] baēshazanām[80], yābyō[81] ahi[82] baēshazadāo[83]; Haoma[84] dazdi[85] me[86] vārethraghninām[87], yābyō[88] ahi[89] verethra-taurvāo[90]. Frā te[91] vīsāi[92] urvathō[93] staota[94], urvathem[95] staotārem[96] vanghanghem[97] dadhō[98] aokhta[99] Ahurō Mazdāo[100] yatha[1] Ashem[2] yat[3] Vahishtem[4]. (10) Aurvantem[5] thwā[6] dāmidhātem[7] baghō[8] tatashat[9] hvāpāo[10]; aurvantem[11] thwā[12] dāmidhātem[13] baghō[14] midathat[15] hvāpāo[16], Haraithyō[17] paiti[18] barezayāo[19]. (11) Āat[20] thwā[21] athra[22] spenta fradakhshta[23] meregha[24] vīzvancha[25] vībaren[26]; avi[27] ishkata[28] upairi-saēna[29], avi[30] staēra[31] starōsāra[32] avi[33] kusrāt[34] kusrō-patāt[35], avi[36] pawrāna[37] vish-patha[38], avi[39] spita-gaona[40] gairi[41].

(9) O Hom[77]! do thou grant[78] me[79] means of gaining health[80] for which[81] thou art[82] (known) as the giver of health[83], O Hom[84]! do thou grant[85] me[86] means of gaining victory[87] for which[88] thou art[89] (known) as the smiter of the enemy[90]. (O Hom!) I shall become[92] thy[81] friendly[93] (or devoted[93]) praiser[94], (for) Ahura Mazda[100] has called[99] the friendly[95] praiser[96] as the better[97] creation[98] than[1] Asha Vahishta[2-4]. (10) The Lord[8] practising good deeds[10] has fashioned[9] thee[6] agile[5] and wise[7]; the Lord[14] practising good deeds[16] has appointed[15] thee[12] on[18] the (Mount) Alburz[17-19] as agile[11] (and) bestower of wisdom[13]. (11) From there[22] the birds[24] [ats]bringing good omen[23] carried[26] thee[21] then[20] away, (O Hom!) to all directions[25].

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atq i.e. preparing Hom by pounding and squeezing in accordance with the ritual methods, by singing the hymn of praise in his honour and drinking it, sickness, etc., are vanished.

atr Shows caress - love (Mills); behaves, regards (Prof. Darmesteter).

ats Or bringing pleasant news, having holy or divine characteristics (original meaning).

Explanation:- (About which places they are it is mentioned below:-)

(O Hom!) The birds[24] bringing good omen[23] carried[26] thee away[26] to[27] Ishkata[28] (and) to the mountain (Mehe-) Parsin[29], to[30] (the mountain) Staera[31] as high as the star[32], to[33] Kusra[34] or to[33] the paths of (the mountain) Kusra[35], to (the mountain) Pawrana with such narrow paths where birds alone can go[37], and to[39] the [att]mountain[41] Spita-gaona[40].

(12) Āat[37] āhva[38] paurvatāhva[39] pouru-saredhō[40] vīraodhahe[41], Haomō[42] gaoma[43] zairi-gaonō[44]; āte[45] baēshaza[46] irirīthare[47] Vanghēush Mananghō[48] mayābyō[49]. Āat[50] me[51] ahe[52] dush-sanghahe[53] parācha vaēpaya[54] manō[55]; āat[56] ahe[57] nī[58] manō[59] manō[60], yō[61] me[62] dush-sanghō[63] hishtaite[64].

(12) O [atu]savoury[43] and golden-hued[44] Hom[42]! then[37] thou growest[41] on these[38] lofty places[39] in various kinds[40]; through the virtues (or the wondrous powers[49]) of Vohu Manah[48] health-giving characteristics[46] [atv]are produced[47] from thee[45]. Then[50] [atw]destroy thou[54] that[52] slandering[53] thought[55] of mine[51]; (and) do thou [atx]subjugate the thought of "him" who[61] stands[64] as my[62] slanderer[63] (i.e. makes calumny of me).

(13) Nemō[65] Haomāi[66] yat[67] kerenaoiti[68] drighaosh[69] hvat-masō[70] manō[71], yatha[72] raēvastemahechit[73]; nemō[74] Haomāi[75], yat[76] kerenaoiti[77] drighaosh[78] hvat-masō[79] manō[80], yat[81] usnām[82] aēiti[83] vaēdhya[84]. Pouru-narem[85] tūm[86] kerenūishi[87] spanyanghem[88] chistivastarem[89], yase[90]-te[91] bādha[92], Haoma[93] zāire[94], gava[95] iristahe[96] bakhshaiti[97]. (14) Mā[98] me[99] yatha[100] gāush[1] drafshō[2] āsitō[3] vārem[4] achaire[5]. Frasha[6] frayantu[7] te[8] madhō[9], verezyanghāonghō[10] jasentu[11]. Pairi[12]-te[13] Haoma[14] ashāum[15] ashavāzo[16], dadhāmi[17] imām[18] tanūm[19], yā[20] me[21] vaēnaite[22] huraodha[23]. (15) Avanghare-zāmi[24] janyōish[25] ūnam[26] mairyayāo[27] ēvītō-kharedhayāo[28], yā[29] mainyeinti[30] davayeinti[31] āthravanemcha[32] Haomemcha[33] hā[34] yā[35] dapta[36] apanasyeiti[37]. Yā[38] tat[39] yat[40] Haomahe[41] draonō[42] nigāonghenti[43] nishhidhaiti[44], nōit[45] tām[46] āthravō-puthrīm[47] naēdha[48] dasti[49] huputhrīm[50].

(13) Homage[65] (be) unto Haoma[66]! who[67] makes[68] the mind[71] of the poor

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att According to Professors Harlez and Darmesteter, Dr. Spiegel and Reverend Mills have translated these words as:- *ishkata* = top of a mountain; *upairi-saēna* = higher than the flight of the eagle; *staēra* = hill; *kusra* = the gorge of a mountain; *pawrāna* = lofty place. *Spita gaona gairi* = the white-coloured mountain, the mountain covered with mist and clouds. See *Spitavarenāoscha* (Zamyād yasht, para 6).

atu Darmesteter; white as milk (Rev. Mills); sweet (Dr. Spiegel); full of juice (Professor Harlez).

atv For the inspiration of religious-minded men health-giving fluid is oozing out from thee (Rev. Mills)

atw Original meaning "take off the roots" (root *para-vip*).

atx Professor Harlez: This scholar deems it proper to take the reading *vī nama manō* instead of *nī manō manō*. *vī-nama*. i.e. do thou turn down - subdue (imperative); root *nam*.

man[69] equally great[70] as that of the richest (man)[73]. Homage[74] (be) unto Haoma[75]! who makes[77] the mind[80] of the poor man[78] so great[79] that[81] it soars[83] high[82] (i.e. thinks highly) owing to knowledge[84]. O yellow[94] Hom[93]! thou[86] makest[87] him rich[85], wise[88] and intelligent[89] who[90] indeed[92] [aty]dedicates[97] a product produced[96] from the cow[95] (i.e. milk).

(14) O! Hom Mayest thou not disappear from me suddenly like the drops of milk in [atz]rain[11]. May thy[8] healing remedies[9] proceed[7] further[6] and may reach (us) effectively[10]! O Hom, holy[15] and giving strength or righteousness[16]! I dedicate[12-17] to thee[13] this[18] (my) body[19] which[20] appears[22] beautiful[23] to me[21]. (15) I throw away[24] the [aua]insufficiency[26] of an evil female spirit[25] of serpentine nature[27] (and) wicked senses[28], who[29] (i.e. the evil female spirit) [aub]intends[30] to deceive[31] the athravan - (priest)[32] and Hom[33]; and having deceived[36] (them) she[34] vanishes[37]. (Hom) does [auc]not grant (priestly) children[47] and virtuous progeny[50] to her[46] who[38] sits down[44] to eat irreligiously[43] the sacred cake[42] of Hom[41] (i.e. sacred cake consecrated in honour of Hom).

(16) Panchanām[51] ahmi[52], panchanām[53] nōit[54] ahmi[55]. Humatahe[56] ahmi[57], dushmatahe[58] nōit[59] ahmi[60]. Hūkhtahe[61] ahmi[62], duzhūkhtahe[63] nōit[64] ahmi[65]. Hvarshtahe[66] ahmi[67], duzhvarshtahe[68] nōit[69] ahmi[70]. Sraoshahe[71] ahmi[72], asrushtōish[73] nōit[74] ahmi[75]. Ashaonō[76] ahmi[77], drvatō[78] nōit[79] ahmi[80]. Atchit ahmāt[81] yatha[82] apemem[83] manivāo[84] anghat[85] nivāitish[86].

(16) Of the five matters[51] I am[52] (in agreement); of the five matters[53] I am not[54] (in agreement)[55]. I am[57] (in agreement) with good thought[56], I am[60] not[59] (in agreement) with wicked thought[58]. I am[62] (in agreement) with good word[61],1 am[65] not[64] (in agreement) with wicked word[63]. I am[67] (in agreement) with obedience[71] (to the Religion); I am[75] not[74] (in agreement) with disobedience[73] (to the Religion). I am[77] (in agreement) with a righteous (person)[76]; I am[80] not[79] (in agreement) with a wicked person (i.e. sinful person)[78]. As long as[82] the most ultimate[83] rivalry[86] of (these) two spirits[84] (Spenā Mino and Angra Mino) will end[85], so long[81] (I will remain as stated

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aty Prof. Harlez and Dr. Mills, - by taking *bakhshāiti* from root *bakhsh* = Sanskrit *bhakhsh* = to eat, to swallow, - translates this way: “Whoso drinks thee mixed with milk”.

atz Professor Harlez and Dr. Mills. “Mayest thou not become like the banner (made) from the leather of the ox; mayest thou not separate quickly from me” (Prof. Darmesteter). Its significance is interpreted in such a way that O Hom! may thy invigorating influence remain permanently in my body by drinking in accordance with the rite and may it not depart. There is a reference to the above mentioned flag which was the leather apron of the blacksmith, Kāveh occurring in the *Shah Nameh* which was subsequently converted into the flag, remarks Darmesteter.

aua i.e. indigence produced by the wicked female spirit.

aub Original meaning “thinks and deceives”.

auc For its opposite, see yasna Hā IX, para 22.

above).

(17) Āat[87] aokhta[88] Zarathushtrō[89], nemō[90] Haomāi[91] Mazdadhātāi[92]. Vanghush[93] Haomō[94] Mazdadhātō[95]. Nemō[96] Haomāi[97]. Vīspe[98] Haoma[99] upa-staomi[100], yatchit[1] bareshnushva[2] gairinām[3], yatchit[4] jāfnushva[5] raonām[6], yaēchit[7] ānzahu[8] deretāonghō[9] jaininām[10] upa derezāhu[11]. Erezataēna[12] hacha[13] tashta[14] zaranaēnem[15] avi[16] takhshe[17]; mā[18] te[19] nīre[20] zemi[21] paiti[22], itha[23] raēvantō[24] arejahe[25]. (18) Imāose[26]-te[27] Haoma[28] gāthāo[29], imāo[30] henti[31] staomāyō[32], imāo[33] henti[34] chīchashānāo[35] ime[36] henti[37] arshūkhdha[38] vāchō[39]. Dāsmainish[40] vārethraghnish[41], paiti-bishish[42], baēshazya[43].

(19) Imāose[44] tūmchit[45] māvoya[46]. Frasha[47] frayantu[48] te[49] madhō[50], raokhshna[51] frayantu[52] te[53] madhō[54]; renjyō[55] vazaite[56] madhō[57]. Vārethraghnish[58] hentem[59] āstaoite[60], hathra[61] ana[62] gāthwya[63] vacha[64]. (20) Gave[65] nemō[66], gave[67] nemō[68], gave[69] ukhdhem[70], gave[71] verethrem[72], gave[73] khvaretem[74], gave[75] vastrem[76], gave[77] verezyātām[78] tām[79] nē[80] khvarethāi[81] fshuyō[82]. (21) Haomem[83] zāirīm[84] berezantem[85] yazamaide[86]; Haomem[87] frāshmīm[88] frādat-gaēthem[89] yazamaide[90]; Haomem[91] dūra-oshem[92] yazamaide[93]; vīspe[94] Haoma[95] yazamaide[96]; Zarathushtrahe[97] Spitāmahe[98] idha[99] ashaonō[100] ashimcha[1] fravashīmcha[2] yazamaide[3].

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(17) Thereupon[87] spoke[88] Zarathushtra[89]: Obeisance[90] (be) unto Hom[91] created by Ahura Mazda[92]! Hom[94] created by Ahura Mazda[95] (is) good[93]. Homage[96] (be) unto Hom[97]! I praise[100] Hom[99], and all kinds[98] which[1] (grow) on the tops[2] of the mountains[3], in the depths[5] of the valleys[6], in the narrow places[8] of the gorge of the hills[9], (situated) in the fetters[11] of [aud]the wicked female spirits[10]. (O Hom!) I pour[17] (thee) (or I filter thee[17]) from[13] the silver[12] saucer[14] to the golden one[15-17]. (O Hom!) I do not[18] pour[20] thee[19] on[22] ground[21] because[23] (thou art) precious[24].

(18) O Hom[28]! these[26]are[31] Gathas[29] for thee[27]; these[30] hymns of praise[32] and these tasty [aue]meals[35] are[31] (for thee); (and) these[36] truly-spoken[38] (prayers) are[37] (for thee).

Explanation:- (We dedicate unto thee; the hymns of praise, the prayer performed with a sincere heart and tasty meals, O Hom!)

(O Hom! thou art) comfort giving[40], the giver of victory[41] (or the strength of smiting the enemy)[41], fighting against malice[42] and healing[43].

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aud *Jaini* means wicked female spirit, "a woman of devilish nature; the adversary of Haoma" (Justi); "the feminine incarnation of vice and disease" (Darmesteter).

aue Root *chash* = Persian *chasidan* = to taste; or teachings, matters of admonition; root *chash* = Sanskrit *chakhsh* = to teach.

(19) "All these are pertaining to me, so also thou"[auf]. (O Hom!) it would be better if thy[49] [aug]means of removing diseases[50] proceed[48] further[47]! It would be better[12] if thy[53] means of removing diseases[54] spread[52] with brilliance[51]! (Thy) means of removing the diseases[57] are easily[55] available[56]. (Any one who) praises[60] (Hom) along with[61] these[62] hymns[64] of the Gathas[63] [auh](becomes) victorious[58], and [aui]agile[59]. (20) Homage[66] (be) unto the cattle[65]! (Good) words[70], Victory[72] Food[74] and Clothing[76] (be) unto the cattle[75]! We [auj]must strive[78] hard for the cattle[77] (because) they[79] are fostering[82] (promoting) our[80] food[81].

(21) We praise[86] the green[84] (and) exalted[85] Hom[83]; we praise[90] Hom[87], the prosperity-bringer[88] (and) the promoter of the world[89]. We praise[93] Hom[6] warding off sickness[92]. We praise[96] all[94] Homs[95] (i.e. Hom of different kinds). We worship with reverence[3] here[99] the holiness[1] of the Holy[100] Zarathushtra[97] Spitama[98] and (his) Fravashi[2].

(To recite in bāz) **Hormazd Khodāe awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzdayasnān āgāhī āstavānī nekī rasānad aedūn bād.** (To recite aloud) **Yathā Ahū Vairyō 2.**

Yasnemcha vahmemcha aojascha zavarecha afrinami, Haomahe ashavazanghō. Ashem Vohū 1. Ahmāi raēshcha; Hazangrem; Jasa me avanghe Mazda; Kerfeh Mozd.

Roz nek nām, roz pāk nām, roz mubārak (falān) **māhe mubārak** (falān)**, gāhe** (falān) **namāz dādāre gehān dāmān. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush. Haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū. 1.**

Gorje khoreh awazāyād Hom yazad berasad amāvand pirozgar amāvandīh pirozgarī. Dād dīn beh Māzdayasnān, āgāhī ravāi goāfarangānī bād hafte keshvar zamīn; aedūn bād. Man āno āvāyad shudan, man āno āvāyad shudan, man āno āvāyad shudan. Ashaone Ashem Vohū 1.

(Recite facing the south): **Dādāre gehān dīne Māzdayasnī dāde Zarathushtī. Nemase-te ashāum sēvishte Aredvi Sūra Anāhite. Ashaone Ashem Vohū 1.**

Nemō urvaire vanguhi Mazdadhāte ashaone Ashem Vohū 1.

Haomem zāirīm berezantem yazamaide; Haomem frāshmīm frādat-

auf Mills. Do thou grant me thy intoxication as reward (Darmesteter).

aug Or healing remedies. The meaning of *madhō* is also wisdom.

auh The person who praises Hom becomes very victorious (see para 6).

aui Meaning of *hentem* may be taken as the adjective "live".

auj For its explanation, see Beheram yasht, Karda 20.

gaēthem yazamaide; Haomem dūraoshem yazamaide. Ashem Vohū 1. Hom yazad berasād. Ashem Vohū 1.

HOM YASHT SMALL

Khshnaothra Ahurahe Mazdāo. Ashem Vohū 1.

Pa nāme yazdān Ahura Mazda Khodāe awazūnī, gorje khoreh awazāyād; Hom yazad berasad.

Az hamā gunāh patet pashemānum; az harvastln dushmata duzhukhta duzhvarshta, mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd_ested. Az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī, okhe avākhsh pashemān pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush; Haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 3.

Fravarāne Mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaēshō (Gāh according to the period of the day) **frasastayaēcha. Haomahe [auk]ashavazanghō, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, yathā Ahū Vairyō zaotā frā-me mrūte, athā ratush ashāt-chit hacha frā ashava vīdhvāo mraotū. Haomem zāirīm berezantem yazamaide; Haomem frāshmīm frādat-gaēthem yazamaide; Haomem dūraoshem yazamaide.**

[aul]Nī te[12] zāire[13] madhem[14] mruye[15]. [aum]Nī amem[16], nī verethraghne[17], nī dasvare[18], nī baēshazem[19]; nī fradathem[20], nī varedathem[21], nī aojō[22] vīspōtanūm[23], nī mastīm[24] vīspō-paēsanghem[25], nī tat[26], yatha[27] gaēthāhva[28] vasō-khshathrō[29] fracharāne[30], tbaēshō-taurvāo[31] drujem-vanō[32]. Nī[33] tat[34] yatha[35] [aun]taurvayeni[36].

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auk For its translation and explanation, see first note to Hom Yasht Large introductory paragraph.

aul The words from here up to *drujem-vanō* occurring in the same para are taken here from yasna Hā 9, para 17, and the words *nī tat yatha taurvayeni* are taken from para 18 of the same Hā.

aum The prefix *nī* which has occurred in this para repeatedly is to be understood as *nī mruye*; *nī mruye*, "I request".

aun *nī tat yatha taurvayeni* - this sentence is taken here incomplete from the Large Hom Yasht; the sense cannot be made out fully without taking the undermentioned words (which are found in the Large Hom yasht) after it. There is no object of the verb *taurvayeni* (I may overcome), without taking it the sentence remains incomplete -*vispanām tbaeshavatām tbaeshāo, daevanām mashyānāmcha, yāthwām pairikanāmcha, sāthrām kaoyām karafnāmcha mairyanāmcha, bizangranām ashemaogha nāmcha bizangranām, vehrkanāmcha chathware-zangranām, haēnayāoscha perethu-ainikayāo davāithyāo patāithyā*o. The translation of the this entire sentence:- "I ask for (all) that (i.e. strength, health, greatness, wisdom, courage, etc., mentioned in this paragraph) so that I may overcome the malice of all enemies, demons, mortals, wizards and witches, of tyrants, the kiks, the karaps, men having the nature of serpents, heretical

O green-hued[13] (Hom!) I request[15] (pray for) all these (or) [auo]of thee[12]: wisdom[14], courage[16], victory[17], [aup]health[18], means of gaining health[19], prosperity[20], increase[21], strength[22] of the entire body[23] (and) greatness[24] possessing all kinds of brillance[25], so that[27] (i.e. by gaining them) I may move about[30] (or I may rule[30]) like an independent Sovereign[29], the destroyer of malice[31] (and) the vanquisher of the druj, in (all) lands[28]. I ask for[33] (all) that[34] (i.e. strength, health, greatness, wisdom, etc., so that[35] I may overcome[36] (the malice of all the demons, wizards, tyrants, etc.)

Haomem zāirīm berezantem yazamaide; Haomem frāshmīm frādat-gaēthem yazamaide; Haomem dūraoshem yazamaide; vīspe Haoma yazamaide; Zarathushtrahe Spitamahe idha ashaonō ashīmcha fravashīmcha yazamaide.[auq]

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(To recite in bāz) **Hormazd Khodāe awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzda-yasnān āgāhī āstavānī nekī rasānad aedūn bād.** (To recite aloud): **Yathā Ahū Vairyō 2.**

Yasnemcha vahmemcha aojascha zavarecha āfrināmi Haomahe ashavazanghō. Ashem Vohū 1.

Ahmāi raēshcha; Hazangrem; Jasa me avanghe Mazda; Kerfeh mozd.

Roz nek nām, roz pāk nām, roz mubārak (falān) **māhe mubārak** (falān)**, gāhe** (falān) **namāz dādāre gehān dāmān. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush; Haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 1.**

Gorje Khoreh awazāyād Hom yazad berasād, amāvand pirozgar amāvandīh pirozgarī. Dād dīn beh Māzdayasnān, āgāhī ravāi goāfarangānī bād hafte keshvar zamīn; aedūn bād. Man āno āvāyad shudan, man āno āvāyad shudan, man āno āvāyad shudan. Ashaone Ashem Vohū 1.

(Recite, facing the southern direction): **dādāre gehan dīne Māzdayasnī**

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persons, four-legged wolves (and) of the army with an extensive battle-array, deceiving and rushing onwards." I think that it would be better if the above-mentioned suitable Avestan words of the Large Hom yasht be recited after reciting *nī tat yatha taurvayeni*, whilst reciting this Small Hom yasht; otherwise the sentence would be incomplete with-the object.

auo From para 17 of the First Kardāh of Large Hom yasht it may be taken as such.

aup i.e. the health gained by drinking the Hom juice.

auq For its translation, see the last part of the Large Hom yasht.

dāde Zarathushtī. Nemase-te ashāum sēvishte Aredvi Sūra Anāhite ashaone. Ashem Vohū 1.

Nemō urvaire vanguhi Mazdadhāte ashaone. Ashem Vohū 1.

Haomem zāirīm berezantem yazamaide; Haomem frāshmīm frādat-gaēthem yazamaide; Haomem dūraoshem yazamaide. Ashem Vohū 1. Hom yazad berasād. Ashem Vohū 1.

NIRANG OF HOM YASHT

(This Nirang may be recited three times after reciting Large or Small Hom Yasht).

Ku shekanam, O vāenum, O nezār kunam kālbude[7] shumā dīvān, O[10] darujān O jāduān O parīān[15], pa Hom va barsam, va dīne rāst va dorost veh, ke Dādār Ahura Mazda oe man chāshīd ashaone Ashem Vohū 1. (To recite three times).

I break, I smite and I render powerless[6] the body[7] of you[8], demons[9], and[10] drujas[11], the wizards[13] and[14] witches[15] by means of[16] Hom[17] and Barsam[19] and[20] by means of[16] the true[22] and[23] perfect[24] good[25] religion[21] which the Creator Ahura Mazda (through the agency of the Prophet Zarathushtra) taught[29] me[28].

VANANT YASHT

[aur]**Khshnaothra Ahurahe Mazdāo. Ashem Vohū 1.**

Pa nāme yazdān Ahura Mazda Khodāe awazūnī gorje khoreh awazāyād; Vanant Star Ahura Mazda datha ashava ashahe rad berasād.[aus] **Az hamā gunāh patet pashemānum; az harvastīn dushmata dūzhukhta duzhvarshta. Mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī, okhe awākhsh pashemān, pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush; Haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 3.**

Fravarāne Mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaēshō (Gāh according to the period of the day), **frasastayaēcha. Vanantō Stārō**

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aur In the Small and Large Sirozā yashts are incorporated the "Khshnumans" of Vanant, Satavaesa and Haptoiranga; on the basis of this Professor Darmesteter has regarded this yasht as an appendage of Tir yasht. Looking to its contents this yasht can be considered as a "nirang" (i.e. an incantation) of driving away the noxious creatures and harmful animals.

aus i.e. may the holy star Vanant, created by Ahura Mazda, (who is) the Lord of righteousness, come (unto my help)! For the explanation of the Star Vanant, see note to Khorshed yasht paragraph 8.

Mazdadhātahe,[aut] khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, yathā Ahū Vairyō zaota frā-me mrūte, athā ratush ashātchit hacha frā ashava vīdhvāo mraotū.

Vanantem[1] stārem[2] Mazdadhātem[3] ashavanem[4] ashahe[5] ratūm[6] yazamaide[7]. Yazāi[8] Vanantem[9] amavantem[10] aokhtō-nāmanem[11] baēshazīm[12] paitishtātēe[13] ajastacha[14] zōizdishtacha[15] apayantamahecha[16] angrahe mainyēush[17] khrafastra[18]. (Clap Once). **Vanantem stārem[2] Mazdadhātem[3] ashavanem[4] ashahe[5] ratūm[6] yazamaide[7]. Yazāi[8] Vanantem[9] amavantem[10] aokhtō nāmanem[11], baēshazim[12] paitishtātēe[13] ajastacha[14] zōizdishtacha[15], apayantamahecha[16] angrahe mainyeush[17] khrafastra[18].** (Clap Twice). **Vanantem[1] stārem[2] Mazdadhātem[3] ashavanem[4] ashahe[5] ratūm[6] yazamaide[7]. Yazāi[8] Vanantem[9] amavantem[10] aokhtō nāmanem[11] baēshazim[12] paitishtātēe[13] ajastacha[14] zōisdishtacha[15], apayantamahecha[16] angrahe[17] mainyēush[18] khrafastra[18].** (Clap Thrice).

We praise[7] the Star[2] [auu]Vanant[1], created by Ahura Mazda[3], holy[4], Lord[6] of holiness[5]. I praise[8] (the Star) Vanant[9], courageous[10], [auv]of the famous name[11] (and) health-giving[12], for withstanding[13] the accursed[14] and worst[15] noxious creatures[18] of the most repulsive[16] Angra Mainyu[17] (i.e. of the creation of Angra Mainyu).

(To recite in bāz) [auw]**Basta hom[1] dām[2] dehan[3] mushak[4] kul[5] gurbeh[6], ku[7] pa khān[8] gunāh[9] nakunand[10]. Baēshaza[11] goāfrangān[12] bād[13]. Nāme Ahura Mazda[14], pa nāme[15] nīv[16] khoreh[17] Farīdun[18], Farīdun[19] Āthavyan.** (Clap Thrice). **Basta hom[21] dām[22] dehan[23] mārān[24] mār[25] sardagān[26], ku[27] pa khān[28] gunāh[29] nakunand[30]. Baēshaza goāfarangān bād. Nāme Ahura Mazda, pa nāme niv khoreh Farīdun, Farīdun Āthavyān.** (Clap Thrice). **Basta hom[41] dām[42] dehan[43] gorgān[44] gorg[45] sardagān[46], nām cheshtī[47] gorg[48] kul[49] gorbeh[50], ku[51] pa khān[52] gunāh[53] nakunand[54] baēshaza goāfrangān bād. Nāme Ahura Mazda, pa nāme nīv khoreh Farīdun, Farīdun Āthavyān.** (Clap Thrice). **Hormazd Khodāe awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzdayasnān āgāhī āstavānī nekī rasānad aedūn bād.** (To recite aloud): **Yathā Ahū Vairyō 2.**

Yasnemcha vahmemcha aojascha zavarecha āfrināmi, Vananto Stāro Mazdadhātahe. Ashem Vohū 1.

Ahmāi raēshcha; Hazangrem; Jasa me avanghe Mazda; Kerfeh

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aut i.e. For the worship of Star Vanant, created by Ahura Mazda, for his praise, etc. (see Khorshed Nyāyesh).

auu For the explanation of the Star Vanant, see glossary.

auv Or invoked by his special name.

auw The portion of reciting in bāz from here up to the words "*aedūn bād*" coming at the end of this paragraph is in Pazend.

Mozd.

I bind[1] the mouths[3] (of the animals); creatures[2] of all[5] (kinds) mice[4] and cats[6] so that they[7] do not create[10] harm[9] in the house[8]. May there be[13] (unto me) health[11] (and) fame[12]! Through the name of the (Creator) Ahura Mazda[14] and through the name[15] of the power[16] and glory[17] of Faridun[18], (the son) of Athawyan[20] (I bind[aux] the mouths of all mice and cats).

I bind[21] the mouths[23] of serpents[24] and species[26] of serpents[25], (of animals) and creatures[22], so that they[27] do not create[30] harm[39] in the house[28].1 bind[41] the mouths[43] of wolves[44] and species[46] of wolves[45], specially[47] of all[49] wolves[48] (and) cats[50], so that they[51] do not [auy]create[54] harm[53] in the house[52].

Roz nek nām, roz pāk nām, roz mubārak (falān) **māhe mubārak** (falān)**, gāhe** (falān) **namāz dādāre gehān dāmān. Khshnaothra Ahurahe Mazdāo, tarōidite angrahe mainyēush; haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 1.**

Gorje Khoreh awazāyād Vanant Star Ahura Mazda datha ashava ashahe rad berasād amāvand pirozgar amāvandih pirozgarī. Dād dīn beh Māzdayasnān, āgāhi ravāi goāfrangāni bād hafte keshvar zamīn aedūn bād. Man āno āvāyad shudan; man āno āvāyad shudan, man āno āvāyad shudan, ashaone Ashem Vohū 1.

(Facing the southern direction, recite:) **Dādāre gehān dine Māzdayasni dāde Zarathushti, nemase-te ashāum sēvishte Aredvi Sura Anāhite ashaone. Ashem Vohū 1.**

Nemō urvaire vanguhi Mazdadhāte ashaone. Ashem Vohū 1.

Vanantem Stārem Mazdadhātem ashavanem ashahe ratūm yazamaide. Ashem Vohū 1. Vanant Star Ahura Mazda datha ashava ashahe rad berasād. Ashem Vohū 1.

NIRANG OF VANANT YASHT

[auz](This Nirang should be recited three times after the recitation of Vanant Yasht).

Kul balā dafe shavad, O dīv O daruj O parī O kaftār O seherān, O

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aux According to later books King Faridun was an erudite teacher of all kinds of nirangs, through the help of which, i.e. through the recitation of those nirangs he could prevent any difficulty whatever coming upon him, and did not allow the evils of the demons and drujas to succeed over him. Moreover, in some books, he is even designated as a prophet.

auy I have not given again the translation of the portion from “baēshaza goāfrangān bad” up to “Faridun āthavyān” having given above.

auz This entire Nirang appears to have been composed at a very later period; its wording is rather complicated. Also Arabic words, are employed in it along with Pazend words:- e.g. Kul, bala, dafe, seheran, shaitan, etc.

bād akhtahed akhi darde shekam haft andām, khalale Shaitān O khātar parīshān, O khalale demāgh shaitān khātar parīshān bād; O dar nazar barvīzan tā dīdane navasht O mānand hamchunīn balā dafe shavad. Ashaone Ashem Vohū 1. (To recite three times).

All the calamities, the demons, drujas, fairies, witches,wizards, bad wind, pain, stomach pain and pain of the seven limbs of the body, evil produced by the Evil Spirit, woes of the heart and sickness of the brain, bad wind producing uneasiness of the mind, evil eye and evil resulted by seeing wicked men, and such other similar calamities may vanish and disappear!

SIROZĀ YASHT

Explanation: In the Sirozā yasht the remaining 28 small and large Khshnumans - propitiatory formulas are included - except the Khshnumans of Srosh and Farvardin and the small and large Khshnumans of Barjo, Hom and Daham, as Khshnumans as well as the Chapter of Stoom to be recited in honour of the departed souls (yasna Hā 26). The reason for dropping out the Khshnumans of Srosh and Farvardin:-

The Bāz of Sirozā can be consecrated by 4 drons - sacred unleavened bread made of wheat flour - whilst in the Bāz of Srosh 6 drons are required. For this reason from the Bāz of Sirozā the Khshnuman of Srosh is dropped out. The Khshnuman of Srosh from the Sirozā yasht is also dropped out. Besides, after the recitation of the Khshnuman of Daham there comes at the end the Khshnuman of Farvardin (ashaunām fravashinām ……. nabānazdishtanām fravashinām); the Khshnuman of Farvardin is therefore, not recited in the middle.

Moreover, it is necessary to note that the translation of the Khshnumans which has occurred in various yashts of this book, was not given again, but references to the pages of that Khshnuman as well as its translation are mentioned. The translation of the rest of the Khshnumans is given.

Khshnaothra Ahurahe Mazdāo. Ashem Vohū 1.

Pa nāme yazdān Ahura Mazda Khodāe awazūnī, gorje khoreh awazāyād; Sirozā Ameshāspand Vīspaēshā ardāfravash berasād.

Az hamā gunāh patet pashemānum az harvastin dushmata duzh-ukhta duzhvarshta, mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī. Okhe avākhsh pashemān, pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush, haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 3.

Fravarāne Mazdayasnō Zarathushtrish vīdaēvō Ahura tkaēshō (Gāh

according to the period of the day) **frasastayaēcha. (1) Ahurahe Mazdāo raēvatō khvarenanguhatō, Ameshanām Spentanām. (2) Vanghave Mananghe ākhshtōish hāmvaintyāo, taradhātō anyāish dāmān, āsnahe khrathwō Mazdadhātahe, gaoshō-srūtahe khrathwō Mazdadhātahe. (3) Ashahe Vahishtahe sraēshtahe, Airyamanō ishyehe sūrahe Mazdadhātahe, Saokayāo vanghuyāo vouru-dōithrayāo Mazdadhātayāo ashonyāo. (4) Khshathrahe Vairyehe ayōkhshustahe marezdikāi thrāyōdrigaove. (5) Spentayāo vanghuyāo Ārmatōish rātayāo vanghuyāo vouru-dōithrayāo Mazdadhātayāo ashaonyāo. (6) Haurvatātō rathwō yāiryayāo hushitōish, saredhaēibyo ashahe ratubyō. (7) Ameretātō rathwō fshaonibya vāthvābya, aspinibya yaonibya gaokerenahe sūrahe Mazdadhātahe.**

(During the Hāvan Gāh as well as during the Second Hāvan, recite as under):-

Mithrahe Vouru-gaoyaoitōish, Rāmanascha khvastrahe.

(During the Gāh of Rapithwan, recite as under):-

Ashahe Vahishtahe Āthrascha Ahurahe Mazdāo.

(If the Gāh be Uzirin, recite as under):-

Berezatō Ahurahe nafedhrō apām apascha Mazdadhātayāo.

(If the Gāh be Aiwisruthrem, recite as under):-

Ashāunām fravashinām ghenānāmcha vīrō-vānthwanām yāiryayāoscha hushitōish, amahecha hutāshtahe huraodhahe Verethraghnahecha Ahuradhātahe, vanaintyāoscha uparatātō.

(If the Gāh be Ushahen, recite as under):-

Sraoshahe ashyehe ashivatō, verethrājanō frādat-gaēthahe, Rashnaosh razishtahe, Arshtātascha frādat-gaethayāo [ava]varedatgaēthayāo.

(8) Dathushō[1] Ahurahe Mazdāo[2] raēvato[3] khvarenanguhatō[4] Ameshanām [avb]Spentanām[5]. (9) Āthrō Ahurahe Mazdāo puthra, khvarenanghō savanghō Mazdadhātahe. Airyanām khvarenō Mazdadhātanām, kāvayehecha khvarenanghō Mazdadhātahe, Āthrō Ahurahe Mazdāo

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ava For the translation of the Khshnumans from Hormazd up to Amardad, see Haptan yasht Large.

avb For the worship of the Creator[1] Ahura Mazda[2], the keeper of the treasures[3] and glorious[4] and of the Ameshāspand, for (His) praise, for (His) pleasure and for (His) glorification, let the Zaotar - the officiating priest - proclaim before me Yathā Ahū Vairyō (i.e. the excellences of the sacred verse of "Yathā Ahū Vairyō". (Raspi) (who is) righteous and learned may proclaim (the excellences of these verses) athā ratush ashātchit hacha", see Khorshed Nyāyesh. Know that the connection of the words occurring in the genitive case of each Khshnuman may be taken as shown above.

puthra. Kavōish Haosravanghahe, varōish Haosravanghahe, Asnavantahe garōish Mazdadhātahe, Chaēchistahe varōish Mazdadhātahe, kāvayehecha khvarenanghō Mazdadhātahe. Āthrō Ahurahe Mazdāo puthra. Raēvantahe garōish Mazdadhātahe, kāvayehecha khvarenanghō Mazdadhātahe. Āthrō Ahurahe Mazdāo puthra. Ātarsh spenta rathaēshtāra yazata pouru-khvarenangha yazata pouru-baēshaza. Āthrō Ahurahe Mazdāo puthra, mat vīspaēibyo, āterebyō, khshathrōnafedhrō Nairyō-sanghahe [avc]yazatahe.

(10) Apām vanguhinām Mazdadhātanām, Areduyāo āpō Anāhitayāo ashaonyāo, vīspanāmcha apām Mazdadhātanām, vīspanāmcha urvaranām [avd]Mazdadhātanām.

(11) Hvare-khshaētahe ameshahe raēvahe [ave]aurvat aspahe. (12) Māonghahe gao-chithrahe, gēushcha aēvō-dātayāo, gēushcha [avf]pouru-saredhayāo. (13) Tishtryehe Stārō raēvato khvarenanguhatō, Satavaēsahe frāpahe sūrahe Mazdadhātahe; stāram afsh-chithranām zemas-chithranām urvarō-chithranām Mazdadhātanām; Vanantō Stārō Mazdadhātahe, ave stārō yōi Haptōiringa Mazdadhāta khvarenanguhanta [avg]baēshazya. (14) Gēush Tashne Gēush Urune Dravāspayāo Sūrayāo Mazdadhātayāo ashaonyāo.

(15) Dathushō Ahurahe Mazdāo raēvatō khvarenanguhatō Ameshanām Spentanām. (16) Mithrahe Vouru-gaoyaoitōish hazangrōgaoshahe baēvare-chashmanō aokhtō-nāmanō yazatahe, [avh]Rāmanō khvāstrahe. (18) [avi]Rashnaosh[1] razishtahe[2], Arshtātascha[3] frādat-gaēthayāo[4] varedat-gaēthayāo[5], erezukhdhahe[6] vachanghō[7] yat [avj]frādat-gaēthahe[9]. (20) Amahe hutāshtahe, huraodhahe Verethraghnahe

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avc For the translation of the Khshnuman of Adar yazata, see Atash Nyāyesh.

avd For the translation of the Khshnuman of Avan yazata, see note 1 on Ardvi Sura Nyāyesh.

ave i.e. For the worship of the immortal, radiant and swift footed horse Sun, and for his praise, etc. (See Khorshed Nyāyesh).

avf For the translation of the Khshnuman of Māh yazata, see Māh Bokhtār Nyāyesh, first note.

avg For the praise, etc., of the radiant and glorious Star Tishtrya, of (the Star named) Satavaesa, powerful (and) the distributor of (rain) waters (to various places), created by Ahura Mazdā, of the Stars created by Ahura Mazda, containing the seed of water, the seed of the earth and the seed of the plants (i.e. having the characteristics of increasing and prospering them), of the star Vanant, created by Ahura Mazda, and of those stars (named) Haptoiringa, glorious and health-giving, (see Khorshed Nyāyesh).

avh For the praise, etc., of the Fashioner of the world, of the soul of the Universe (or of the creation of the cattle, the soul of the cattle) and of Dravāspa created by Ahura Mazda, powerful and holy, (see Khorshed Nyāyesh para 10).

avi For the translation of the Khshnuman of Meher yazata, see Meher Nyāyesh.

avj For the praise, etc., of the just[2] Rashne yazata[1], Ashtad yazata[3], making the world prosperous[4] and causing the world to flourish[5], (and) of the truthfully-spoken[6] word[7], making the world prosperous (see Khorshed Nyāyesh).

Ahuradhātahe, vanaintyāoscha [avk]uparatātō. (21) Rāmanō khvāstrahe, Vayaosh uparō-kairyehe taradhātō anyāish dāmān; aētat te vayō yat te asti spentō-mainyaom; thwāshahe khvadhātahe zravānahe akaranahe zrvānahe dareghō-khvadhātahe. (22) Vātahe[1] hudhāonghō[2] adharahe[3] uparahe[4] fratarahe[5] paschāithyehe[6], nairyayāo[7] [avl]hām-varetōish[8].

(23) Dathushō[1] Ahurahe Mazdāo[2] raēvatō[3] khvarenanguhatō[4] Ameshanām Spentanām[5]. (24) Razishtayāo[6] chistayāo Mazdadhātayāo[8] ashaonyāo[9] daēnayāo[10] vanghuyāo[11] Māzdayasnōish[12]. (25) Ashōish[13] vanghuyāo[14] chistōish[15] vanghuyāo[16] erethe[17] vanghuyāo[18], rasāstātō[19] vanghuyāo[20] khvarenanghō[21] savanghō[22] Mazdadhātahe[23]. Pārendyāo[24] raorathayāo[25], airyanām[26] khvarenō[27] Mazdadhātanām[28], kāvayehecha[29] khvarenanghō[30] Mazdadhātahe[31], akhvaretahecha[32] khvarenanghō[33] Mazdadhātahe[34], Zarathushtrahecha[35] khvarenanghō[36] Mazdadhātahe[37]. (26) Arshtātō[38] frādat-gaēthahe[39], garōish[40] ushidarenahe[41] Mazda-dhātahe[42] asha-khvāthrahe[43].

(23) Of the Creator[1] Ahura Mazda[2], the keeper of treasures[3] (and) glorious[4] (and) of the [avm]Ameshāspand[5] (Bountiful Immortals) (24) of the truthful[6] (and) holy[9] knowledge[7] (i.e. religious education), created by Ahura Mazda[8], the good[11] Mazda-Worshipping[12] Religion[10], (25) righteousness[13] (or of Ashishvangh) good[16] wisdom[15], truthfulness[17], good[20] justice[19], glory[21] (and) prosperity[22], created by Ahura Mazda[23], of Pārendi[24] of the quick-moving (or light) chariot[25], Iranian[26] glory[27], the Kayanian[29] glory[30], the unconsumed[32] glory[33] (and) of the glory[36] of (the Prophet) Zarathushtra[35], created by Ahura Mazda[37], (26) of Āstād yazata[38], making the world prosperous[39], (and) the mountain[40] (called) Ushi-darena[41], created by Ahura Mazda[42], of holy splendour[43] (or of holy felicity[43]) (for the worship, etc., of all these let the Zaotar - the officiating priest - proclaim before me the excellences of the sacred verses of Yathā Ahū Vairyō).[avn]

(27) Ashnō[44] berezatō[45] sūrahe[46], vahishtahe[47] anghēush[48] ashaonām[49] raochanghō[50] vīspō-khvāthrō[51]. (28) Zemō[52] hudhāonghō[53] yazatahe[54]; imāo[55] asāo[56], imāo[57] shōithrāo[58] garōish[59] ushi-darenahe[60] Mazda-dhātahe[61] asha-khvāthrahe[62] vīspaēshāmcha[63] gairinām[64] asha-khvāth-ranām[65] pouru-khvāthranām[66] Mazdadhātanām[67]; kāvayehecha[68] khvarenanghō[69] Mazdadhātahe[70] akhvaretahecha[71] khvarenanghō[72] Mazdadhātahe[73]. (29) Mānthrahe[74] spentahe[75] ashaonō[76] verezyang-hahe[77], dātahe[78] vīdaēvahe[79], dātahe[80] Zarathushtrōish[81]; dareghayāo[82]

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avk For the translation of the Khshnumans of Beheram yazata and Mino Ram, see the translation of "Jasa Me avanghe Mazda".

avl For the praise, etc., of the wind[1] of good creation[2], that blows below[3], forward[5] (and) backward[6] and of *Nairya*[7] *hām-vareti*[8] (i.e. of manly protection) (see Khorshed Nyāyesh).

avm For the praise, etc. (see Khorshed Nyāyesh).

avn For its comparison, see yasna Hā 1, para 14.

upayanayāo[83], daēnayāo[84] vanghuyāo[85] Māzdayasnōish[86], zarzdātōish[87] mānthrahe[88] spentahe[89] ushi-darethrem[90], daēnayāo[91] Māzdayasnōish[92], vaēdhīm[93] mānthrahe[94] spentahe[95], āsnahe[96] khrathwō[97] Mazdadhātahe[98], gaoshō-srūtahe[99] khrathwō[100] Mazdadhātahe[1].

(27) Of the lofty[45] and majestic[46] sky[44], of the heaven[47-48] righteous (people)[49], bright[50] (and) all-comfortable[51], (28) of Zamyāt[52] yazata[54] of good creation[53], of these[55] places[56] (and) cities[58], of the mountain[59] (named) Ushidarena[60], [avo]created by Ahura Mazda[61], of all[63] the mountains[64] created by Ahura Mazda[67], of holy felicity[65] and full happiness[66], of the Kayanian[68] Glory[69] created by Ahura Mazda[70] (and) the unconsumed[71] glory[72] created by Him[73], (29) the efficacious[77], holy[76] (and) beneficent[75] Mānthra[74], the anti-demonic[79] Law[78], the Law[80] of Zarathushtra[81], the old custom[83] of long ages[82] and the good[85] Mazda-worshipping[86] Religion[84], of the devotion[87] to the prosperity-bringing[89] mānthra[88], holding in mind[90] of the Religion[91] of Mazda-Worship[92], knowledge[93] of the prosperity-bringing[95] mānthra[94], innate[96] wisdom[97] given by Ahura Mazda[98], and wisdom[100] acquired through the ears[99] (i.e. learnt) given by Ahura Mazda[1]. (For the praise, etc., of all these let the Zaotar proclaim before me the excellences of the verses of Yathā Ahū Vairyō).

(30) Anaghranām[2] raochanghām[3] khvadhātanām[4], raokhshnahe[5] garō-nmānahe[6], misvānahe[7] gātvahe[8] khvadhātahe[9], chinvat-peretūm[10] Mazdadhātām[11]. (31) Berezatō[12] Ahurahe[13] nafedhrō[14] apām[15] apascha[16] Mazdadhātayāo[17]. (32) Haomahe[18] ashavazanghō[19]. (33) Dahmayāo[20] vanghuyāo[21] āfritōish[22], ughrāi[23] dāmōish[24] upamanāi[25]. Vīspaēshām[26] yazatanām[27] ashaonām[28] mainyavanām[29] gaēthyanām[30]. Ashāunām[31] fravashinām[32] ughranām[33] aiwithuranām[34] paoiryō-tkaēshanām[35] fravashinām[36], nabānazdishtanām[37] fravashinām[38].

Khshnaothra[39] yasnāicha[40] vahmāicha[41] khshnaothrāicha[42] frasasta-yaēcha[43], Yathā Ahū Vairyō[44] zaota[45] frā-me[46] mrūte[47], athā ratush ashātchit hacha[48] frā ashava[49] vidhvao[50] mraotū[51].

(30) For the worship[40] of the boundless[2] natural[4] lights, of the shining[5] (heaven) Garothmān[6], natural[9] Hamistagān[7-8], the Chinvat Bridge[10] reated by Ahura Mazda[1] (31) the navel[14] of waters[15] (which is) the [avp]exalted[12] Lord[13] (and) the waters[16] created by Ahura Mazda[17], (32) of Haoma[18] giving the strength of righteousness[19], (33) the pious[20] and good[21] Benediction[22], the powerful[23] Dāmi Upamana (i.e. the Symbol of Wisdom)[24-25], (and) of all[26] the holy[28] yazatas[27] pertaining to the Spiritual (and) Material world[30], (and) of the powerful[33] (and) triumphant[34] Fravashis[32] of the righteous (people)[31], the

avo For its comparison see yasna Hā 1, para 14.

avp Or of the yazata Barjo; later on the qualitative epithet (berezat) of Apām Napāt (or Apām Naptar) was used as “Barjo”. In the same way, the name “anaghra raochāo” became Anerān later on; the name “Vahishta Ahu” became “Behesht”.

Fravashis of the Poryotkaeshas[35], the Fravashis[38] of the next of the kin[37], for (their) praise[41], propitiation[42] and glorification[43], let the Zaotar[45] proclaim[47] before me[46] "Yathā Ahū Vairyō[44]" (i.e. the excellences of the sacred verses of Yathā Ahū Vairyō); let (the (Raspi) who is righteous[49] (and) learned[50] [avq]proclaim[51] athā ratush ashātchit hacha[48] (the excellences of these verses).

(1) Ahurem Mazdām raēvantem khvarenanguhantem yazamaide; Ameshā spentā hukhshathrā hudhāonghō yazamaide. (2) Vohu Manō Ameshem spentem yazamaide; ākhshtīm hāmvaintīm yazamaide, taradhātem anyāish dāmān; āsnem khratūm Mazdadhātem yazamaide; gaōshosrūtem khratūm Mazdadhātem yazamaide. (3) Ashem Vahishtem sraēshtem Ameshem spentem yazamaide; Airyamanem ishīm yazamaide; sūrem Mazdadhātem yazamaide; saokām vanguhīm vouru-dōithrām Mazdadhātām ashaonīm yazamaide. (4) Khshathrem Vairīm Ameshem spentem yazamaide; ayokhshustem yazamaide; marezdikem thrāyō-drighūm yazamaide. (5) Spentām vanguhīm Ārmaitīm yazamaide; rātām vanguhīm vouru-dōithrām Mazdadhātām ashaonīm yazamaide. (6) Haurvatātem Ameshem Spentem yazamaide; yāiryām hushitīm yazamaide; saredha ashavana ashahe ratavō yazamaide. (7) Ameretātem Ameshem spentem yazamaide; fshaonīm vāthwām yazamaide; aspinācha yevīnō yazamaide; gaokerenem sūrem Mazdadhātem yazamaide.

(During the Hāvan Gāh as well as the Second Hāvan, recite as under):-

Mithrem vouru-gaoyaoitīm yazamaide; Rāma khvāstrem yazamaide.

(If there be Rapithwan Gāh, recite as under):-

Ashem Vahishtem ātaremcha Ahurahe Mazdāo puthrem yazamaide.

(If there be Uzirin Gāh, recite as under):-

Berezantem Ahurem khshathrīm khshaētem Apām Napātem aurvat-aspem yazamaide; apemcha Mazdadhātām ashaonīm yazamaide.

(If there be Aiwisruthrem Gāh, recite as under):-

Ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide; ghenāoscha vīrō-vāthwāo yazamaide; yāiryāmcha hushitīm yazamaide; amemcha hutashtem huraodhem yazamaide; verethraghnemcha Ahuradhātem yazamaide, Vanaintīmcha uparatātem yazamaide.

(If there be Ushahen_Gāh, recite as under):-

Sraoshem ashīm huraodhem verethrājanem frādat-gaēthem ashavanem ashahe ratūm yazamaide; Rashnūm razishtem yazamaide; Arshtātemcha frādat-gaētham [avr]varedat-gaēthām yazamaide.

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avq For its explanation, see Srosh Bāz.

avr For the translation of the Khshnumans from Hormazd up to Amardad, see Haftan yasht

(8) Dadhvāonghem Ahurem Mazdām raēvantem khvarenanguhantem yazamaide, Ameshā Spentā hukhshathrā hudhāonghō yazamaide. (9) Ātarem Ahurahe Mazdāo puthrem yazamaide; khvarenō Mazdadhātem yazamaide, Savo Mazdadhātem yazamaide; Airyanem khvarenō Mazdadhātem yazamaide; ughrem kavaēm khvarenō Mazdadhātem yazamaide; Ātarem Ahurahe Mazdāo puthrem yazamaide; kavaēm Haosravanghem yazamaide; Vairīm Haosravanghem yazamaide; Asnavantem gairīm Mazdadhātem yazamaide, Chaēchistem vairīm Mazdadhātem yazamaide; ughrem Kavaēm khvarenō Mazdadhātem yazamaide, Ātarem Ahurahe Mazdāo puthrem yazamaide. Ātarsh Spenta rathaēshtāra yazamaide, yazata pouru-khvarenangha yazamaide; yazata pouru-baēshaza yazamaide; Ātarem Ahurahe Mazdāo puthrem yazamaide; vīspe ātarō yazamaide. Khshathrem nafedhrem Nairyosanghem yazatem yazamaide.

(10) Āpo vanguhīsh Mazdadhātāo ashaonīsh yazamaide. Aredvīm Sūrām Anāhitām ashaonīm yazamaide; vīspāo āpō Mazdadhātāo ashaonīsh yazamaide, vīspāo urvarāo Mazdadhātāo ashaonīsh yazamaide. (11) Hvarekhshaētem ameshem raēm aurvat-aspem yazamaide. (12) Māonghem gaochithrem yazamaide, gaom aēvo-dātahe urunō fravashīm yazamaide, gaom pouru-saredhahe urunō fravashīm yazamaide. (13) Tishtrīm Stārem raēvantem khvarenanguhantem yazamaide; satavaēsem frāpem sūrem Mazdadhātem yazamaide; vīspe stārō afshchithra yazamaide, vīspe stārō zemaschithra yazamaide, vīspe stārō urvarō-chithra yazamaide. Vanantem Stārem Mazdadhātem yazamaide, ave strēush yazamaide, yōi hapta Haptōiringa Mazdadhāta khvarenanguhanta baēshazya, paitishtātēe yāthwām pairikanāmcha. (14) Gēush hudhāonghō urvānem yazamaide, Dravāspām sūrām Mazdadhātam ashaonīm yazamaide.

(15) Dadhvāonghem Ahurem Mazdām raēvantem khvarenanguhantem yazamaide; Ameshā Spentā hukhshathrā hudhāonghō yazamaide. (16) Mithrem Vouru-gaoyaoitim hazangra-gaoshem baēvare-chashmanem aokhtō-nāmanem yazatem yazamaide; Rāma Khvāstrem yazamaide. [avs](18) Rashnūm razishtem yazamaide, Arshtātemcha frādat-gaēthām varedat-gaēthām yazamaide. (20) Amem hutashtem huraodhem yazamaide. Verethraghnem Ahuradhātem yazamaide; Vanaintīmcha uparatātem yazamaide. (21) Rāma khvāstrem yazamaide, vaēm ashavanem yazamaide, vaēm uparō-kairīm yazamaide, taradhātem anyāish dāmān, aētat te vayō yazamaide, yat te asti spentō-mainyaom. Thwāshem khvadhātem yazamaide, zrvānem

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Large.

avs The Khshnumans of Roz 17 Srosh and of Roz 19 Farvardin are not recited. Refer to the explanation given at the beginning of this yasht.

akaranem yazamaide, zrvānem dareghō-khvadhātem yazamaide. (22) Vātem spentem hudhāonghem yazamaide, adharem yazamaide, uparem yazamaide, fratarem yazamaide, paschāithīm yazamaide; nairyām hāmvaretīm yazamaide.

(23) Dadhvāonghem Ahurem Mazdām raēvantem khvarenanguhantem yazamaide; Ameshā Spentā hukhshathrā hudhāonghō yazamaide. (24) Razishtām chistām Mazdadhātām ashonīm yazamaide; daēnām vanguhīm Māzdayasnīm yazamaide. (25) Ashim Vanguhīm yazamaide, khshōithnīm berezaitīm amavaitīm huraodhām khvāparām; khvarenō Mazdadhātem yazamaide, savō Mazdadhātem yazamaide, Pārendīm raorathām yazamaide; Airyanem khvarenō Mazdadhātem yazamaide. Ughrem kavaēm khvarenō Mazdadhātem yazamaide; ughrem akhvaretem khvarenō Mazdadhātem yazamaide; Zarthushtrahe khvarenō Mazdadhātem yazamaide. (26) Arshtātem frādat gaēthem yazamaide, gairīm ushidarenem Mazdadhātem asha-khvāthrem yazatem yazamaide.

(27) Asmanem khvanvantem yazamaide, vahishtem ahūm ashaonām yazamaide, raochanghem vīspō-khvathrem. (28) Zām hudhāonghem yazatem yazamaide, imāo asāo imāo shōithrāo yazamaide; gairīm Ushidaranem Mazdadhātem asha-khvāthrem yazatem yazamaide; vīspāo garayō asha-khvāthrāo pouru-khvāthrāo Mazdadhāta ashavana ashahe ratavō yazamaide; ughrem kavaēm khvarenō Mazdadhātem yazamaide, ughrem akhvaretem khvarenō Mazdadhātem yazamaide. (29) Mānthrem spentem ash-khvarenanghem yazamaide, dātem vidōyūm yazamaide, dātem Zarathushtri yazamaide; dareghām upayanām yazamaide, daēnām vanguhīm Māzdayasnīm yazamaide; zarazdāitīm mānthrem spentem yazamaide, ushi-darethrem daēnām Māzdayasnīm yazamaide, vaēdhīm mānthrem spentem yazamaide, āsnem khratūm Mazdadhātem yazamaide, gaoshō-srūtem khratūm Mazdadhātem yazamaide.

(30) Anaghra raochāo khvadhātāo yazamaide, raokhshnem garōnmānem yazamaide, misvānem gātūm khvadhātem yazamaide, Chinvat-peretūm Mazdadhātām yazamaide. (31) Berezantem Ahurem khshathrīm khshaētem Apām Napātem aurvat-aspem yazamaide, apemcha Mazdadhātām ashaonīm yazamaide. (32) Haomem zāirīm berezantem yazamaide. Haomem frāshmīm frādat-gaēthem yazamaide, Haomem dūraoshem yazamaide.

(33) Dahmām vanguhīm āfritīm yazamaide, ughrem takhmem dāmōish upamanem yazatem yazamaide; vīspemcha ashavanem mainyaom yazatem yazamaide, vīspemcha ashavanem gaēthīm yazatem yazamaide.

(1) [avt]Ashāunām vanguhīsh sūrāo spentāo fravavashayo staomi zbayemi ufyemi. Yazamaide nmānyāo vīsyāo zantumāo dakhyumāo Zarathushtrōtemāo. (2) Vīspanāmcha āonghām paoiryanām fravashinām idha yazamaide fravashīm avām yām Ahurahe Mazdāo, mazishtāmcha vahishtāmcha, sraēshtāmcha, khraozdishtāmcha khrathwishtāmcha hukereptamāmcha, ashāt apanōtemāmcha.

(3) Ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide; yāo Ameshanām Spentanām, khshaētanām verezi-dōithranām, berezatām aiwyāmanām takhmanām āhūiryanām, yōi aithyejanghō ashavanō. (4) Paoiryanām tkaēshanām paoiryanām sāsnō-gushām, idha ashaonām ashaoninamcha ahūmcha daenāmcha baodhascha urvānemcha fravashīmcha yazamaide, yōi ashāi vaonare, Gēush hudhāonghō urvānem yazamaide.

(5) Yōi ashāi vaonare. Gayehe marethnō ashaonō fravashīm yazamaide. Zarathushtrahe Spitāmahe idha ashaonō ashīmcha fravashīmcha yazamaide. Kavōish Vishtāspahe ashaonō fravashīm yazamaide. Isat vāstrahe Zarathushtrōish ashaonō fravashīm yazamaide. (6) Nabānazdishtanām idha ashaonām ashaoninamcha ahūmcha daenāmcha baodhascha urvānemcha fravashīmcha yazamaide, yōi ashāi vaonare; mat vīspābyō ashaonibyō fravashibyō, yāo iirithushām ashaonām, yāoscha jvantām ashaonām, yāoscha narām azātanām frashō-charethrām Saoshyantām.

(7) Idha iristanām urvānō yazamaide, yāo ashaonām fravashayō. Vīspanām ahmya nmāne nabānazdishtanām para-iristanām aēthrapaitinām aēthryanām narām nāirinām idha ashaonām ashaoninām fravashayō yazamaide. (8) Vīspanām aēthrapaitinām ashaonām fravashayō yazamaide. Vīspanām aēthryanām ashaonām fravashayō yazamaide. Vīspanām narām ashaonām fravashyō yazamaide. Vīspanām nāirinām ashaoninām fravashayō yazamaide.

(9) Vīspanām aperenāyukanām dahmō-keretanām ashaonām fravashayō yazamaide. Ādakhyunāmcha ashaonām fravashayō yazamaide. Uzdakhyunāmcha ashaonām fravashayō yazamaide. (10) Narāmcha ashaonām fravashayō yazamaide. Nāirināmcha ashaoninām fravashayō yazamaide. Vispāo ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide, yāo hacha gayāt marethnat ā-saoshyantāt verethraghnat.

Vīspāo fravashayō ashāunām yazamaide; ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide. Vīspe ashavanō yazata yazamaide.

(During Havan Gāh or during the Second Havan, recite as under):-

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avt For the translation of the Karda of Saturn, see the Karda to be recited in memory of the departed ones, given after the end of Sirozā yasht.

Hāvanīm paiti ratūm, sāvanghaēm Vīsīmcha paiti ratūm.

(If it be Rapithwan Gāh, recite as under):-

Rapithwinem paiti ratūm, frādat-fshāum zantumemcha paiti ratūm.

(If it be Uzirin Gāh, recite as under):-

Uzyeirinem paiti ratūm, frādat-vīrem dahyumemcha paiti ratum.

(If it be Aiwisruthrem Gāh, recite as under):-

Aiwisrūthremem aibigāim paiti ratūm, frādat-vīspām-hujyaitīm Zarathushtrōtememcha paiti ratūm.

(If it be Ushahen Gāh, recite as under):-

Ushahinem paiti ratūm, Berezīm nmānīmcha paiti ratūm.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(To recite in bāz): **Hormazd Khodāe awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzda-yasnān āgāhī āstavānī nekī rasānad aedūn bād.** (To recite aloud) **Yathā Ahū Vairyū 2.**

Yasnemcha vahmemcha aojascha zavarecha āfrināmi, (1) Ahurahe Mazdāo raēvatō khvarenanguhatō Ameshanām Spentanām. (2) Vanghave Mananghe ākhshtōish hām-vaintyāo, taradhātō anyāish dāmān, āsnahe khrathwō Mazdadhātahe, gaoshō-srūtahe khrathwō Mazdadhātahe. (3) Ashahe Vahishtahe sraēshtahe, Airyamanō ishyehe sūrahe Mazdadhātahe, saokayāo vanghuyāo vouru-dōithrayāo Mazdadhātayāo ashaonyāo. (4) Khshathrahe Vairyehe ayōkhshustahe marezdikāi thrāyodrigaove. (5) Spentayāo vanghuyāo Ārmatōish rātayāo vanghuyāo vouru-dōithrayāo Mazdadhātayāo ashaonyāo. (6) Haurvatātō rathwō yāiryayāo hushitōish, saredhaēibyō ashahe ratubyō. (7) Ameretātō rathwō fshaonibya vāthwābya, aspinibya yaonibya, gaokerenahe sūrahe Mazdadhātahe.

(During Hāvan Gāh as well as during the second Havan, recite as under):-

Mithrahe vouru-gaoyaoitōish, Rāmanascha Khvāstrahe.

(If it be Rapithwan Gāh, recite as under):-

Ashahe Vahishtahe āthrascha Ahurahe Mazdāo.

(If it be Uzirin Gāh, recite as under):-

Berzatō Ahurahe nafedhrō āpam apascha Mazdadhātayāo.

(If it be Aiwisruthrem Gāh, recite as under):-

Ashāunām fravashinām ghenānāmcha virō-vānthwanām yāirya-yāoscha hashitōish, amahecha hutāshtahe huraodhahe, Verethragh-nahecha Ahuradhātahe, Vanaintyāoscha uparatātō.

(If it be Ushahen Gāh, recite as under):-

Sraoshahe ashyehe ashivatō, verethrājanō frādat gaēthahe, Rashnaosh razishtahe, Arshtātascha frādat gaēthayāo varedat-gaēthayāo.

(8) Dathushō Ahurahe Mazdāo raevatō khvarenanguhatō Ameshanām Spentanām. (9) Āthrō Ahurahe Mazdāo puthra, khvare-nanghō savanghō Mazdadhātahe, Airyanām khvarenō Mazdadhātanām, kāvayehecha khvarenanghō Mazdadhātahe, Āthrō Ahurahe Mazdāo puthra. Kavōish Haosravanghahe, Varōish Haosravanghahe, Asnavantahe garōish Mazdadhātahe, Chaēchistahe varōish Mazda-dhātahe, Kāvayehecha khvarenanghō Mazdadhātahe. Āthrō Ahurahe Mazdāo puthra. Raēvantahe garōish Mazdadhātahe, Kāvayehecha khvarenanghō Mazdadhātahe, Āthrō Ahurahe Mazdāo puthra. Ātarsh spenta rathaēshtara, yazata pouru-khvarenangha yazata pouru-baēshaza. Āthrō Ahurahe Mazdāo puthra, mat vīspaēibyō āterebyō, khshathrō-nafedhrō Nairyosanghahe yazatahe.

(10) Apām vanguhinām Mazdadhātanām, Areduyāo āpo Anāhitayāo ashaonyāo, vīspanāmcha apām Mazdadhātanām vīspanāmcha urvara-nām Mazdadhātanām. (11) Hvare khshaētahe ameshahe raēvahe aurvat-aspahe. (12) Māonghahe gaochithrahe, gēushcha aēvō-dātayāo, gēushcha pouru-saredhayāo. (13) Tishtryehe stārō raēvatō khvare-nanguhatō, satavaēsahe frāpahe sūrahe Mazdadhātahe; stāram afsh-chithranām zemas-chithranām urvarō-chithranām Mazdadhātanām; Vanantō stārō Mazdadhātahe, ave stārō yōi Haptōiringa Mazdadhāta khvarenanguhanta baēshazya. (14) Gēush tashne gēush urune Dravāspayāo sūrayāo Mazdadhātayāo ashaonyāo.

(15) Dathushō Ahurahe Mazdāo raēvatō khvarenanguhatō Ameshanām Spentanām. (16) Mithrahe vouru-gaoyaoitōish hazangrō-gaoshahe baēvare-chashmanō aokhtō nāmanō yazatahe, Rāmanō khvāstrahe. ([avu]18) Rashnaosh razishtahe, Arshtātascha frādat-gaēthayāo varedat-gaēthayāo, erezukhdhahe vachanghō yat frādat-gaēthahe. (20) Amahe hutāshtahe, huraodhahe Verethraghnahe Ahuradhātahe, Vanaintyāoscha uparatātō. (21) Rāmanō khvāstrahe, vayaosh uparō-kairyehe taradhāto anyāish dāmān; aētat te vayō yat te asti spentō-mainyaom; thwāshahe khvadhātahe zrvānahe akara-nahe zrvānahe daregō-khvadhātahe. (22) Vātahe hudhāonghō

avu Refer to the explanation given in the beginning of this yasht.

adharahe uparahe fratarahe paschāithyehe, nairyayāō hāmvaretoish.

(23) Dathushō Ahurahe Mazdāo raēvatō khvarenanguhatō Ameshanām Spentanām. (24) Razishtayāo Chistayo Mazdadhātayāo ashaonyāo daenayāo vanghuyāo Māzdayasnōish. (25) Ashōish vanghuyāo, chistōish vanghuyāo, erethe vanghuyāo, rasāstātō vanghuyāo, khvarenanghō savanghō Mazdadhātahe. Pārendyāo raorathayāo, Airyanām khvarenō Mazdadhātanām, Kāvayehecha khvarenanghō Mazdadhātahe, akhvaretahecha khvarenanghō Mazdadhātahe, Zarathustrahecha khvarenanghō Mazdadhātahe. (26) Arshtātō frādat-gaēthahe, garōish ushidarenahe Mazdadhātahe asha-khvāthrahe.

(27) Ashnō berezatō sūrahe vahishtahe anghēush ashaonām raochanghō vīspō-kavāthrō. (28) Zemō hudhāonghō yazatahe; imāo asāo, imāo shōithrāo, garōish ushi-darenahe Mazdadhātahe asha-khvāthrahe vīspaeshāmcha gairinām asha-khvāthranām pouru-khvāthranām Mazdadhātanām; kāvayehecha khvarenanghō Mazdadhātahe, akhvaretahecha khvarenanghō Mazdadhātahe.

Mānthrahe spentahe ashaonō verezyanghahe, dātahe vīdaēvahe, dātahe Zarathushtrōish; dareghayāo upayanayāo, daēnayāo vanghuyāo Māzdayasnōish, zarazdātōish mānthrahe spentahe ushi-darethrem, daēnayāo Māzdayasnōish, vaēdhīm mānthrahe spentahe, āsnahe khrathwō Mazdadhātahe, gaoshō-srūtahe khrathwō Mazdadhātahe.

Anaghranām raochanghām khvadhātanām, raokhshnahe garōnmānahe, misvānahe gātvahe khvadhātahe, chinvat-peretūm Mazdadhātām.

(31) Berezatō Ahurahe nafedhrō apām apascha Mazdadhātayao. (32) Haomahe ashavazanghō. (33) Dahmayāo vanghuyāo āfritōish, ughrāi dāmōish upamanāi. Vīspaēshām yazatanām ashaonām mainyavanām gaēthyanām. Ashāunām fravashinām ughranām aiwithūranām paoiryotkaēshanām fravashinām, nabānazdishtanām [avv]fravashinām. Ashem Vohū 1.

Ahmāi raēshcha; Hazangrem; Jasa me avanghe Mazda; Kerfeh

avv Know that the Khshnumans of the yazatas given here are similar to the Khshnumans given at the beginning of Siroza yasht, beginning with fravarane Mazdayasno Zarathushtrish; there is no difference at all. Hence for the translation, refer to these pages.

Mozd.

Roz nek nām, roz pāk nām, roz mubārak (falān) **māhe mubārak** (falān)**, gāhe** (falān) **namāz dādāre gehān dāmān. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush. Haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 1.**

Gorje Khoreh awazāyād Sirozā Ameshāspand vīspaēshā Ardāfarvash berasād amāvand pirozgar amāvandīh pirozgarī. Dād dīn beh Māzdayasnān, āgāhī ravāi goāfarangānī bād hafte keshvar zamīn; aedūn bād. Man āno āvāyad shudan, man āno āvāyad shudan, man āno āvāyad shudan. Ashaone Ashem Vohū 1.

(Recite facing the south) **Dādāre gehān dīne Mazdayasnī dāde Zarathushtī. Nemase-te ashāum sēvishte Aredvi Sūra Anāhite ashaone. Ashem Vohū 1.**

Nemō urvaire vanguhi Mazdadhāte ashaone Ashem Vohū 1. Ahurem Mazdām raēvantem khvarenanguhantem yazamaide. Ameshā Spentā hukhshathrā hudhāonghō yazamaide. Ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide. Ashem Vohū 1. Sirozā Ameshaspand vīspaēshā Ardāfarvash berasād. Ashem Vohū 1.

KARDĀ TO BE RECITED IN MEMORY OF THE DEPARTED ONES

Pa nāme yazdān Ahura Mazda Khodāe awazūnī, gorje khoreh awazāyād; Ardāfravash [avw]berasād. Az hamā gunāh patet pashemānum; az harvastīn dushmata duzhūkhta duzhvarshta, mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī, okhe avākhsh pashemān pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush; Haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 3.

Fravarāne Mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaēshō (Gāh according to the period of the day) **frasastayaēcha. Ahurahe Mazdāo raēvatō khvarenanguhatō, Ameshanām Spentanām, ashaonām fravashinām ughranām aiwithuranām paoiryō-tkaēshanām fravashinām, nabānazdishtanām fravashinām, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, yathā Ahū Vairyō zaotā frā-me mrūte, athā ratush ashātchit hacha frā ashava vīdhvāo mraotū. Ahurem Mazdām raēvantem khavarenanghuhantem yazamaide; Ameshā Spentā hukhshathrā hudhāonghō yazamaide.**

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avw i.e. may the Holy Fravashis come (to this recital)! Know that the initial and the final khshnuman of this Kardāh to be recited in memory of the departed ones, is similar to that of the Afrinagan Ardafravash.

(1) Ashāunām[1] vanguhīsh[2] sūrāo[3] spentāo[4] fravashayō[5] staomi[6] zbayemi[7] ufyemi[8]. Yazamaide[9] nmānyāo[10] vīsyāo[11] zantumāo[12] dakhyumāo[13] Zarathushtrōtemāo[14]. (2) Vīspanāmcha[15] āonghām[16] paoiryanām[17] fravashinām[18] idha[19] yazamaide[20] fravashīm[21] avām[22] yām[23] Ahurahe[24] Mazdāo[25], mazishtāmcha[26] vahishtāmcha[27] sraēsh-tāmcha[28] khraozdishtāmcha[29] khrathwishtāmcha[30] hukereptemāmcha[31], ashāt[32] apanōtemāmcha[33].

(1) I praise[6], remember[7] (or invoke) the good[2], heroic[3] (and) the beneficent[4] Fravashis[5] of the righteous (people)[1] (and) [avx]I sing their glory. We worship[9] (those Fravashis) belonging to the house[10], to the street[11], to the town[12], belonging to the province[13] (and) the highest priests[14]. (2) [avy]First[17] among all[15] these[16] Fravashis[18] we worship[29] here[19] that[22] Fravashi[21] of (the Creator) Ahura Mazda[24-25] which[23] is of high degree or excellence, fairest[28], [avz]courage-giving[29], wisest[30], practising good deeds of the highest degree[31] and supreme[33] in holiness[32] (i.e. best).

(3) Ashāunām[34] vanguhīsh[35] sūrao[36] spentāo[37] fravashayō[38] yazamaide[39]; yāo[40] Ameshanām[41] Spentanām[42], khshaētanām[43] verezi-dōithranām[44], berezatām[45] aiwyamanām[46], takhmanām[47] āhūiryanām[48], yōi[49] aithyajanghō[50] ashavanō[51]. (4) Paoiryanām[52] tkaēshanām[53], paoiryanām[54] sāsnō-gūshām[55], idha[56] ashaonām[57] ashaoninām cha[58] ahūmcha[59] daēnāmcha[60] baodhascha[61] urvānemcha[62] fravashīmcha[63] yazamaide[64], yōi[65] ashāi[66] vaonare[67]. Gēush[68] hudhāonghō[69] urvānem[70] yazamaide[71].

(3) We worship[39] the good[35], heroic[36] (and) beneficent[37] Fravashis of the righteous (people)[34]. We worship [awa]the fravashis[40] of the Holy Immortals[41-42], [awb]the rulers[43], [awc]effective glance[44], exalted[45], coming for help[46], the mighty[47], acting according to the laws of Ahura Mazda[48], who[49] (are) immortal[50] (and) righteous[51]. (4) Here[56] we worship[64] the life[59] conscience[60], intelligence[61], soul[62] and fravashi[63] of righteous[57] (men) and (women) of the

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avx Based on the Pahlavi version “I make my own” (Spiegel and Darmesteter); i.e. I make them pleased or to love me (Darmesteter). “I offer myself to” (Harlez). If the root *vap* of “*ufyemi*” be compared with Sanskrit *nis vap*, its meaning then can be “I dedicate something as gift”.

avy Or if it is taken as an adjective of “Fravashinām”, its meaning may be among the most ancient or the “first Fravashis”.

avz Most firm-solid (Mills and Darmesteter); strongest (Spiegel).

awa The word *yāo* applies to *fravashayō*. The original meaning of *yāo* is “who”.

awb Devoted, anxious (Mills); eager (for good works) (Darmesteter).

awc Good-eyed, i.e. by whose glance good effect can be produced; opposite of evil-eye (Darmesteter).

[awd]Poryotkaeshas[52-53] (and) of the first[54] [awe]acceptors of the religion[55], who[65] [awf]fought with success[67] for righteousness[66]. We worship[71] the soul[70] of the [awg]bull[68] of good creation[69] (i.e. of Gāvyodād).

(5) Yōi[72] ashāi[73] vaonare[74]. Gayehe[75] Marethnō[76] ashaonō[77] fravashīm[78] yazamaide[79]. Zarathushtrahe[80] Spitāmahe[81] idha[82] ashaonō[83] ashīmcha[84] fravashīmcha[85] yazamaide[86]. Kavōish[87] Vishtāspahe[88] ashaonō[89] fravashīm[90] yazamaide[91]. Isat-vāstrahe[92] Zarathushtrōish[93] ashaonō[94] fravashīm[95] yazamaide[96]. (6) Nabānazdishtanām[97] idha[98] ashaonām[99] ashaoninām cha[100] ahūmcha[1] daēnāmcha[2] baodhascha[3] urvānemcha[4] fravashīmcha[5] yazamaide[6], yōi[7] ashāi[8] vaonare[9]; mat[10] vīspābyō[11] ashaonibyō[12] fravashibyō[13], yāo[14] iririthushām[15], ashaonām[16] yāoscha[17] jvantām[18] ashaonām[19], yāoscha[20] narām[21] azātanām[22] frashō-charethrām[23] saoshyantām[24].

(5) We worship[79] the Fravashi[78] of the righteous[77] [awh]Gayomard[75-76]. We worship here[82] the holiness[84] of the Holy[83] Spitaman[81] Zarathushtra[80] and (his) [awi]Fravashi[85]. We worship[91] the Fravashi[90] of the righteous[89] Kava[87] Vishtaspa[88]. We worship[96] the Fravashi[95] of the righteous[94] Isat-vastra[92] (the eldest son) of (the Prophet) Zarathushtra[93], who[72] [awj]fought with triumph[74] for righteousness[73]. (6) Here[98] we worship[6] the life[1], conscience[2], intelligence[3], soul[4] and the fravashi[5] of the righteous[99] (men) and (women) amongst the [awk]Nabānazdishtas[97] who[7] fought with triumph[9] for righteousness[8], along with[10]all[u] holy[12] fravashis[13] of the righteous (men)[16] (who are) departed[15], of the righteous[18] living (men)[19] (and) of the [awl]progressive[23] [awm]Saoshyants[24] who will be born hereafter[21-22].

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awd i.e. Mazda-worshippers of the age prior to the Prophet Holy Zarathushtra.

awe Original meaning is "meditators upon religious education", listeners to the commandments of the religion. *Sāsna* = Sanskrit *shāsan* = religious education, religious book.

awf *Vaonare* - past perfect third person singular parasmaipada of root *van* = to win.

awg It's another form of *gēush aēvō-dātayāo* (see Māh Bokhtār Nyāyesh) in the passage of "fravarāne Mazdayasnō".

awh Gayomard was the First and foremost person of the Iranian race. Its original meaning is "mortal life", "life subject to destruction".

awi Professor Darmesteter has not translated this sentence - *Zarathushtrahe Spitamahe idha ashaonō ashīmcha fravashīmcha yazamaide*.

awj Reverend Mills has not translated *yōi ashāi vaonare*.

awk i.e. the acceptors of the religion of the Prophet Zarathushtra, the persons born in the Religion of Zarathushtra; its analogy is Paoiryō-tkaesha, i.e. those of the ancient faith. The original meaning of "nabānazdishta" is "nearest the navel"; from this it means closely connected, "next of kin".

awl Or the promoters (of the world), performers of resurrection, the renovators of the world (Professor Harlez, Mills and Darmesteter).

awm For the explanation of "Saoshyants", see Hom yasht Large, note on paragraph 2.

(7) Idha[25] iristanām[26] urvānō[27] yazamaide[28] yāo[29] ashaonām[30] fravashayō[31]. Vīspanām[32] ahmya[33] nmāne[34] nabānazdishtanām[35] para-iristanām[36] aēthrapaitinām[37] aēthryanām[38] narām[39] nāirinām[40] idha[41] ashonām[42] ashaoninām[43] fravashayō[44] yazamaide[45]. (8) Vīspanām[46] aēthrapaitinām[47] ashaonām[48] fravashayō[49] yazamaide[50], vīspanām[51] aēthryanām[52] ashaonām[53] fravashayō[s4] yazamaide[55]. Vīspanām[56] narām[57] ashaonām[58] fravashayō[59] yazamaide[60]. Vīspanām[61] nāirinām[62] ashaoninām[63] fravashayō[64] yazamaide[65].

(7) We worship[28] here[25] these souls[27] of the departed ones[26] who[29] belong to the Fravashis[31] of the holy [awn]ones[30]. Here[41] in this[33] house[34] we worship[45] those fravashis[44] of the righteous[42] (men)[39] and (women) amongst all[32] the departed[36], next of kin[35], [awo]teachers[37], disciples[38], men[39] or women[40]. (8) [awp]We worship[50] the fravashis[49] of righteous (teachers)[48] amongst all[46] teachers[47]. We worship[55] the fravashis[54] of righteous (disciples)[53] amongst all[51] disciples[52]. We worship[60] the fravashis[59] of righteous (men)[58] amongst all[56] men[57]. We worship[65] the fravashis[64] of righteous (women)[63] amongst all[61] women[62].

(9) Vīspanām[66] aperenāyukanām[67] dahmō-keretanām[68] ashaonām[69] fravashayō[70] yazamaide[71]. Ādakhyunāmcha[72] ashaonām[63] fravashayō[74] yazamaide[75]. Uz-dakhyunāmcha[76] ashaonām[77] fravashayō[78] yazamaide[79]. (10) Narāmcha[80] ashaonām[81] fravashayō[82] yazamaide[83]. Nāirināmcha[84] ashaoninām[85] fravashayō[86] yazamaide[87]. Vīspāo[88] ashāunām[89] vanguhīsh[90] sūrāo[91] spentāo[92] fravashayō[93] yazamaide[94], yāo[95] hacha[96] gayāt[97] marethnat[98] ā[99] saoshyantāt[100] verethraghnat[1].

(9) We worship[71] the fravashis[70] of all[66] holy [awq]young ones[67], [awr]doing pious deeds[68]. We worship[75] the fravashis[74] of the righteous (people)[73] among those (who) inhabited in this land[72], and outside the land (i.e. in other countries). (10) [aws]We worship[83] the fravashis[82] of righteous[81] men[80], and women[84]. We worship[94] all[88] the excellent[90], heroic[91], (and) beneficent[92] fravashis[93] of the righteous (people)[89] which[95] (are) from Gayomard[97-98] up

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awn Here we worship the souls of the dead and the Fravashis of the righteous people (Professor Harlez). We worship the souls of the dead which are the fravashis of the righteous (Dr. Spiegel and Reverend Mills). We worship the souls of the dead, the Fravashis of the righteous ones (Professor Darmesteter).

awo Herbad, ervad, i.e. learned or well-versed in the education of the Zoroastrian religion, master of knowledge, teacher of the knowledge of religion, religious teacher.

awp Or alternately:- We worship the fravashis of all righteous teachers. The following sentences may also be translated the same way.

awq Or of children, of infants - minor ones; its antonym is *perenayu* = of full age.

awr Begotten of pious parents (Darmesteter).

aws Its significance is, that we remember with reverence, i.e. worship the Fravashis of righteous persons inhabited in the Iranian city as well as in countries outside Iran.

to[99] the victorious[1] Saoshyant[100].

(To recite in bāz): [awt]**Humata hūkhta hvarshta; humanashnī, hugavashnī, hukunashnī, in khshnuman ardāfravash bē-rasād, nīrang pīrozgar bād; khoreh beh dīne Māzdayasnān ravā bād andar hafte keshvar. Nām cheshtī ādar andar kām bād; hasta sheherastān andar** (the name of the country in which this Karda is recited should be named) **sheherestān porī fīrozī shādī o rāmashnī, ravān khoreh khojasteh avazūn bād avazuntar bād khoreh khojasteh bād; in khshnuman Ardāfravash be-rasād, kerā gāh roz sheherīārī khesh yazashne karde hom, darun yashte hom, myazda hamīrāenem yō kardehā pa ganje Dādār Ahura Mazda rayōmand khorehmand Ameshāspandān be-rasād. Aoj zor nīru tagī amāvandī pirozgarī in khshnuman Ardāfravash berasād. Az hamā padiraftār bād. Emārā panāhī kerdār nīkī andākhtār, anāi petyār dūr avāzdāshtār, ayāfta khāh bād. Kerā digar myazd hazār mard myazd shāyam sākht emārā kam-ranjtar āsāntar ainī kard yak az mā hazār padīraftār bād. Nām cheshtī anusheh ravān ravānī (the name of the person in whose memory this karda is recited should be taken here) aedar yād bād anusheh ravān ravānī.**

Zartosht Spitamān asho farohar aedar yād bād anusheh ravān ravānī. Gushtāspa Shāh Lohorāspa Shāh aedar yād bād anusheh ravān ravānī. Jāmāspa Habub aedar yād bād anusheh ravān ravāni. Ardāe Virāf Ardāfravash aedar yād bād anusheh ravān ravāni. Adarbād Mārāspand aedar yād bād anusheh ravān ravānī. Mubed Shāpur Mubed Sheherīār aedar yād bād anusheh ravān ravānī. Mubed Hormazdiār Ervad Rāmyār aedar yād bād anusheh ravān ravānī. Mubed Neryosang Dhaval aedar yād bād anusheh ravān ravāni. Hamā fravash ashoān aedar yād bād anusheh ravān ravāni. Nām cheshtī anusheh ravān ravāni (the name of the person in whose memory this Karda is recited should be taken here) **Hamā fravash ashoān aedar yād bād; farmāeshne** (the name of the person who had ordered this recitation of the Kardāh should be taken) **Māzdayasnī berasād.**

Hamāfravash ashoān yō kardehā chehārum dehum sīroz sāl roz, az Gayomard andā Soshyos aedar yād bād. Hastān būdān bedān zādān azādān, ādehī uzdehī, dahme nar nārīk avarnāe purnāe, har ke avar in zamīn perī behedīnī gudārān shud ast, hamāfravash ashoān, yō kardehā az Gayomard andā Soshyos aedar yād bād. Ke inmān vīs zand deh rustā guzasteh and, hamā fravash ashoan yō kardeha az Gayomard andā Soshyos aedar yād bād. Ashoān fravash, chīrān fravash, avar vīzān fravash, pīrozgarān fravash, poryōdakeshān fravash, nabānazdeshtān fravash, fravashayō hamāyō kardehā az Gayomard andā Soshyos aedar

awt Know that the portion from here up to the rubric “Recite aloud”, being in Pazend, should be recited in bāz - in low tone. For its explanation, see Khorshed Nyāyesh para. 16, end.

yād bād. Ravāne pedarān mādarān jadagān, nyāgan farzāndān paevandān parastārān nabānazdeshtān, fravash ashoān, yō kardehā az Gayomard andā Soshyos aedar yād bād. Hamā athornān, hama rathēshtārān, hamā vāstryōshan, hamā hutōkhshān, hamā fravash ashoān, hamā yō kardehā az Gayomard andā Soshyos aedar yād bād; hamā fravash ashoān hafte keshvar zamīn, arzahe savahe, fradadafsh, vīdadafsh, vourubarasht, vouru-zaresht, khanaras bāmī, kangdez ashoān varjam kardān ganjamāthrā, hamā fravash ashoān hamā yō kardehā az Gayomard andā Soshyos aedar yād bād. Gorje khoreh awazāyād in khshnuman Ardāfravash berasād. Nām cheshti naosheh ravān ravānī (the name of the person in whose memory this kardāh is recited should be taken here) **aedar yād bād anosheh ravān ravāni; hamā fravash ashoān aedar yād bād; farmāeshne** (the name of the person who had ordered this recitation of the Kardāh should be taken) **Māzdayasnī berasād. Hamkerfeh hamā vehāne hafte keshvar zamīn berasād. Az hamā gunāh patet pashemānum pa patet hom.**

(Recite aloud): **Vispāo fravashayō ashāunām yazamaide; Ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide. Vīspe ashavanō yazata yazamaide.**

(One should recite in Hāvan Gāh or in the Second Hāvan as under):-

Hāvanim paiti ratūm, Sāvanghaēm vīsīmcha paiti ratūm.

(If the Gāh be Rapithwan, recite as under):-

Rapithwinem paiti ratūm, frādat-fshāum zantumemcha paiti ratūm.

(If the Gāh be Uzirin, recite as under):-

Uzyeirinem paiti ratūm, frādat-vīrem dakhyumemcha paiti ratūm.

(If the Gāh be Aiwisruthrem, recite as under):-

Aiwisrūthremem aibigāim paiti ratūm, frādat-vīspām hujyāitim Zarathushtrōtememcha paiti ratūm.

(If the Gāh be Ushahen, recite as under):-

Ushahinem paiti ratūm, berejīm nmānimcha paiti ratūm.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaēthā ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(To recite in bāz)**: Hormazd Khodāe awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzda-yasnān āgāhī āstavānī nekī rasānad aedūn bād.** (To recite aloud) **Yathā Ahū Vairyō 2.**

Yasnemcha vahmemcha aojascha zavarecha āfrīnāmi, Ahurahe

Mazdāo raēvato khvarenanguhatō Ameshanām Spentanām, ashaonām fravashinām ughranām aiwithūranam, paoiryō-tkaēshanām fravashinām, nabānazdishtanām [awu]fravashinām. Ashem Vohū 1.

Ahmāi raēshcha; Hazangrem; Jasa me avanghe Mazda; Kerfeh Mozd.

A BRIEF AND INFORMATIVE SYNOPSIS OF THE ABOVE MENTIONED PAZEND PORTION TO BE RECITED IN BĀZ — LOW TONE

May this khshnuman (i.e. the ceremonial propitiation) performed with my good thought, good word and good deed reach the Holy Fravashis! (i.e. may this work of invoking the Holy Fravashis be completed properly!) May the glory of the good Mazda-worshipping Religion be current in all the seven regions of the earth! May the victory and happiness attain to the people of this city! And may their souls be pleased! May the pleasure of this ceremony reach the Holy Fravashis! and may it be approved in presence of the Creator Ahura Mazda! May we acquire happiness and peace of life!

May the soul of [awv]so and so departed person be remembered here! May the Holy Fravashi of Zarathushtra Spitaman and his revered soul be remembered here! May the revered soul of Isat vāstra, the son of the Prophet Zarathushtra be remembered here! May the revered soul of King Gustāspa, the son of King Lohrāspa be remembered here! May the revered souls of all these, viz. Jāmāspa Habub, Ardāevirāf of Holy Fravashi, Ādarbad Mārespand, Mobed Shāpur Mobed Sheheriār, Mobed Hormazdiār, Ervad Rāmyār, Mobed Neryosang Dhaval, be remembered here! May the soul of so and so departed person be remembered here! May all the Holy Fravashis be remembered here! May the share of meritorious deeds reach so and so, who orders the performance of this ceremony! May the souls of the mother, father, ancestors, children, relatives, etc., be remembered here! May the revered soul of so and so person be remembered here! The work of the ceremony is performed by the order of so and so hence may the share of meritorious deeds reach him! May the orderer of that ceremonial work be co-operator in the meritorious deeds of all the faithful ones in the seven regions of the earth! May the day of the ceremony of this soul be happy to the order of that ceremony!

[aww]In the Gāh (so and so) we worship all the Fravashis of the righteous

awu For its translation, see Bāz of reciting Ashem Vohu.

awv Names of persons who have departed and in whose memory the ceremony is performed are taken here - are remembered here.

aww The name of the Gāh during which the ceremony is performed is to be taken; e.g. Hāvan, Rapithwan, etc. After the recital is finished in bāz - (in low tone) - the translation occurring in the para of these four lines is to be recited aloud.

(people). We worship the good, heroic and beneficent Fravashis of the righteous (people). We worship all the Holy yazatas.

DOĀ TANDAROSTI (IN AVESTA)

[awx](1) Tāo[1] ahmi[2] nmāne[3] jamyāresh[4], yāo[5] ashaonām[6] khshnūtascha[7], ashayascha[8], vyādaibishcha[9], paiti-zantayascha[10]; us[u] nū[12] anghāi[13] vīse[14] jamyāt[15] ashemcha[16], khshathremcha[17], savascha[18], khvarenascha[19], khvāthremcha[20]. Dareghō-fratemathwemcha[21] anghāo[22] daēnayāo[23] yat[24] Ahurōish[25] Zarathushtrōish[26]. (2) Asishta[27] nū[28] anghat[29] hacha[30] vīsat[31] gāush[32] buyāt[33]; asishtem[34] ashem[35], asishtem[36] narsh[37] ashaonō[38] aojō[39], asishtō[40] Ahuirish[41] tkaēshō[42]. (3) Jamyān[43] ithra[44] ashāunām[45] vanguhīsh[46] sūrāo[47] spentāo[48] fravashayō[49], ashōish[50] baēshaza[51] hachimnāo[52] zem-frathangha[53] dānu-dra-jangha[54], hvare-barezangha[55]; ishtēe[56] vanghanghām[57], paitishtātēe[58] ātaranām[59], frasha-vakhshyāi[60] rayāmcha[61] khvarenanghāmcha[62].

(1) May these[1] (virtues mentioned) which[5] (are) the satisfaction[7] of the righteous[6] (people), (their) blessings[8], guileless nature[9] and thanksgiving[10] come[4] in to this[2] [awy]house[3]! Now[12] for this[13] village[14] may there arise[11-15] righteousness[16], sovereignty[17], [awz]prosperity[18], glory[19] and [axa]happiness[20]! (May there be) long enduring predominance[21] (or excellence) of this Religion[23] of Ahura[25] revealed by Zarathushtra[86]! (2) Now[28] from[30] this[29] clan[31] may there arise[33] [axb]always[27] cattle[32]! righteousness[35], power[39] of holy[38] man[37] and the Law[42] of Ahura[41].

Explanation:- (May there be eternal increase of cattle in this clan! And may righteousness and strength for performing righteous acts and the Law of Ahura be always current and there may not be disturbance of any kind in them!)

(3) May the good[46], heroic[47] and beneficent[48] Fravashis of the righteous (people)[45] bringing with them[52] the means[51] of holiness[50], as wide as the

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awx The entire portion of this Doa Tandarosti (paras 2-7) is taken from yasna HS 60. Moreover the same Avesta is recited also as Āfrinagan Dahmān.

awy i.e. in order to give proper protection of wealth, etc., to virtuous and just persons, and in order to defeat wicked persons by destroying them.

awz The meaning of *savascha* is benefit, profit and prolific as well.

axa The meanings of *khvarenascha khvāthremcha* are "glory and splendour".

axb The original meaning of *asishta* is "rapid of all"; its another form is *āsishta*, (see Hom yasht Large, karda 1, para 15). Prof. Darmesteter explains this word as:- Without name (*a* + *sishta*); root *syanh*. From this root Prof. Darmesteter takes *paiti syōdūm* as "you cut it" (see yasna Hā 48, para 7).

earth[53], as extensive as river[54] (and) as exalted as the sun[55], [axc]come[43] in this [axd]abode[44]. **Explanation**:- (As to why do the Fravashis come is stated as follows).

For the fulfilment of desires[56] of better (men)[57], for withstanding[58] wicked (men)[59] and for the greater increase of wealth[61] and [axe]fame[62], may the Fravashis[49] come[43] in this abode[44]!

(4) Vainīt[63] ahmi[64] nmāne[65] Sraoshō[66] asrushtīn[67], ākhshtish[68] anākhshtīm[69], rāitish[70] arāitīm[71], ārmaitish[72] taromaitīm[73], arshukhdhō[74] vākhsh[75] mithaokhtem[76] vāchīm[77], asha drujem[78]. (5) Yatha[79] ahmya[80] Ameshāo[81] Spenta[82] Sraoshādha[83] ashyādha[84] paitishān[85] vanghūsh[86] yasnāscha[87] vahmāscha[88], vohū[89] yasnemcha[90] vahmemcha[91], huberetīm-cha[92], ushta-beretīmcha[93], vanta-bererīmcha[94] ādareghāt[95] khvābairyāt[96]. (6) Mā[97] yave[98] imat[99] nmānem[100] khvāthravat[1] khvareno[2] frazahīt[3]; mā[4] khvāthravaiti[5] ishtish[6], mā[7] khvāthravaiti[8] āsna[9] frazaintish[10]; khvāthrō[11]-disyehe[11] paiti[12] ashōishcha[13] vanghuyāo[14] dareghem[15] hakhma[16].

(4) In this[64] house[65] may obedience[66] smite[63] disobedience[67]! May peace[68] smite[63] discord[69]! May generosity[70] smite[63] nigardlines[71] (or avarice for wealth[71])! May reverence[72] smite[63] pride[73]! May truth (the true-spoken word)[75] [axf]smite[63] (the word[77] false-spoken[76]) falsehood [axg]distorting truth[78]! (5) So that[79] in this (abode)[80] through the Holy[84]Sraosha (yazata)[83] the Bountiful Immortals[81-82] (Ameshaspands) desire eagerly[85] (or expect eagerly) good[86] yasnas[87] and invocations[88], good[89] yazishna[90] and invocation[91], good gift[92], health-giving gift[93] and friendly offering[94]. May (this clan) protect itself[96] for a long time[95]! (6) May the glory[2] giving comfort and ease[1], happiness[6], offspring, (and) innate wisdom never[97-98] leave this[99] house[100]! May the long[15] friendship of Ashishvangh which gives [axh]comfort and ease[11] never[97-98] leave[3] this[99] house[100]![axi]

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axc Its significance seems to be that the Fravashis of the righteous people come in the house, and bring happiness of the entire world with them.

axd i.e. in this clan; original meaning is “hither” (*ithra*).

axe The meaning *rayāmcha khvarenanghāmcha* is also “glory and splendour”.

axf i.e. May the virtues, such as obedience, unity, liberality, politeness, truthfulness, remain permanent amongst men of this clan and they may live always in peace and friendship with one another.

axg Instead of considering *asha-drujem* as an adjective of *vāchim*, *asha drujem* are taken separately, the meaning could be “may truthfulness smite falsehood”.

axh The original meaning of *khvāthrō-disyehe* is directing to ease-happiness.

axi For further details, see my translation of Yasna, Hā 60.

DOĀ TANDAROSTI (IN PAZEND)

Ba nāme yazade bakhshāyandehe bakhshāyashgare meherbān. Yathā Ahū Vairyō 2.

Tan-dorostī[1] dēr-zīvashnī[2] āvāyad[3]; khoreh[4] anghad[5] ashahīdar[6]; yazdāne mīnōān[7], yazdāne getīān[8], haft Ameshāspandān[9] myazda roshan[10] hame[11] berasad[12]. In doāyā[13] bād[14], in khoāhā[15] bād[16]; hame[17] andar kasārā[18] Zarathushtī dīn[19] shād bād[20]; aedūn bād[21]. Yā bārī khodā[22]! Khodāvande ālamrā[23], hame anjumanrā[24] (here take the name of a person in whose behest the tandarosti is recited). **Bā farzandān[24], hazār sāl[26] dēr bedār[27], shād bedār[28], tan-dorost bedār[29]; aedūn bedār[30]. Bar sare[31] arzānīā, sālhāe besyār[33] va karanhāe bīshumār[34] bākī va pāyandeh dār[35]; hazārān hazār[36] āfrīn bād[37], sāl-khozasteh bād[38], roz farrokh bād[39], māh mubārak bād[40]. Chand sāl[41], chand roz[42], chand mah[43], besyār sāl[44] arzānīdār[45], yazashne[46] va nīāeshne[49] va rādī[48] va zōr barashne[49]. Ashahīdar[50] avare[51] hamā kāro kerfehā[52]; tandorosti bād[53], neki bād[54], khūb bād[55]; aedūn bād[56], aedūntaraz bād[57], pa yazdān va Ameshāspandān[58] kāme[59] bād[60]. Ashem Vohū 1.**

In order to live for a long time[2], health of the body[1] is necessary[3]. May the glory[4] remain permanent[5] in association with righteousness! May all these[11] heavenly yazatas[7] (and) the yazatas of this world[8] (and) the seven Ameshāspand[9] come[12] to this excellent votive offering[10]! May this benediction[13] (of mine) be[14] (approved)! May this wish (of mine)[15] be fulfilled[16]! May the Religion of Zarathushtra[19] be pleased[20] (liked or chosen) amongst all[17] men[18]! May it be [axj]so[21]!

O God! the Creator! May you keep forever[27], cheerful, healthy the [axk]Lord of this world[23], all the assemblies[24] ([axl]so and so) together with (his) descendants[25]; [axm]may you keep (them) thus[30]. Over the chieftainship[31] of the good (or worthy) men[32] may you keep permanent and Lord for many years[33] and for boundless [axn]period[34]. May there be a thousand[36] blessings[37]! May the year be auspicious[38]! May the day be fortunate[39] (And) may the month be auspicious[40]! May you keep us worthy[45] (in performing) the worship[46] and invocation[47] and charity[48] and in offering libations[49] for several years[41], several days[42], and several months[43]; for many years[44]! May you keep righteousness over all actions and meritorious deeds! May there be health and goodness (unto thee)[54]! May there be excellence (unto thee)[55]! May it be

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axj i.e. May it be so as I pray! Amen!

axk i.e. him who rules over us at present; our King.

axl The name of the person in whose honour the prayer is made should be taken here.

axm i.e. Keep in the manner I bless.

axn The meaning of "karan" is age, a decade, century; it may mean 120 years also.

so[56]! May it be [axo]more so[57]! May (thy) wish[59] be[60] in accordance with[58] (the wish of) the yazatas and the Ameshāspand[58]!

DĪN-NO KALAMO (in Avesta) - THE ZOROASTRIAN CREED (Yasna Hā 12)

(1) Nāismī[1] daēvō[2]; fravārane[3] Mazdayasnō[4] Zarathushtrish[5] vīdaēvō[6] Ahura-tkaēshō[7] staotā[8] Ameshānam Spentanām[9], yashtā[10] Ameshanām Spentanām[11]. Ahurāi Mazdāi[12] vanghave[13] vohumaite[14], vīspā[15] vohū[16] chinahmi[17], ashāune[18] raēvaite[19] khvarenanguhaite[20]. Yā[21] zī[22] chīchā[23] vahishtā[24]; yenghe[25] gāush[26], yenghe[27] ashem[28], yenghe[29] raochāo[30], yenghe[31] raochebīsh[32] rōithwen[33] khvāthrā[34].

(1) I cause[1] the daevas[2] to perish[1].1 confess myself (to be[3]) a worshipper of (the Creator) Ahura Mazda[4], a follower of the religion revealed by the Prophet Zarathushtra[5], inimical to (the doctrines of) the daevas[6], acting according to the Law of Ahura Mazda[7], a praiser of the Holy Immortals[9] (and) a worshipper[10] of the Holy Immortals[11]. Unto Ahura Mazda[12], the Good[13], possessed of goodness[14], the Holy[18], possessing riches[19] (and) Glorious[20] do I attribute[17] all[15] things[16] (of the world); because[22] whatsoever[21] things[23] (are) best[24] (are all His). Whose[25] (i.e. the Creator Ahura Mazda's) [axp]universe[26], Righteousness[28], the lights (of the sky), splendour[34] [axq]have blended[33] with (the infinite) lights (in the sky)[32].

(2) Spentām[35] Ārmaitīm[36] vanguhīm[37] verene[38]; hā[39] moi[40] astū[41]. Us gēush[42] stuye[43] tāyāatchā[44] hazang-hatchā[45] us mazdayasnanām[46] vīsām[47], zyānayaēchā[48] vīvāpatchā[49]. (3) Frā manyaēibyō[50] rāonghe[51] vase-yāitīm[52] vase-sheitīm[53], yāish[54] upairl āya zemā[55] gaobīsh[56] shyeinti[57]. Nemanghā[58] ashāi[59] uzdātā[60] paiti avat[61] stuye[62], noit[63] ahmāt[64] āzyāonīm[65], nōit[66] vīvāpem[67] khshtā[68] Māzdayasnīsh[69] aoi[70] vīsō[71]; nōit[72] astō[73], nōit[74] ushtānahe[75] chinmāni[76].

(2) I choose[38] the good[37] (and) beneficent[35] [axr]Ārmaiti[36]; may she[39] be[41] mine[40]! (i.e. I wish that I may get her blessings). I protect by performing prayer (of Ahura Mazda)[43] the cattle[42] from the thief[44] and the robber[45] and the villages[47] of Mazda-worshippers[46] from the damage[43] caused by drought[49].

(3) I shall praise[62] (Ahura Mazda) with [axs]fervent[60] hymns[58] through the

axo i.e. May my wishes be fulfilled, rather may my wishes be fulfilled more!

axp In Avesta common meaning of *gaush, geush* is cattle, "beneficent animal", but elsewhere corresponding to the Sanskrit equivalent *go* its meaning is "earth", as well.

axq For its analogy, see yasna Hā 31, stanza 7.

axr The meaning of *Ārmaiti* (= Sanskrit *Ārmati*) is contemplative *manashni*, good thought, wisdom, amiable manners and self-restraint or abstinence from sins.

axs The word *uzdāta* is derived from the root *us-dā*. Its meaning is to effervesce, to boil; then its

Spiritual Lords[50] in order to grant[51] unto those[54] who live[57] upon this earth[55] [axt]possessing property[56] power of moving about at will[52] and the power of ruling at will[53]; (and) for the sake of righteousness[59] (i.e. in order that they may live righteously) (so that) hereafter[64]1 shall not[63] stand[68] (i.e. I shall not be responsible) (for bringing) damage[65] (and) drought[67] to the villages[71] of the Mazda-worshippers[69]; neither [axu]for the love[76] of (my) body[73] nor[74] for the love of (my) life[75].

(4) Vī daēvaish[77] aghāish[78], avanghūsh[79], anaretāish[80], akōdābish[81] sarem[82] mruye[83]; hātām[84] draojishtāish[85], hātām[86] paoshishtāish[87], hātām[88] avanghutemāish[89]. Vī daēvāish[90], vī daēvavatbish[91], vī yātush[92], vī yātumatbīsh[93], vī kahyāchit[94] hātām[95] ātarāish[96], vī manebīsh[97], vī vachebīsh[98], vī shyaothanāish[99]; vī chithrāish[100]. Vī zī[1] anā[2] sarem[3] mruye[4], yathanā[5] dregvatā[6] rākhshayantā[7].

(4) I do not accept[83] (or I hate[83]) the chieftainship[82] of the daevas[77], wicked[78], without goodness[79], not going in the straight path[80], (and) evil-knowing[81] (who are) most untruthful[85], filthy[87] (or polluted)[87] (and) wicked[89] among the existing ones[88].

Just as[5] I [axv]hate[4] the chieftainship[3] of the false[6] (and) tormenting (persons)[7], [axw]in the same manner[2]1 verily[1] hate[4] openly[100] through (my) thought[97], word[98] and actions[99] the chieftainship[3] of the daevas[10]and of those belonging to the daevas[91] (i.e. of those going on the path of the daevas), the wizards[92] and belonging to the wizards[93], of any[94] wicked[96] (man) whatsoever[94] among the existing ones[95].

(5) Athā athā[8] chōit[9] Ahurō Mazdaō[10] Zarathushtrem[11] adhā[12] khshayaētā[13], vispaēshū[14] frashnaēshū[15] vīspaeshū[16] hanjamanaēshū[17], yāish[18] aperesaētem[19] Mazdāoscha[20] Zarathushtraschā[21]. (6) Athā athā[22] chōit[23] Zarathushtrō daēvaish[25] sarem[26] vyāmravītā[27] vīspaēshū[14] frash-naēshū[15], vīspaēshū[16] hanjamanaēshū[17], yāish[18] aperesaētem[19] Mazdāoschā[20] Zarathushtraschā[21]; athā[28] azemchit[29] yō[30] Mazdayasnō[31]

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religious sense can be like the word in English, "fervent" (the original meaning according to the root of which is "to effervesce, to boil").

axt Original meaning "with the cattle". In ancient times the property of the people was in terms of cattle. The word for "money" in English is derived from the word *pashu*:- Pecuniary, Fee.

axu i.e. Even though harm may reach my body or my life be forfeited, I will not cause damage of any kind whatsoever to the Mazda-worshippers.

axv For its comparison, see yasna Hā 49, Stanza 3. The meaning of Avesta *mru* (Sanskrit *bru*) is to "speak"; but when this root is used with different prefixes, its meaning is changed:- e.g. *nī-mrū* means "to request", "to demand"; *paiti-mru* means "to answer"; "to reply"; *ā-mrū* means "to call, to invoke"; *vī-mrū*, *antare-mrū* means "to abjure, to deny, to forsake, not to accept, to renounce".

axw The meaning of the word *anā* which is derived from the Sanskrit *e*, resembles to Latin *idem* (= likewise) as an adverb. Generally, *ana*, *anā* (Sanskrit *anen*) is demonstrative pronoun masculine and/or neuter third person singular.

Zarathushtrish[32] daēvāish[33] sarem[34] vīmruye[35] yathā[36] [axx]anāish[37] vyā-mravīta[38] ye[39] ashavā[40] Zarathushtrō[41].

(5-6) When[18] during all[19] the questions and answers[15], during all[16] the meetings[17] (the Creator) Ahura Mazda[10] [axy]ordered[13] (the Prophet) Zarathushtra[11] by way of injunction[9] (to reliquish the chieftainship of the daevas); (based upon this) the Holy[40] Zarathushtra[41] assuredly[23] renounced[27] the chieftainship[26] of the daevas[25], in the same way[28] I[29] who[30] (am) the Mazda-worshipping[31] follower of Zarathushtra[32] [axz]renounce[35] their chieftainship[34].

(7) Yāvaranāo[41] āpō[42], yāvaranāo[44] urvarāo[45], yāvaranā[46] gāush[47] hudāo[48], yāvaranō[49] Ahurō Mazdaō[50], yē[51] gām[52] dadā[53], yē[54] narem[55] ashavanem[56]; yāvaranō[57] as[58] Zarathushtrō[59], yāvaranō[60] kavā Vishtāspō[61], yāvaranā[62] Frashaoshtrā[63] Jāmāspā[64]; yāvaranō[65] kashchit[66] saoshyantām[67] haithyāvarezām[68] ashāunām[69], tā varenāchā[70] tkaēshācha[71].

(7) Of what faith[42] (are) the waters[43], of what[46] faith (are) well-created[48] cattle[47]; of what faith[49] (is) Ahura Mazda[50], who[51] created[53] (this) world[52] (and) who[54] created[53] the holy[56] man[55]; [aya]of what faith[57] was[58] Zarathushtra (the Prophet)[59], of what faith[60] (was) Kava Vishtaspa[61], of what faith (were) [ayb]Farashostara[63] and [ayc]Jamaspa[64], (and) of what faith[65] (has been) any person[66] amongst the holy[69], truth-working[68] (and) beneficent (men); of what faith[70] and of that Law[71] (am I).

(8) Mazdayasnō ahmi; Mazdayasnō Zarathushtrish fravarāne āstū-taschā fravaretaschā. Āstuye humatem manō, āstuye hūkhtem vachō, āstute hvarshtem shyaothnem. (9) Āstuye daēnām vanguhīm Māzda-

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axx *Anāish* is a pronoun standing for the noun *daēvāish*.

axy The root *khshi* = Sanskrit *khshi* = to order, to command. If we follow the reading *adhakhshayaeta* according to Dr. Geldner's Avestan edition, it would mean then "instructed"; root *dakhsh*, *ā-dakhsh* = Sanskrit *ā-dish, upa-dish* = to instruct.

axz In the original Avesta some words of this paragraph are repeated twice (to be more effective):- e.g. "vīpaēshū frashnaēshū; vīspaēshū hanjamanaēshū, yāish aperesaētem Mazdāoschā Zarathushtraschā;" however I have translated these words *Zarathushtrō vyamravītā* only once.

aya *Yā* = Sanskrit *yā* = what; *varana, varena* = faith, belief, creed, a religious doctrine or custom; besides *varana* = Sanskrit *varana* = choice, desire; the original meaning of *yavaranao* is, "of what choice".

ayb *Saoshyantām* - the meaning of this word is, "beneficent to the world" and, "givers of light to men", i.e. bringing the people from darkness into light and pointing out the divine, moral path. When this word comes in the plural, it is used for the prophets prior to the advent of the Prophet Zarathushtra (viz. Gayamard, Hoshang, Tehmurasp, Faridoon, Kai Khaosrau, etc.) and when employed in the singular number, it stands for the Saoshyant - the future benefactor.

ayc Farashostara and Jāmāspa were two brothers of the family of Hvova; for further details see my translation of Yasna and Vispered, Hā 12th, para 7, and my Avesta dictionary.

yasnīm, fraspāyaokhedhrām, nidhāsnaithishem, khvaētvadathām, asha-onīm; yā hāitināmchā, būshyeintināmchā mazishtāchā vahishtāchā sraēshtāchā, yā āhūirish Zarathushtrish; Ahurāi Mazdāi vīspā vohū chinahmi. Aēshā asti daēnayāo Māzdayasnōish āstūitish.[ayd] Ashem Vohū 1.

A SHORT SYNOPSIS OF DĪN-NO KALAMO (i.e. THE ZOROASTRIAN CREED).

I am the hater and destroyer of the all the daevas, and idol-worship. I am the praiser of the Ameshaspands or Holy Immortals and their glorifier. I am the worshipper of the Creator of the entire world who is Omnipotent and Omniscient, Ahura Mazda. I accept to remove the distress and difficulty from the houses of the Mazda-worshipping people and to protect the cattle and beneficent animals from thieves and robbers. I hate to live under the authority of lying and wicked men, and of the sorcerers. I aspire to act in accordance with the religion and custom which the Prophet Holy Zarathushtra, Kava Vishtāspa, Farashostara and Jāmāsp followed, and which other truth-speaking (truthful) righteous men have acted upon. I am a Mazda-worshipper. As a Mazda-worshipping follower of Zarathushtra I like to be the praiser of the Zoroastrian Religion and to keep full faith on that good Religion. I praise good thought, good word and good deed. I praise the good Mazda-worshipping Religion which is, promoting peace and concord, fostering brotherhood and just. The religion of Ahura Mazda revealed by Zarathushtra is the best amongst those religions that are, that shall be hereafter, and I accept it with sincere heart.

DĪN-NO KALAMO, THE ZOROASTRIAN CREED

Razishtayāo[1] chistayāo[2] Mazdadhātayāo[3] ashaonyāo[4] daenayāo[5] vanghuyāo[6] Māzdayasnoish[7].

Dīn[8] beh[9] rāst[10] va dorost[11], ke khodāe[12] bar khalk[13] ferastādeh[14] in[15] hast[16] kē[17] Zartosht[18] āvordeh hast[19]; dīn[20] dīne[21] Zartosht[22], dīne[23] Ahura Mazda[24] dādeh[25] Zartosht[26] ashaone[27] Ashem Vohū 1.

(This Zoroastrian Creed should be recited thrice).

(May there be propitiation) of the just[1] and holy[4] knowledge[2] created by Ahura Mazda[3] (i.e. of Religious Education) and of the good[6] Mazda-worshipping[7] Religion[5]!

This[15] is[16] (the Religion) - the good[9], the just[10] and the perfect[11] religion[8] which the Creator Hormazd[12] sent[14] for the people of this world[13] and which[17] (the Prophet) Zarathushtra[18] (Himself) brought[19]. (That) Religion[20] is the

ayd For the translation of this paragraph, see Jasa Me Avanghe Mazda.

Religion[21] of Zarathushtra[22] (and) the Religion[23] of Hormazd[24], which (the Creator Hormazd) gave[25] to Holy[27] Zarathushtra[26] (for propagating in this world).

Explanation:- (The portion from "razishtayāo" up to "Mazdayasnoish" is taken from the "khshnuman" - propitiatory formula - of Dīn yazata, and it is in Avestan language. The remaining portion from "Dīn beh rāst" up to "Dādeh Zartosht" is in Persian. The Zoroastrian Creed is written in the Avesta Language itself. Better than this is yasna Hā 12; see previous pages).

NIRANG TO BE RECITED AFTER THE RECITATION OF NYĀYESH AND YASHT

Daēnayāo[1] vanghuyāo[2] Māzdayasnōish[3].

Dīn[4] beh[5] rāst[6] va[7] dorost[8], ke[9] khodāe[10] bar[11] khalk[12] ferastādeh[13], in[14] hast[15] kē[16] Zartosht[17] āvordeh[18] hast[19]; Dīn[19] dīne[20] Zartosht[21], dīne[22] Ahura Mazda[23], dādeh[24] Zartosht[25], bīshak[26] va[27] bīgumān[28], rāst[29] Dīne[30] Zartosht[31] Spītamān[32]. Ae yazdān[33] badargāhe tō[34] hazārān hazār[35], bivār hazārān hazār[36] sepās[37] mīkunam[38], ke[39] dar[40] dīne[41] Zartosht[42] marā[43] pedā[44] bekard[45]; az[46] barkate[47] dine u[48] man[49] dar garothmān[50] yakīn[51] khāham shud[52]. Yakīn[53] khāham[54] ke, jumlē[55] baste-kushtiāne[56] nīku-kerdārāne[57] haft keshvar zamīn[58], bā mā[59] hamā-zōr[60] bād[61]. Yak[62] az mā[63] shomordan[64] hazār[65] bād[66].

Kabūlat[67] bād[68] yaksar[69] puzeshe mā[70],
Ba dargāhat[71] rasād[72] āmorzeshe mā[73].

Gunāh guzārashne[74], kerfeh afzāyashne[75]. Ashem Vohū 1.

(This entire Nirang should be recited thrice.)

(May there be the propitiation) of the good[2], Mazda-worshipping[3] Religion[1]!

This[14] is[15] (the religion) - good[5], true[6] and[7] perfect[8] which[9] the Creator Hormazd[10] sent[13] for the people of this world[11-12], and which[16] (the Prophet) Zartosht (himself) brought[18]. (That) Religion[19] is the Religion[20] of Zartosht[21] (and the Religion[22] of Hormazd[23]; gave[24] unto (Holy) Zartosht[25] (that Religion) (for propagating into this world); (this fact is) without doubt[26] and[27] (unquestionable)[28]. The Religion[30] of Spitaman[32] Zartosht[31] (is) truthful[29]. O God[33]! I offer[38] millions[35] and [aye]crores[36] of thanks[37] to Thy doorway[34] that[39] you gave birth[40-45] to me[43] in the Religion[40-41] of Zartosht[42]. By means of the blessings[46-47] of his (i.e. Zartosht's) Religion[48] (i.e. by enjoying the life in accordance with the best commandments of this truthful religion) I will assuredly[51] go[52] to the Garōthmān Heaven[50]. Moreover, I sincerely[53] wish[54] that all[55] true and virtuous[57] Zoroastrians[56] of the Seven regions of the Earth[58]

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aye *Crore* = ten million.

may be[61] co-operators[60] with me[59] (or the receivers of the shares of meritorious deeds[60]). The appealing[64] once[62] from us[63] may be equivalent[66] to a thousand-fold[65]!

(O Holy Creator!) our earnest prayer[70] (performed for the sake of sin) may be[68] fully[69] accepted[67] by you! (And) may our apology[73] reach[72] you in your doorway[71]!

May our sins be forgiven[74]! May our meritorious deeds be on the increase[75]!

101 NAMES

During the yasna ceremony, at the time of continuous sprinkling of water in the utensil by means of the silver ring covered with the hair of the holy White bull, 101 efficacious names of the Holy Lord which are remembered in a whisper or low tone are as follows:-

1. [ayf]**Yazad** = Worthy of worship.
2. [ayg]**Harvesp-tavān** = Omnipotent.
3. [ayh]**Harvesp-āgāh** = Omniscient.
4. **Harvesp-khudā** = The Lord of all.
5. **Abadah** = Without beginning.
6. **Abī-anjām** = Without end.
7. **Bune-stih** = The origin of the formation of the world
8. **Frākhtan-teh** = Broad end of all.
9. **Jamaga** = Greatest Cause.
10. **Parjatarah** = More exalted.
11. **Tum-afīk** = Most innocent.
12. **Abarvand** = Apart from everyone.
13. **Parvandā** = Relation with all.
14. **An-aiyāfah** = Incomprehensible by anyone.
15. **Ham-aiyāfah** = Comprehensible of all.
16. **Ādarō** = Most straight, most just.
17. **Gīrā** = Holding fast all.
18. **A-chem** = Without reason.
19. **Chamanā** = Reason of reasons.
20. [ayi]**Safanā** = Increaser.
21. **Afzā** = Causer of increase. (The Lord of Purity)
22. **Nāshā** = Reaching all equally.
23. [ayj]**Parvarā** = Nourisher.

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ayf See yasna Hā 16.1 “Mazishtem yazatem”

ayg See Gatha Hā 51.17 “Khshayās”

ayh See Vendidad 19; 20. “Vispō-vidvāo”; Gatha Hā 45.3 “Vīdvāo”; Gatha Hā 46.19 “Vaēdishtō”

ayi See Hormazd yasht para 8 “Dasemō yat ahmi spānō”.

ayj See Hormazd yasht para 13 “Thrāta nāma ahmi”.

24. **Iyānah** = Protector of the world.
25. **Ain-āenah** = Not of various kinds.
26. **An-ainah** = Without form.
27. [ayk]**Khroshīd-tum** = Firmest.
28. [ayl]**Mīnō-tum** = Most invisible.
29. **Vāsnā** = Omnipresent.
30. [aym]**Harvastum** = All in all.
31. **Hu-sepās** = Worthy of thanks.
32. **Har-hamīd** = All good-natured.
33. [ayn]**Har-nek-fareh** = All good auspicious-glory.
34. [ayo]**Besh-taranā** = Remover of affliction.
35. **Tarōnīsh** = The triumphant
36. **An-aoshak** = Immortal.
37. **Farasak** = Fulfiller of wishes.
38. **Pajoh-dahad** = Creator of good nature.
39. [ayp]**Khvāfar** = Beneficent.
40. **Afakhshīāeā** = Bestower of Love.
41. **Abarzā** = Excessive bringer.
42. **A-satoh** = Undefeated, undistressed.
43. **Rakhoh** = Independent, carefree.
44. **Varun** = Protector from evil.
45. [ayq]**A-farefah** = Undeceivable.
46. [ayr]**Be-farefah** = Undeceived.
47. **A-dui** = Unparalleled.
48. [ays]**Kāme-rad** = Lord of wishes.
49. **Farmān-kām** = Only Wish is His Command.
50. **Āekh-tan** = Without body.
51. [ayt]**A-faremosh** = Unforgetful.
52. [ayu]**Hamārnā** = Taker of accounts.
53. [ayv]**Sanāeā** = Recognizable, worth recognition.
54. **A-tars** = Fearless.

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ayk See yasna Hā 1 “Khraozdishtahecha”.

ayl See Hormazd yasht para 12 “Mainyushcha ahmi spentōtemō”. AJso Vispered 2, para 4 “Āyese yeshti yim Ahurem Mazdām mainyaom mainyavanām”.

aym See Hormazd yasht para 7 “Pukhdha vispa vohū Mazdadhāta asha-chitra”.

ayn See Hormazd yasht para 14 “Vīspa-khvāthra nāma ahmi”.

ayo See Hormazd yasht para 14 “Tbaēshō-taurvāo nāma ahmi”.

ayp See Gatha Hā 44, Stanza 5 “Hvāpāo”.

ayq See Hormazd yasht para 14 “Vīdavish nāma ahmi”.

ayr See Hormazd yasht para 14 “Adavish nāma ahmi”.

ays See Hormazd yasht para 13 “Ise-khshathrō nāma ahmi”.

ayt See Gatha Hā 29.4 “Mazdāo sakhāre mairishtō”.

ayu See Hormazd Yasht para 8 “Khshvash-dasa hātamarenish” and Gatha Hā 32.6 “hātā-marāne”.

ayv See Hormazd yasht para 13 “Znāta nāma ahmi”.

55. [ayw]**A-Bīsh** = Without affliction or torment.
56. **Afrāzdum** = Most exalted.
57. [ayx]**Ham-chun** = Always uniform.
58. [ayy]**Mīnō-stīh-gar** = Creator of the Universe spiritually.
59. **A-Mīnō-gar** = Creator of much spirituality.
60. **Mīnō-nahab** = Hidden in the Spirits.
61. **Ādar-bād-gar** = Air of fire, i.e. transformer into air.
62. **Ādar-nam-gar** = Water of fire, i.e. transformer into water.
63. **Bād-ādar-gar** = "Bād", i.e. transformer of air into fire.
64. **Bād-nam-gar** = "Bād", i.e. transformer of air into water.
65. **Bād-gel-gar** = "Bād", i.e. transformer of air into earth.
66. **Bād-gerad-tum** = "Bād", i.e. transformer of air into Girad", i.e. gathered.
67. **Ādar-kībarīt-tum** = Transformer of fire into jewels.
68. **Bād-gar-jāe** = Doer of "Bād" everywhere.
69. **Āb-tum** = Creator of most excessive water.
70. **Gel-ādar-gar** = Transformer of the earth into fire.
71. **Gel-vād-gar** = Transformer of the earth into air.
72. **Gel-nam-gar** = Transformer of the earth into water.
73. **Gar-gar** = The artisan of artisans.
74. **Gar-ō-gar** = * * *[ayz]
75. **Gar-ā-gar** = * * *
76. **Gar-ā-gar-gar** = * * *
77. **A-gar-ā-gar** = * * *
78. **A-gar-ā-gar-gar** = * * *
79. [aza]**A-gumān** = Without doubt.
80. **A-zamān** = Without time.
81. [azb]**A-khuān** = Without sleep.
82. **Āmasht** = Intelligent.
83. [azc]**Fshutanā** = Eternal protector-increaser.
84. **Padmānī** = Maintainer of "padmān", i.e. the golden mean.
85. **Fīrozgar** = Victorious.
86. **Khudāvand** = The Lord-Master of the Universe.
87. [azd]**Ahur-Mazd** = Lord Omniscient.
88. **Abarīn-kohun-tavān** = Of the most exalted rank in the power of maintaining

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ayw See Fravardin yasht para 34 "Atbishtāo" and Gatha Hā 29.3 "A-dvaēshō". Rām yasht para 47 "tbaeshō-tarō".

ayx See Gatha Hā 31.7 "nuremchit Ahurā hāmō".

ayy See Vispered 2 para 4 "Mainyayāo stōish ahūmcha ratūmcha".

ayz The meanings of 74-78 are not satisfactorily explained on the basis of philology, hence are not given here. These names should be from the word "gar", which occurs more than once differently, meaning, "workmanship" or the "power of creatorship". In other books meanings are found in this way: 74 The bestower of wishes; 75 The creator of man; 76 The creator of the entire creation; 77 The creator of four elements 78 The creator of clusters of the stars.

aza See Gatha Hā 31.2 "Adhvāo."

azb See Vendidad 19, para 20 "Akhvafnō ahi abahghō tūm yō Ahurō Mazdaō".

azc See Hormazd yasht para 13 "fshumāo nāma ahmi".

azd See Hormazd yasht para 1 "Peresat Zarathushtrō Ahurem Mazdām, Ahura Mazda".

the origin of the creations.

89. **Abarīn-nō-tavān** = Of the most exalted rank in the power of rendering the creations anew
90. **Vaspān** = Attainer to all the creations.
91. **Vaspār** = Bringer of and attainer to all.
92. [aze]**Khāvar** = Merciful.
93. [azf]**Ahu** = The Lord of the world.
94. [azg]**Avakhshīdār** = The forgiver.
95. [azh]**Dādār** = The just creator.
96. [azi]**Rayōmand** = Full of *rae* – lustre-splendour.
97. [azj]**Khorehōmand** = Full of *khoreh* i.e. glory.
98. **Dāvar** = The just judge.
99. **Kerfegar** = The Lord of meritorious deeds.
100. [azk]**Bokhtār** = The redeemer, Saviour.
101. [azl]**Frash-gar** = Frashogard", i.e. the Restorer through the increase of the soul.

MONĀJĀT to be recited any time.

(Composed by Dastur Mullan Feroze, son of Mullan Kaus).

(1) Bar āvor delā daste hājat darāz,
Ba dargāhe bīhājate chāreh-sāz.

(1) O heart! do thou raise thy needy hands with homage at the doorway of (the Almighty Lord) who is without want and the healer (of all difficulties).

(2) Do dastī bar āvor ze jānō ze del,
Ke kārī bīrun nāyad az dastē gel.

(2) Do thou raise both thy hands in humilty by means of thy life and heart (i.e. by means of pure mind and conscience), because no work can be accomplished by means of the material hands.

(3) Sare gel makun sūye haq bar farāz,
Sare del bokun tā shavī sar-farāz.

(3) Raise not thy material head but thy head of conscience towards God, so that thou mayest be of exalted rank.

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aze See Fravardin yasht para 32 "Khvāparāo".

azf See Vispered 2 para 7 "Hvō zī asti Ahumacha ratūmacha yō Ahurō Mazdāo."

azg See Gatha Hā 31, Stanza 10 "Bakhshtā".

azh See Hormazd yasht para 1 "Dātare gaethanām astvaitinām."

azi See Hormazd yasht para 22 "Raēvantem".

azj See Hormazd yasht para 22 "Khvarenanguhantem".

azk See Rām yasht para 47 "Bukhtish nāma ahmi" and Vispered 7 para 3 "Tanvō-baokhtārem".

azl See Beherām yasht para 28 "Frashōkare".

(4) Do dastē del ay abde umīdvār,
Chū shākhe khezān bar dare haq bar ār.

(4) O man hoping to fulfil the wishes! like the branch of a tree of the season of Autumn, do thou raise both thy hands of conscience at the doorway of God with entreaty.

(5) Ba fasle khezān barg rīzad darakht,
Bemānad kuru māndeh bībarg sakht.

(5) During the autumn season the leaves of trees wither; hence without leaves the tree as it were becomes feeble and distressed.

(6) Bar ārad dō dast az paye barge khīsh,
Khodāyash bahār āvorad nav bapīsh.

(6) For the sake of leaves the tree raises both its hands with humility, the Almighty Lord creates the Spring Season full of verdure from that.

(7) Dīger reh dehad sāzo barge navash,
Dehad jāmeh chū tāzeh kay Khosrovash.

(7) That Lord bestows upon that tree new leaves and freshness anew and bestows new dress like the King Kaikhosrou.

(8) Pas ay bandeh gāfel nishastan cherāst,
Gushādeh ze har sūye bābe doāst.

(8) Therefore, O man! why dost thou sit indifferently as the gate of blessings is open from all sides, (i.e. if thou wilt perform homage with sincere heart, thy wishes will be fulfilled).

(9) Khodāyā! ba lotfo ba enāme khīsh
Marān īn gunehgāre āsī ze pīsh.

(9) O God! do not drive away from Thee this Thy sinful person by way of love and grace.

(10) Keh khānad ba pīsham chū tō rānīam,
Keh rānad ze pīsham chū tō khānīam.

(10) When Thou (O Lord of the Universe!) wilt drive me away from Thee, who will call me? Moreover, when Thou wilt call me before Thee, who will drive me away?

(11) Umīdam ba joz tō nabāshad ze kas,
Ba to dāram umīde enāmō bas.

(11) Except Thee (O Lord of gifts) I do not from any man keep the hope; only have hopes of obtaining gifts from Thee alone.

(12) Ze tō jumleh khūbī ba man baratāst,
Ze man āncheh āyad sarāsar khatāst.

(12) From Thee there is the gift of entire goodness on me; but from me there is (nothing) to (offer to) Thee except sin and transgression.

(13) Nagūyam khodāyā zaram bakhshō sīm,
Gunāham babakhshā ke hastam asīm.

(13) O Almighty Lord! I do not say that Thou dost grant me gold and silver (i.e. do Thou enrich me with wealth); only this much I ask of Thee: forgive my sins, because I am a sinner.

(14) To gar befganī dast keh gīradam,
To ham gar berānī keh bepzīradam.

(14) If Thou wilt deprive me, who will grant me support? If Thou wilt drive me out, who will accept me?

(15) Ketābe siyeh kāriām dar baghal,
Furu māndeam hamchū khar dar vahal.

(15) Having the book with notes of my wicked deeds under the arm-pit, I repent like an ass plunged in the mire.

(16) Keh juz tō bar ārad marā zābō gel,
Ba ābō gelam dast gīrō mahel.

(16) From the water and the mud, (i.e. from ignorance) who will draw me out (O Merciful Lord!) save Thee? Be Thou Helper unto me for drawing me out of it and do not let me remain therein.

(17) Agar pur-gunāham mane sharmasār,
Ze ehsān baram ābe rehmat bebār.

(17) If shamefully I am replete with sins, do Thou (O God!) sprinkle upon me water of mercy through Thy grace (i.e. have mercy on me).

(18) Agar nātavānī fetad zīre pāy,
Chū girand dastash bekhīzad ze jāy.

(18) If any weak person would fall down and if anyone would help him holding his hands, that person would stand up again.

(19) Man ān nā-tavānam fetādeh asīr,
Khodāyā! se rehamt marā dast gīr.

(19) I am that weak, fallen captive of Thine. Therefore, O Lord! mayest Thou be my helper by showing mercy on me!

MONĀJĀT IN PRAISE OF THE HOLY CREATOR.

(1) [azm]Chu āmad ba jumbesh nakhostīn kalam,
Ba nāme jehān-āfrin zad rakam.

azm This Monājāt and the Persian couplets in the following Monājāt I have taken from the book entitled *Pand-Nāmeh e Mulla Firuz* published in the year 1834 A.D.

(1) At first when the pen began to shake (i.e. began to write), it wrote the name of the Creator of the World.

(2) Khodāvande jānō khodāye ravān,
Khodāvande hastī-dehō meherbān.

(2) (The Almighty Lord is) the bestower of life and soul, and the Lord of the giver of existence and love.

(3) Khodāvande būdo khodāvande jūd,
Ze Ketme adam kard paidā vojūd.

(3) (Moreover He is) the Lord of Life and Charity, who in the guise of non-Life created existence.

(4) Karīmo rahīmo tavānā o hai,
Alīm astō ālem alā kul shai.

(4) (That Lord is) Charitable, Merciful, Omnipotent and ever-existing, (moreover He is) Omniscient and fully cognisant of all creations.

(5) Khabīr astō dānandeh—ē rāze ghayb,
Basir astō sattāre har guneh ayb.

(5) (The Lord is) the Keeper of news (of all matters) and the Knower of every secret mystery; (He is) the Seer with minuteness and the Concealer (Keeper) of every kind of sin - fault.

(6) Jehāno zamāno makān jumleh zūst,
Vojūde hamah mumken az fayze ūst.

(6) The world, the epoch, the building - all these are owing to Him; the being of the entire creation is His gift.

(7) Falak hamchū khālīst zāsāre ū,
Buvad shams yak zarreh zanavāre ū.

(7) In all the creations of that Lord the sky is something like a mole and amongst all the luminaries created by Him the Sun is like an atom.

(8) Ze hekmat hamahrā padīdār kard,
Basī kudrate khīsh ezhār kard.

(8) He created the entire world by His Wisdom and thus made known His Endless Power.

(9) Ba barrō ba bahar ānche gardad padīd,
Ba Frayze khodāvand dārad umīd.

(9) Anything whatever that exists on the land, and in the sea, hopes for the gift of the Almighty.

(10) Ravanāo tano jesmō jān āfrīd,
Kherad dar tane mardumān āfrīd.

(10) He created the soul, the body, the mind, and the life, and created wisdom in the bodies of men.

(11) Kherad dādo aklo hūsho rāyo dīn,
Khodāvande bā dānesho bīkarīn,

(11) The Almighty Lord who is Omnsicient and unequalled granted man wisdom, knowledge, intelligence, faculty of thinking and religion.

(12) Shahe bīchegūn dāvare bīhamāl,
Bapayrāmane ū nagardad zavāl.

(12) (That Lord is) the Sovereign without comparison and the unparalleled judge; around Him destruction never turns up, i.e. He will be for ever till eternity.

MONĀJĀT IN PRAISE OF THE HOLY PROPHET ZARTOSHT

(1) Nabiē bahaq morsele bā ketāb,
Keh dīnash buvad raushan az āftāb.

(1) A true Prophet whose religion is brighter than the Sun was sent by God, with the Book of Religion.

(2) Rasūle Khodāvande jān-āfrīn,
Khodāvande ejāzo borhāno dīn.

(2) (He is) the Prophet sent by God, the Creator of Life, and the Lord of the miracles, proofs, and Religion.

(3) Shahe aūlīā akmale ambīā,
Hamah gumrehānrā ba dīn rehnumā.

(3) He is the best among the Saints (i.e. among the friends) of God and the most perfect amongst all the prophets and the indicator of the path of religion to all deviating people.

(4) Khodāvande farahango dīne behī,
Azū tāzeh shud dar jehān farrehī.

(4) He is the Lord of Wisdom and of the good religion, by whom the grandeur enlivened in (the whole) world.

(5) Zarātosht Asafantamāne guzīn,
Keh bādā ba ruhash hazār āfrīn.

(5) Spitaman Zartosht is approved by God, let there be a thousand praises on his soul.

(6) Fedāyash hamah jāne mā bandegān,
Ke ālam tano ū buvad hamchū jān.

(6) May there be a dedication of the lives of all our devotees to him! As

the entire world is like the body, and he (i.e. Holy Zartosht), is like the soul.

(7) Ba duniā ze ū raushanī shud padīd,
Akdhāe makūdra shud kelīd.

(7) Light was created by him in the world and the key to the closed (or confused) knots was found; (i.e. through the proclamation of his Religion the explanation of all the difficult matters was gained).

(8) Hamah rīmanī az jehān dūr kard,
Chū khurshīd ālam por az nūr kard.

(8) The Prophet Zartosht removed from the world all pollution (and evils of the daevas and drujas) and made the world brilliant like the sun.

(9) Rahe dīne Dādāre Parvardegār,
Namūd ū ba khalkāno shud āshkār.

(9) By showing the path of the Religion of the Creator and the Nourisher to the people of the world, his Religion was made known everywhere.

(10) Ze kofro zalālat hedāyat namūd,
Ba yazdān-parastī badāyat namūd.

(10) The Prophet Zaratosht by getting rid of irreligiousness, deviation from the right path, showed the path of Righteousness and commenced the belief in one God only.

(11) Harān kas buvad bar rehash bīgumān,
Nabīnad ghamī-ū-ba hardo jehān.

(11) That person who abides by the path shown by the Prophet without doubt, will never suffer grief in both the worlds.

(12) Ba dunyā o okbā shavad ru sufīd,
Bar āyad ba del harcheh dārad umīd.

(12) That person will go with (the white mouth) bright, cheerful face in this world and in the world beyond, and whatever wishes of the heart he will have will be fulfilled.

(13) Ba gītī hamīsheh ziyad bā farīn
Ba mīnō ravad dar beheshte barīn.

(13) Moreover, that person will lead his life with glory in this world, and will attain the highest Heaven in the Spiritual World.

(14) Hazārān salāmo hazārān sanā,
Ze mā bād bar ān shahe asfīā.

(14) May there be a thousand salutations and thousand praises from us to the Sovereign of the Righteous (i.e. to the Holy Prophet Zartosht)!

FARVARDIN YASHT TO BE RECITED ALONG WITH THE KARDĀH OF "STUM" IN THE SACRED MEMORY OF THE SOULS OF THE DEPARTED ONES.

Pa nāme yazdān Ahura Mazda Khodāe awazūnī, gorje khoreh awazāyād; Ardāfravash berasād. Az hamā gunāh patet pashemānum; az harvastīn dushmata duzhukhta duzhvarshta, mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī, okhe avākhsh pashemān pasē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush; Haithyāvarshtām hyat vasnā ferashōtemem; staomi ashem. Ashem Vohū 3.

Fravarāne Mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaēshō (Gāh according to the period of the day) **frasastayaēcha. Ahurahe Mazdāo raēvatō khvarenanguhatō, Ameshanām Spentanām, ashaonām fravashinām, ughranām aiwithuranām, paoiryō-tkaēshanām fravashinām, nabānazdishtanām fravashinām, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, Yathā Ahū Vairyō zaotā frā-me mrūte, athā ratush ashātchit hacha frā ashava vīdhvāo mraotū. Ahurem Mazdām raēvantem khvarenanguhantem yazamaide; Ameshā Spentā hukhshathrā hudhāonghō yazamaide.**

[azn]Ashāunām vanguhīsh sūrāo spentāo fravashayō staomi zbayemi ufyemi. Yazamaide nmānyāo vīsyāo zantumāo dakhyumāo Zarathushtrōtemāo. (2) Vīspanāmcha āonghām paoiryanām fravashinām idha yazamaide fravashīm avām yām Ahurahe Mazdāo, mazishtāmcha vahishtāmcha sraēshtāmcha, khraozdishtāmcha khrathwishtāmcha hukereptemāmcha, ashāt apanotemāmcha.

(3) Ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide; yāo Ameshanām Spentanām, khshaetanām verezidōithranām, berezatām aiwyāmanām takhmanām Āhūiryanām, yōi aithyejanghō ashavanō. (4) Paoiryanām tkaēshanām paoiryanām sāsnō-gūshām, idha ashaonām ashaoninamcha ahūmcha daēnāmcha baodhascha urvānemcha fravashīmcha yazamaide, yoi ashāi vaonare. Gēush hudhāonghō urvānem yazamaide.

(5) Yōi ashāi vaonare. Gayehe Marethnō ashaonō fravashīm yazamaide. Zarathushtrahe Spitāmahe idha ashaonō ashīmcha fravashīmcha yazamaide. Kavōish Vishtāspahe ashaonō fravashīm yazamaide. Isatvāstrahe Zarathushtrōish ashaonō fravashīm yazamaide. (6) Nabānazdishtanām idha ashaonām ashaoninamcha ahūmcha daēnāmcha baodhascha urvānemcha fravashīmcha yazamaide, yōi ashāi vaonare, mat vīspābyō ashaonibyō fravashibyō,

azn For the translation of the Karda of Stum, see my *Khordeh Avesta Ba Maeni*, pages 382-391.

yāo iririthushām ashaonām, yāoscha jvantām ashaonām, yāoscha narām azātanām frashō-charethrām Saoshyantām.

(7) Idha iristanām urvānō yazamaide yāo ashaonām fravashayō. Vīspanām ahmya nmāne nabānazdishtanām para-iristanām aēthrapaitinām aēthryanām narām nāirinām idha ashaonām ashaoninām fravashayō yazamaide. (8) Vīspanām aēthrapaitinām-ashaonām fravashayō yazamaide. Vīspanām aēthryanām ashaonām fravashayō yazamaide. Vīspanām narām ashaonām fravashayō yazamaide. Vīspanām nāirinām ashaoninām fravashayō yazamaide.

(9) Vīspanām aperenāyukanām dahmō-keretanām ashaonām fravashayō yazamaide. Ādakhyunāmcha ashaonām fravashayō yazamaide. Uzdakhyunāmcha ashaonām fravashayō yazamaide. (10) Narāmcha ashaonām fravashayō yazamaide. Nāirināmcha ashaoninām fravashayō yazamaide. Vīspāo ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide, yāo hacha Gayāt Marethnat ā-saoshyantāt verethraghnat.

(To recite in bāz) [azo]**Humata hūkhta hvarshta; humanashnī, hugavashnī, hukunashnī, in khshnuman Ardāfravash berasād, nirang pirozgar bād; khoreh beh dīne Māzdayasnān ravā bād andar haft keshvar. Nām Cheshtīhātar andar kām bād; hast sheherastān andar** (the name of the country in which the Kardāh is recited should be named) **Sheherastān, pori firozi shādi o rāmashni, ravān khoreh khojasteh avazūn bād, avazūntar bād khoreh khojasteh bād; in khshnuman Ardāfravash berasād, kerā gāh roz sheherīāri khesh yazashne karde hom, darun yashte hom, myazda hamīrāenem yō kardehā pa ganje Dādār Ahura Mazda rayōmand khorehmand Ameshāspandān berasād. Aoj zor nīru tagī amāvandīh pirozgarī in khshnuman Ardāfravash berasād. Az hamā padīraftār bād. Emārā panāhī keredār nīkī andākhtār, anāi petyār dūr avāz-dāshtār, ayāfta khvāh bād. Kerā digar myazda hazār mard myazda shāyam sākht ēmārā kam-ranjtar āsāntar ainī kard yak az mā hazār padīraftār bād. Nām Cheshtī anusheh ravān ravānī** (the name of the person in whose memory the kardāh is recited should be taken here) **aedar yād bād anusheh ravān ravānī.**

Zartosht Spitamān asho farohar aedar yād bād anusheh ravān ravānī. Gushtāspa Shāh Lohorāspa Shāh aedar yād bād anusheh ravān ravānī. Jāmāspa Habub aedar yād bād anusheh ravān ravānī. Ardāe Virāf Ardāfravash aedar yād bād anusheh ravān ravānī. Mubed Shapur Mubed Sheherīār aedar yād bād anusheh ravān ravānī. Mubed Hormazdīār Ervad Rāmyār aedar yād bād anusheh ravān ravānī. Mubed Neryosang Dhaval aedar yād bād anusheh ravān ravānī. Hamā

azo The portion from here up to "(Recite aloud)" being in Pazend should be recited in bāz (murmur).

fravash ashoān aedar yād bād anusheh ravān ravānī. Nām Cheshtī anusheh ravān ravānī (the name of the person in whose memory the kardāh is recited should be taken here). **Hama fravash ashoan aedar yād bād: farmaeshne** (the name of the person who orders to recite the kardāh should be taken) **Mazdayasnī berasād.**

Hamāfravash ashoān yō kardehā chehārum dehum sīroz sāl roz, az Gayomard andā Soshyosh aedar yād bād. Hastān būdān bedān zādān azādān, ādehī uzdehī, dahme nar nārīk avarnāe purnāe, har ke avar in zamīn pairi behedīnī gudārān shud ast, hamāfravash ashoān yō kardehā az Gayomard andā Soshyos aedar yād bād. Ashoān fravash chīrān, fravash avarvīzān, fravash pīrozgarān, fravash poryodakeshān, fravash nabānazdeshtān, fravashe fravashayō, hamā yō kardehā az Gayomard andā Soshyos aedar yād bād. Ravāne pedarān mādarān jadagān nyāgān, farzandān paevandān parastārān nabānazdeshtān, fravash ashoān yō kardehā az Gayomard andā Soshyos aedar yād bād. Hamā athornān, hamā rathēshtārān, hamā vāstryōshān, hamā hutokhshān, hamā fravash ashoān, hamā yō kardehā az Gayomard andā Soshyos aedar yād bād; hamā fravash ashoān hafte keshvar zamīn, arzahe savahe, fradadafsh vidadafsh, vourubaresht vouruzaresht, khanīratha-bāmī, kangadez ashoān varjam kardān ganjmānthrā fravash ashoān hamā yō kardehā az Gayomard andā Soshyas aedar yād bād. Gorje khoreh awazāyād in khshnuman Ardāfravash berasād. Nām cheshtī anusheh ravān ravāni. (Name of the person in whose memory the kardāh is recited should be taken here) **aedar yād bād anusheh ravān ravānī; hamāfravash ashoān aedar yād bād; farmāeshne** (the name of the person who orders the recitation of the kardāh should be taken) **Māzdayasni berasād. Hamkerfeh hamā vehāne haft keshvar zamīn berasād. Az hamā gunāh patet pashemānum pa patet hom.**

(Recite aloud) **Vispāo fravashayō ashāunām yazamaide; ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide. Vīspe ashavana yazata yazamaide.**

(If the Gāh be Hāvan, recite as under):

Hāvanīm paiti ratūm; Sāvanghaēm vīsīmcha paiti ratūm.

(If the Gāh be Rapithwan or Second Hāvan, recite as under):

Rapīthwanem paiti ratūm; frādat-fshāum zantumemcha paiti ratūm.

(If the Gāh be Uzirin, recite as under):

Uzayeirinem paiti ratūm; frādat-vīrem dakhyumemcha paiti ratūm.

(If the Gāh be Aiwisruthrem, recite as under):

Aiwisruthremem aibigāim paiti ratūm; frādat-vīspām hujyāitim Zarathushtrōtememcha paiti ratūm.

(If the Gāh be Ushahen, recite as under):

Ushahinem paiti ratūm; berejīm nmānīmcha paiti ratūm.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(To recite in bāz) **Hormazd Khodāe awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzda-yasnān āgāhī āstavānī nekī rasānad aedūn bād.** (To recite aloud) **Yathā Ahū Vairya 2.**

Yasnemcha vahmemcha aojascha zavarecha āfrināmi, Ahurahe Mazdāo raēvatō khvarenanguhatō, Ameshanām Spentanām, ashaonām fravashinām ughranām aiwithūranām, paoiryō-tkaeshanām fravashinām, nabānazdishtanām fravashinām. Ashem Vohū 3.

Fravarāne Mazdayasnō Zarathushtrish vidaevō Ahura-tkaeshō (Gāh according to the period of the day) **frasastayaēcha. Ashāunam fravashinām ughranām aiwithūranām paoiryō-tkaeshanām fravashinām nabānazdishtanām fravashinām, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, yathā Ahū Vairyō zaotā frāme mrūte, athā ratush ashātchit hacha frā ashava vidhvāo mraotu.**

(The entire portion from the first kardāh of the Fravardin yasht, i.e. from *mraot Ahurō Mazdāo Spitamāi Zarathushtrāi,* up to the end of kardāh 31 of the same yasht, i.e. up to *hacha ahmāt-nmānāt ahmākemcha Mazdayasnanām*) should be recited in full; then recite:-)

Yathā Ahū Vairyō 2; yasnemcha vahmemcha aojascha zavarecha āfrīnāmi ashaonām fravashinām ughranām aiwithūranām paoiryō-tkaēshanām fravashinām, nabānazdishtanām fravashinām; Ashem Vohū 1.

Ahmāi raēshcha; Hazangrem; Jasa me avanghe Mazda; Kerfeh Mozda.

THE FAMOUS KARDĀH OF YĀTU ZĪ ZARATHUSHTRA OF THE HAFTAN YASHT.

[azp](The word by word translation of the famous passage which begins with the words, "Yātu zī Zarathushtra" in the Large Haftan yasht and Small Haftan Yasht, was not given up to now in this book. It is now given below along with the Avestan text:-)

(11) Yātu[1] zī[2] Zarathushtra[3] vanat[4] daēvō[5] mashyō[6]. Kō[7] nmānahe[8]

azp *Translator's Note:* The rest of the text were not translated and explained by Ervad Kavasji E. Kanga. These are translated by Ervad Phiroze Masani.

bādha[9] Spitama[10] Zarathushtra[11], vīspa[12] drukhsh[13] janāiti[14], vīspa[15] drukhsh[16] nāshāiti[17] yatha[18] haonaoiti[19] aēshām[20] vachām[21]. (12) Aoi[22] te[23] aoi[24] tanvō[25] dadhāiti[26], aoi[27] te[28] athaurunem[29] janāiti[30], athaurunem[31] yatha[32] rathaēshtarem[33], vīspanō[34] asrushtēe[35] nāshātanām[36] aojangha[37]. Yō[38] hīm[39] daste[40] dāranem[41], yōi[42] hapta[43] Ameshā[44] Spentā[45] hukhshathra[46] hudhāonghō[47] hamerethanāmchit[48]. Daēnām[49] Māzda-yasnīm[50], aspō-kehrpem[51] āpem[52] Mazdadhātām[53] ashaonīm[54] yazamaide[55]. (13) Ātare[56] vītare[57] maibyā[58] vītare[59] maibyā[60] vīmraot[61] Zarathushtra[62], ātare[63] vītare[64] maibyaschit[65] vītare[66] maibyaschit[67] vīmraot[68] Zarathushtra[69]; yat[70] vanghēush[71] mananghō[72]; yat[73] aithye-janghem[74] vachām[75], fraspāvaresh[76] frācha[77] framerethwacha[78] frazāthwacha[79]. (14) Satavata[80] satevata[81] utavata[82] utevata[83] uta[84] apabarentu[85] yatha[86] bastem[87] fravashanām[88] daēnām[89] Māzdayasnīm[90] nāshātanām[91] aojangha[92]. Ashem Vohū 1.

(11) O Zarathushtra[3]! the wizard[1] resembling a daeva-like[5] man[6] should indeed[2] be smitten[4]. O Spitama[10] Zarathushtra[11]! Just as[18] one would succeed in the power[19] of these[20] sacred-verses[21], (in the same way) one would surely[9] kill[14] all[12] the drujas[13] of the house[8], nay would destroy[17] them all[15]. Who[7] (is such)?

(12) This[22], (druj) takes the control[26] of thy[23] body[25]; and owing to total[34] disobedience[35] smites[30] thy[28] āthravan-priest[29] - as well as the warrior[33], through the agency of the force[37] of the destroyers[36].

(He is the man desired in the above-mentioned paragraph 11) who[28] against anyone whatsoever of the enemies[48] (acts) as a shield[41] for them[39] (i.e. for the priest and the warrior) - (it is they) who[42] (are) the seven[43] Ameshāspand[44-45] wise and true rulers (good-ruling[46] and good wisdom[47]) (who) afford[40] (protection of their influences). We are in tune[55] with the Mazda-worshipping[50] Religion[49] and with the holy[54] water[52] created by Mazda[3] like the shape of a horse[51].

(13) For my sake[58] Zarathushtra condemned[61] "ātare[56]-gunāh" (sins of commission) and "vitare[57]- gunāh" (sins of omission), (nay for my sake[60] vitare-gunāh[59]" (sins of omission); on account of me too[65] Zarathushtra[69] condemned[68] "ātare-gunāh[63]" (sins of omission), and "vitare-gunāh[64]" (sins of omission), nay for my sake alone[67] – "vitare-gunāh[66]" (sins of omission); which[70] (sins) (are) pertaining to Vohu-Manangh[71-72], which[73] (sins) (are) indestructible[74] amongst the sacred verses[75] -

(14) (A person like "yātu" and "daēvō-mashyō") through the power[92] of the destroyers[91] carries far away[85] as if[86] bound[87] the Mazda-worshipping[90] religion[89] related to increases[88] hundredfold[80] and hundred times[81], continuously[82] and even[84] continuously[83].[azq]

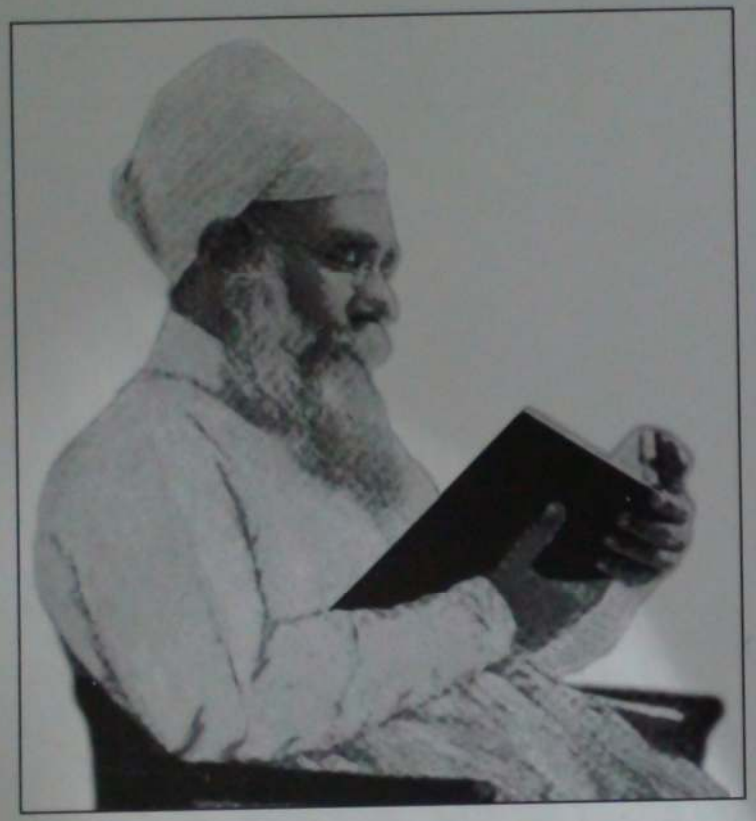
azq JHP note: Masani was a proponent of the "Khshnoomist" movement, considered heterodox by many. His explanation reflects those teachings: (Explanation of Ervad Masani as regards the

(In the same way, word by word translation of Kardāh 19, paragraph 59, of Behram yasht is given below.)

(59) Verethraghnem[1] Ahuradhātem[2] yazamaide[3]. Asānem[4] sighūire[5] chithrem[6] abare[7] Ahurō[8] puthrō[9] puthrāonghō[10] baēvare-patayō[11], amava[12] āṣ[13] verethrava[14] nāma[15], verethrava[16] āṣ[17] amava[18] nāma[19].

(59) We praise[3] Beheram[1] (yazata) created by Ahura Mazda[2]. May Ahura Mazda[8] grant[7] (me) a sharp[5] *Chithra*[6], i.e. the seed weapon[4] - (so that) there may arise progeny[9] and children[10] possessed of ten thousand times authority[11], - (who) must be[13] courageous[12] and victorious[16].

above-mentioned *Kardāh*). This *Kardāh* which is known as "Yātu zi Zarthushtra" should be recited seven times. In the Zoroastrian Religion is explained the Law of Vibrations producing efficacious effects of the recital of the Holy Spells and according to this Law of Vibrations the effect of this *Kardāh* is most powerful and beneficial. Specifically, this *Kardāh* is regarded as most efficacious for resisting against the magic of any person like "yātu", "black magician". Owing to the entire "Fshushō-mānthra" embodied in it, a lucid interpretation cannot be easily comprehended by us by translating it word by word. But the explanation of this *Kardāh* in short is this: When the force of wickedness comes against that person who is most advanced in spirituality, and who belongs to the position of either "āthravan" or "Rathaeshtār", owing to the law of dualism, then, the "Stot" pertaining to seven Ameshāspand within the "Kehrpa" or the astral body provide protection against it; i.e. If the Holy Spells which have been included into this *Kardāh* are recited continuously, there will be the defence of the "Kehrpa" of the person highly advanced in spirituality. Many mysterious matters, especially "ā-tare" are embodied in this Karda; i.e. an attitude inclining more to sins of commission, known as "freh-būtīh" in Pahlavi, and "vī-tare" i.e. an attitude which keeps continuously further away from divine influences, i.e. sins of omission, known as "aibi-būtīh" in Pahlavi. These spells are given to save continuously from two types of sins, which cause disturbance in the development of the soul in accordance with the law of "mithra". Remember that as a shield of powerful defence against the sins of "mithra" possessed of magical effect and "ā-tare" - excess and "vī-tare" - deficiency pertaining to "mānthra", as well as for keeping continuously in the "kehrpa" vibrations, (i.e. vibration-colours), this "*Kardāh*" is most exalted and excellent. It will be helpful in maintaining the proportion of righteousness within the reciter.



Late Ervad Kavasji Edalji Kanga

Birth : 4th June 1839 — Death : 10th March, 1904

YASHT - BĀ - MAĀNI

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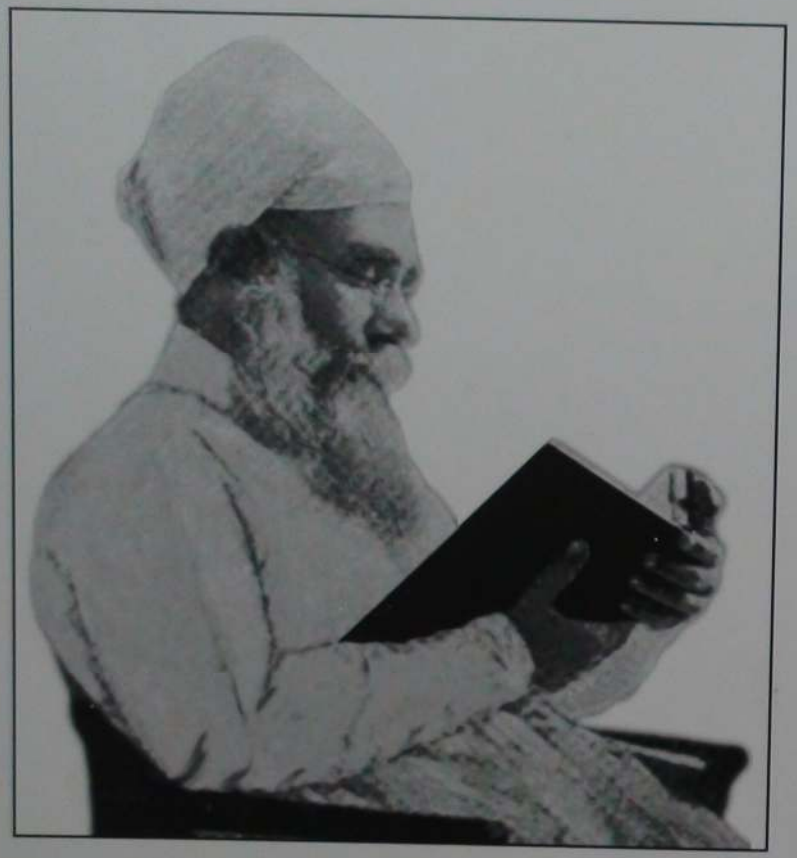

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YASHT - BĀ - MAĀNI

Transliterated and Translated

Into **English**

With Grammatical and Explanatory Notes

by

Prof. Ervad Maneck Furdoonji Kanga, M. A.

From the Original Gujarati

YASHT - BĀ - MAĀNI

Of

ERVAD KAVASJI EDULJI KANGA

First Edition in English
1371 A.Y. - 2001 A.C.

First Edition in English : 1371 A.Y. - 2001 A.C.

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Published by :

The Trustees of the Parsi Punchayat Funds and Properties, Bombay, 209, Dr. Dadabhai Naoroji Road, Fort, Mumbai - 400 001.

Printed by: Jenaz Printers, Mumbai. Tel. 261 2853

Foreword

The celebrated Avesta Scholar, the Late Ervad Kavasji Edulji Kanga had undertaken the translation work of the entire present Avesta Scripture in Gujarati in separate volumes during his lifetime. He divided the Yasht Literature, whereby some of the smaller and frequently used Yashts were incorporated in the volume of Khordeh Avesta-Bā-Maāni, whereas the longer Yashts have been compiled in a separate volume. This volume is known as the Yasht-Bā-Maāni.

As in the case with his other works, this Yasht-Bā-Maāni has also remained a standard work in the Parsi Community for the purpose of prayers, and as well among the Scholars as an indispensable reference work, even after more than a century. This book has subsequently been published into three editions.

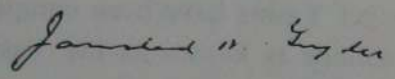
However, because of the receding readership in Gujarati in recent times, and also for the benefit of the increasing number of Zoroastrians in the Western Countries, and a possible need among non-Zoroastrian scholars, a serious need was felt to have the English version published, of the classic works of Ervad Kavasji Edulji Kanga.

The Trustees of the Bombay Parsi Punchayet therefore entrusted the work of rendering the said Gujarati Yasht-Bā-Maāni into an English version, to the well-known Iranologist, Prof. Ervad Maneck Furdoonji Kanga, who had completed this work with diligence before his passing away in October 1988.

For the proof reading and correction of this publication, our thanks are due to Ervad Ratanshah Rustomji Motafaram, who is the Head Master of the M. F. Cama Athornan Institute, Andheri, and also to Ervad Marzban J. Hathiram.

We note with appreciation that the Parsee Vegetarian & Temperance Society has made arrangement to get this work in English published.

The Trustees of the Bombay Parsi Punchayet have great pleasure in publishing this invaluable book, and presenting the same in the service of the Parsi Community.



(J. N. Guzder)
President
Board of Trustees
Parsi Punchayat Funds & Properties

Mumbai,
December 2001.

Preface to the First English Edition of The Yasht - Bā - Maāni

The oldest Zoroastrian religious scripture, as preserved at present, is known as the Avesta - a term which is also applied to the language in which the scripture has been preserved.

Having experienced at least three major periods of holocaust in its history, the scripture in Avesta that has survived at present is only a miniscale amount of the original.

Out of the 21 Nasks (Books) of Avesta even in the Sassanian times viz. in the third century A.C., only one Nask, i.e. the Vendidad, has survived almost in full at present. Out of the other 20 Nasks, a total of only about another half a volume of Nask in fragments has survived. This gives an idea of the colossal amount of destruction that Zoroastrian literature has suffered through the ages.

The extant Avesta literature is divisible into five groups, viz:- 1) The Yasna, 2) The Visparad, 3) The Vendidad, 4) The Yasht Literature and, 5) The Khordeh Avesta.

The fourth of the above groups, the Yasht Literature, is not a single running text like that of the first three groups, namely, The Yasna, The Visparad and The Vendidad. Instead, it is a compilation of a number of independent texts called Yashts. Each such Yasht is a prayer in the form of a hymn,

and assigned to each of the major Yazatas in his/her praise. 'Yazata' is the Avesta term for a spiritual divinity or an angel. Its later form is 'Yazad'.

It is important to understand the idea, concept and significance of the term Yazata. In the Zoroastrian religion, Ahura Mazda is considered the Supreme Creator of the Universe. As such, all natural creations, and all types of natural phenomena through the function of heavenly bodies and material creations are considered to be the actions of Ahura Mazda. But it is very difficult for us the human creatures, to understand all these functions uniformly and within one time. These are therefore made possible in the Zoroastrian Religion to be understood through the concept of Amesha Spentas and different Yazatas. All these Amesha Spentas and Yazatas are therefore different attributes of Ahura Mazda Himself, and through them, each of these Universal aspects is understood clearly and seperately, e.g. Fire through Asha Vahishta, Vegetation through Ameretat and so on. The difference between the Amesha Spentas and the Yazatas is very relevant, in that the former are the immortal type of standard creations, whereas the latter are presiding over the world-wide changing phenomena; for instance, Haurvatat is the Amesha Spenta presiding over the Water itself, whereas the Yazata Tishtrya is presiding over a certain phenomenon of rain-making, which in turn is a part of the Creation of Water. That is what the basic meaning of Amesha Spentas as the 'Bountiful Immortals' stands for. But in general, the term Yazata applies to all Divine beings including Ahura Mazda and Amesha Spentas. These Yazatas are also classified into masculine and feminine forms.

At the outset, a Yasht is generally composed in a ballad form of poetry, in which that particular 'Yazata' is personified,

and is a sort of a hero in the central character, and his characteristics and functions are brought out in a majestic heroic language. This personification is so done in order to make it understood at the level of lay people. But the real study and understanding of these Yashts only lie in their deeper meanings, with each one of them representing the different aspects of Universal creations as has been noted; problems only arise when these Yashts are tried to be explained only at the outer superficial story level. The Yasht literature is therefore a real treasure trove of the ancient Iranian civilisation. These Yashts could be compared to some extent with the different Puranas among the Indian literature like Agni Purana, Vayu Purana, Garud Purana and so on.

The Pahlavi word 'Yasht', Avesta 'Yazati', is derived from root 'yaz' : 'to worship,' the same stem from which the word 'Yasna' is derived. The Yashts evidently form a part of the ancient Baghan Nask. They are composed in honour and worship of Ahura Mazda, Amesha Spentas and Yazatas.

The Yashts are a treasure-trove of Iranian epic poetry and of the Mazdayasni Zoroastrian Iranian religious and moral literature. They are an ample mine of knowledge of ancient Iranian poetry and mythology, and constitute comparatively a very substantial portion of the Avestan literature. They provide us ample ground for ethical, literary, historical and philological dissertations. They contain valuable records of legends of Iran and of ancient mythology. Important historical materials of the kings and heroes of the Pishdadian and Kyanian times and epic narrations and heroic descriptions of those times have been preserved in the Yashts. Moreover, the Yashts have incorporated ancient Avestan tradition and history and contain much of the ancient laws. They sing glory and greatness, piety and benevolence, effort and exertions,

truthfulness and valour, and love and patriotism of the great Iranian ancestors.

The epic character and the poetic form are the distinguishing features of the Yashts. Other than the Gathas (which are absolute metrical compositions), the poetic pieces in the Avesta are noticeable particularly in the Yasht literature. Although there is no uniform meter running through them, different types of rhythmic metrical compositions are to be found in the Ardvisur Yasht, Tir Yasht, Meher Yasht, Hom Yasht and so on. A favourite form in the glorification of various Yazatas is the piling up of qualitative epithets for some lines together. Such strings of adjectives may produce a striking literary effect. There is latent in the Yashts, an abundance of mythical lore, folk legend, and epic material in embryo which find full expression centuries later in the Shah Nameh.

In the Sassanian times, there were Yashts dedicated individually to all the major divinities, in particular to those whose names are assigned to the thirty days of a month of the Parsi calender. But in course of time, some of these Yashts have been lost to us, and at present there are 22 Yashts, and fragments of some more. The first 20 Yashts have been numbered uniformly in the following order :

1. Hormazd Yasht
2. Haftan Yasht (Av. Yasna Haptanghaiti)
3. Ardibehesht Yasht
4. Khordad Yasht
5. Āvān Ardvisur Yasht
6. Khorshed Yasht
7. Mohor (Māh) Yasht
8. Tir (Tishtrya) Yasht

9. Gosh (Drvāsp) Yasht
10. Meher (Mithra) Yasht
11. Srosh Yasht (Hādokht)
11a. Srosh Yasht Longer ('Vadi')
12. Rashne Yasht
13. Fravardin Yasht
14. Bahram Yasht
15. Rām Yasht
16. Din Yasht
17. Ashishvangh Yasht
18. Āshtād Yasht
19. Zamyād Yasht
20. Hōm Yasht

The Vanant Yasht and the Sirozah Yasht are generally considered to be the other two remaining Yashts.

The Sirozah, which is in two parts, having the same 33 paragraphs each (but in different grammatical formations), is considered as a Yasht, because in it the divinities of each day of the Zoroastrian month are collectively invoked in turn, and it is generally used in prayers and rituals.

There is a Yasht for Bahman Ameshaspand also, but since it is in Pāzand (known as Zand-i-Vohuman Yasna or Zand-e-Bahman Yasht), and also because of its contents, it is not considered as a part of the Avesta Yasht Literature.

The Avesta Texts of some of the Yashts are identical (with adaptations) with the texts of some of the chapters of the Yasna; for instance, Yasna 9-10 form the Hōm Yasht; Yasna 35 to 42, the Haftan Yasht; and Yasna 57, the Srosh Yasht (longer).

The celebrated Avesta scholar, the late Ervad Kavasji Edalji Kanga of revered memory, had during his lifetime accomplished the work of translating the entire extant Avesta literature in Gujarati in different volumes.

One such volume then is known as the YASHT-BĀ-MAĀNI i.e. 'Yasht with meanings'. In external form, all the Yashts are characterised by their identical introduction and conclusion, but they differ greatly in length and character. A few among all the Yashts, known as the smaller Yashts, and also those which are considered to be necessary or popular by the devotees for frequent use at various occasions and in various circumstances, are generally included in the Book of the 'Khordeh Āvesta', the book for the daily prayers. In the same manner, Ervad Kavasji Kanga has also included such Yashts in the volume of the KHORDEH-AVESTA-BĀ-MAĀNI. They are Hormazd Yasht, Haftan Yasht, Ardibehesht Yasht, Khordad Yasht, Khorshed Yasht, Māh (Mohor) Yasht, Gosh Yasht, Srosh Yasht Hādokht, Srosh Yasht (longer) Vadi, Bahram Yasht, Hom Yasht (large), Hom Yasht (small), Vanant Yasht and Sirozah Yasht.

The remaining larger Yashts, therefore, comprise the subject of this volume YASHT-BĀ-MAĀNI. These are Āvān Yasht, Meher Yasht, Rashne Yasht, Fravardin Yasht, Rām Yasht, Din Yasht, Ashishvangh Yasht, Ashtad Yasht and Zamyaad Yasht. Also included in this volume are what is known as the Yashts 21 and 22 in some quarters, and which are also known as the "three Fragards (chapters) of the Hadokht Nask". Prof. Westergaard has termed the same as the "Yasht Fragments". (For details, see Introduction to Yasht No. 21). Moreover, the two 'Monajats' in Persian are also added at the end of the volume. This volume was first published in Gujarati in 1901 by Ervad Kavasji Kanga. This

was done in a scholarly and systemetic manner, the text being transliterated and translated each paragraph simultaneously, and given a number to each word for the benefit of the readers following the translation with accuracy. He also gave foot-notes, wherever necessary in the light of modern research based on philology. This volume has subsequently been brought out in three editions.

As has been described above, the original translation of the Yasht-Bā-Maāni was in the Gujarati language. Even though there is much demand for work of this kind and utility, readership in the Gujarati language is gradually diminishing in the Parsi community, particularly among the younger generation as well as among a very large number of those who have migrated to Western countries in recent years.

The Trustees of the Parsi Punchayat of Bombay have therefore undertaken the task of getting such classic works in Gujarati translated into English. The Trustees therefore entrusted this work to another celebrated scholar of Avesta -Pahlavi of international repute, the late Professor Ervad Maneck Furdoonji Kanga.

Prof. M. F. Kanga then completed three of late Ervad Kavasji Kanga's works, viz. Khordeh-Āvesta-Bā-Maāni, Gāthā-Bā-Maāni and Yasht-Bā-Maāni before his sad demise in October 1988 at the age of 80 years.

The terms of reference for these works entrusted to Prof. M. F. Kanga were to carry out a faithful word-by-word translation into English language from the original Gujarati of Ervad K. E. Kanga, and also to include the text in the Roman script without any alteration. Prof. M. F. Kanga completed these works with meticulous care, and brought to bearing on it his vast knowledge and experience.

Subsequently, the first volume of the Khordeh-Avesta-Bā-Maāni in English was published by the Trustees of the Parsi Punchayat of Bombay in January 1993. The second such volume of the Gāthā-Bā-Maāni in English was published in January 1997. Now the Trustees are making available for the benefit of the Zoroastrian World, the third and last of such volumes in the form of the present edition of the Yasht-Bā-Maāni in English.

There is one change in this English edition. In the original Gujarati edition, Ervad Kavasji Kanga has included Fravardin Yasht in the volume of Yasht-Bā-Maāni. But taking into account the significance of the Fravardin Yasht, it has already been included in the English edition of the 'Khordeh-Avesta-Bā-Maāni'. Therefore, that Yasht has been omitted from this volume so as to avoid the duplication of the same.

Ervad Dr. Rooyintan Peshotan Peer

Mumbai,
December, 2001.

Preface to the First Edition

(Original Gujarati Edition of Late Ervad Kavasji Edulji Kanga)

In 1872, the late Dastoor Erachjee Sorabjee Meherjee Rânâ and the late Ervad Minocheherjee Shapoorjee Vâchhâ published a book entitled "Yasht bâ Mâenî," which contained transliteration and translation of ten Yashts.* During the long interval that has since elapsed, the study of the Avesta has made rapid strides. The revised Edition of the Avesta Texts by Dr. Karl F. Geldner, which has subsequently been published, has thrown new light on the reading of some of the passages of the ancient Avesta literature. So the want of a revised translation of the Yashts in the light of later researches began to be felt. Hence this book. The present work completes my series of the translations of the different parts of the Avesta into Gujerati. My "Khordeh Avesta bâ Mâeni," the latest (fourth) edition of which was published in 1896, comprises 14 Yâshts, and this work gives the translation of the remaining Yashts. Strictly speaking, the present book is the second part of my Khordeh Avesta. I follow the text as given by Dr. Geldner. I have given in some instances the interpretations of Harlez and Darmesteter. A brief explanation of the proper nouns occurring in the text is given in foot-notes; for particulars, I beg to refer the reader to my Avesta Dictionary.

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* Tir, Gosh, Meher, Rashne, Farvardin, Ram, Din, Ashishvangh, Ashtad and Zamyad.

In spite of all my efforts to make my translation as complete as possible, I have not been able to give a satisfactory rendering of certain passages. The notes taken by me while reading some of the Yashts with my respected and learned preceptor, Mr. K. R. Cama, have been of much use to me in this work. I beg to acknowledge the debt I owe to him for the kind interest which he has been taking in my humble efforts in the cause of Avesta literature.

In conclusion, I tender my greatful thanks to the esteemed Trustees of the Sir Jamsetjee Jejeebhoy Translation Fund, for the generous patronage they have kindly given to this work.

Kavasji Edalji Kanga

Bombay,
May,1901.

INDEX

S. NO.	NAME OF THE YASHT	PAGE NO.
1.	Āvān Yasht	01 - 54
2.	Meher Yasht	55 - 149
3.	Rashne Yasht	150 - 177
4.	Rām Yasht	178 - 205
5.	Dīn Yasht	206 - 216
6.	Ashishvangh Yasht	217 - 244
7.	Āshtād Yasht	245 - 250
8.	Zamyād Yasht	251 - 298
9.	XXIst Yasht First Fragard of Hādokht Nask	299 - 305
10.	Yasht XXIInd Second Fragard of Hādokht Nask	306 - 315
11.	Yasht XXIInd Third Fragard of Hādokht Nask	316 - 324
12.	Monājāt to be recited at every time (Composed by Dastur Erachji Sohrābji Meherji Rānā).	325 - 328
13.	Monājāt in eulogy of 33 yazatas - Angels	329 - 336

Method of Transliteration

a as in English but

ā as in English Father

e (short) as in English met

ē (long) as in English mate

i (short) as in English pin

ī (long) as in English machine

o (short) as in English pot

ō (long) as in English coat

ą̄ Pronounced like ā with a slight tinge of a nasal sound, like the French 'an' in 'ancre'.

Āvān Yasht

Khshnaothra Ahurahe Mazdāo Ashem Vohu 1.

Pa nāme yazdą̄n Ahura Mazda Khodāe avazūnī gorje khoreh avazāyād; Āvān Ardvi Sūr Bą̄nu be-rasād.

Az hamā gunāh patet pashemānum; az harvastīn dushmata duzhukhta duzhvarshta, mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būdested. Az ą̄n gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnoānī, okhe avākhsh pashemān, pa se gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo taroidīte anghrahe mainyeush; haithyā-varshtą̄m hyat vasnā ferashotemem. Staomi ashem; Ashem Vohū 3. Fravarāne Mazdayasno Zarathushtrish vīdaevo Ahura-tkaesho (Recite the Gah according to the period of the day) **frasastayaecha.**

Apą̄m vanghuhinąm Mazdadhātanąm, Areduyāo āpo anāhitayāo ashaonyāo, vīspanąmcha apą̄m Mazda-dhātanąm, vīspanąmcha urvaranąm Mazda-dhātanąm, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaecha, Yathā Ahū Vairyo zaotā frā me mrūte, athā ratush ashāt-chit hacha frā ashava vīdhvāo mraotū.

(Karda 1st) **(1) Mraot Ahuro Mazdāo Spitamāi Zarathushtrāi, yazaesha me him, Spitama Zarathushtra yą̄m Aredvīm Surą̄m anāhitą̄m, perethū-frāką̄m, baeshazyą̄m, vīdaevą̄m, Ahuro-tkaeshą̄m, yesnyą̄m anghuhe astvaite, vahmyą̄m anghuhe astvaite. Ādhū-frādhanąm ashaonĪm, vą̄thvo-frādhanąm ashaonīm, gaetho-frādhanąm ashaonīm, khshaeto-frādhanąm ashaonīm, danghū-frādhanąm ashaonīm.**

(2) Yā vīspanąm arshnąm khshudrāo yaozdadhāiti. Yā vīspanąm hāirishinąm zą̄thāi garevą̄n

yaozdadhāiti. Yā vīspāo hairishīsh huzāmito dadhāiti. Yā vīspanąm hāirishnąm dāitīm rathvīm paema avabaraiti.

(3) Masitąm dūrāt frasrūtąm; yā asti avavaiti maso, yatha vīspāo imāo āpo yāo zemā paiti fratachinti, yā amavaiti fratachaiti hukairyāt hacha barezanghat avi zrayo vouru kashem.

(4) Yaozenti vīspe karano zrayā Vouru-kashayā, ā vīspo maidhyo yaozaiti. Yat hīsh avi fratachaiti, yat hīsh avi frazgaraiti Aredvī Sūra anāhita. Yenghe hazanghrem vairyanąm, hazanghrem apaghzāranąm. Kaschitcha aeshąm vairyanąm, kaschitcha aeshąm apaghzāranąm, chathvaresatem ayare-baranąm hvaspāi naire baremnai.

(5) Anghāoscha me aevanghāo āpo apaghzāro vījasāiti, vīspāish avi karshvąn yāish hapta. Anghāoscha me aevanghāo āpo hamatha ava-baraiti hąminemcha zayanemcha. Hā me āpo yaozdadhāiti, hā arshnąm khshudrāo, hā khshathrinąm garevąn, hā khshathrinąm *paēma.

(6) Yąm[1] azem[2] yo[3] Ahuro[4] Mazdāo[5] huzvārena[6] uzbaire[7], fradathāi[8] nmānahecha[9] vīsahecha[10] zanteuscha[11] dangheushcha[12], pāthrāicha[13] harethrāicha[14] aiwyākhshtrāicha[15] nipātayaecha[16] nishangharetayaecha[17].

(7) Āat[18] frashūsat[19] Zarathushtra[20], Aredvī Sūra[21] Anāhita[22], hacha[23] dathushat[24] Mazdāo[25]. Srīra[26] vā[27] anghen[28] bāzava[29] aurusha[30] aspo-staoyehīsh[31]. Frā[32] srīra[33] zusha[35] sispata[34] aurvaiti[36] bāzu-staoyehi[37], avat[38] manangha[39] mainimna[40].

* For the translation, explanation and notes of the first five paragraphs, see my Khordeh Avesta Bā Māenī, beginning portion of Ardvīsūra Nīāesh.

(8) Kō[41] mąm[42] stavāt[43], kō[44] yāzaite[45], haomavaitibyo[46] gaomavaitibyo[47] zaothrābyo[48], yaozdātābyo[49] pairiangharshtābyo[50]; kahmāi[51] azem[52] upanghachayeni[53] hacha-manāicha[54] ana-manāicha[55] frāranghāi[56] haomananghāicha[57].

(6) Whom (Ardvīsūra)[1] I[2] who[3] (am) Ahura Mazda[4-5], created with sufficient strength[*6] for the prosperity[8], for the guidance[13], for the protection[14], for the vigilance[15], for the defence[16] of the house[9], of the streets[10], of the town[11] and of the country[12].

(7) Then[18], Oh Zarathushtra![20] Ardvīsūra[21], the undefiled[27] [¶]proceeded[19] [¶]forth[23] from the Creator[24] Ahura Mazda[25]. (Her) arms[29] were[28] fair[26], crimson[30] (or white[30]) (and) [*]bigger than the size of a horse[31]. (Also that Ardvisura) was [$]adorned[35] with fine[33] [❖]bracelet[34] (and [♦]went) forward[32] thinking[40] in mind[39] thus[38] (i.e., as under).

(8) Who[41] will praise[43] me?[42] Who[44] will worship[45] (me) with libations[48] mixed with Haoma[46] (and[54]) with jivam[47], piously prepared[49] (and) well-strained?[50] To what (person)[51] [ℳ]shall I attach myself[53] - to the faithful[54], to the devoted[55], to the bestower of gift[56] and to the good-minded?[57]

* Taking 'hizvārena' according to Dr. Geldner's text, it would mean with the power of strength of the tongue (Prof. Darmesteter); hizva

¶ arena

¶ Its significance is this that Ardvi Sure came into this world proceeded from the Creator Ahura Mazda. See para 85th of this Yasht.

* As thick as the shoulder of the horse (Darmesteter); as thick as a horse (Harlez).

❖ Bracelet (Professor Jackson)

$ Sispata - Imperfect tense third person singular Atmane-pada; root spa = to adorn, to decorate; reduplicated form of spa became 'sispa'.

♦ frā being the prefix, 'Shusat' of the above verb 'frashusat' should also be understood here.

ℳ English meaning 'I shall attach myself to'

(9) Ahe raya khvarenanghacha, tąm yazāi surunavata yasna, tąm yazāi huyashta yasna, ana buyāo zavano-sāsta, ana buyāo huyashtatara. Aredvīm Sūrąm anāhitąm ashaonīm; zaothrābyo Aredvī Sūrąm anāhitąm ashavanem ashahe ratūm yazamaide. Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmcha tąschā tāoschā yazamaide.

(Karda IInd) **(10) Yazaesha me hīm, Spitama Zarathushtra, yąm Aredvīm Sūrąm anāhitąm perethu-frākąm, baeshazyąm, vīdaevąm, Ahuro-tkaeshąm, yesnyąm anghuhe astvaite, vahmyąm anghuhe astvaite. Ādhū-frādhanąm ashaonīm, vąthvo-frādhanąm ashaonīm, gaetho-frādhanąm ashaonīm, khshaeto-frādhanąm ashaonīm, danghu-frādhanąm ashaonīm.**

(11) Yā[1] paourva[2] vāshem[3] vazāite[4], ąkhnāo[5] drazaite[6] vāshahe[7]; ahmya[8] vāshe[9] vazemna[10] narem[11] paitishmaremna[12] avat[13] manangha[14] mainimna[15].

(11) Who[1] (Ardvī Sūra) holding in hand[6] the reins[5] of the chariot[7] drives forward[4] the chariot[3].

Explanation:- (Whilst driving the chariot, the yasht says below the state of her mind). While driving[10] in that[8] chariot[9] (she proceeds) remembering[12] men[11], thinking[15] in (her) mind[14] thus[13] (i.e. as follows):-

Ko mąm stavāt, ko yazāite, haomavaitibyo gaoma-vaitibyo zaothrābyo, yaozdātābyo pairiangharshtābyo; kahmāi azem upanghacayeni hacha-manāicha anamanāicha frāranghāi °haomananghāicha.

° For its translation, see paragraph 8th of this Yasht.

Ahe raya khvarenanghacha, tąm yazāi surunvata yasna, tąm yazāi huyashta yasna, ana buyāo zavano-sāsta, ana buyāo huyashtatara. Aredvīm Sūrąm anāhitąm ashaonīm; zaothrābyo Aredvīm Sūrąm anāhitąm ashavanem ashahe ratūm yazamaide. Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paitivangho Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąscha tāoschā yazamaide.

(Karda IIIrd) **(12) Yazaesha me hīm, Spitama Zarathushtra, yąm Aredvīm Sūrąm anāhitąm perethu-frākąm, baeshazyąm, vīdaevąm, ahuro-thaeshąm, yesnyąm anghuhe asvaite, vahmyąm anghuhe astvaite. Ādhūfrādhanąm ashaonīm, vąthvo-frādhanąm ashaonīm, gaetho-frādhanąm ashaonīm, khshaeto frādhanąm ashaonīm, danghu-frādhanąm ashaonīm.**

(13) Yenghe[1] chathvāro[2] vashtāra[3] spaeta[4], vīspa[5] hama-gaonāongho[6], hama nāfaeni[7] berezanta[8], taurvayanta[9] vīspanąm[10] tbaeshavatąm[11] tbaeshāo[12], daevanąm[13], mashyānąmcha[14], yāthvąm[15] pairikanąmcha[16] sāthrąm[17] kaoyąm[18] karafnąmcha[19].

(13) Whose[1] (Aredvī Sūra's) four[2] steeds[3] white[4], all[5] of the same colour[6], of the same blood[7], tall[8] (are) the destroyers[9] of the malice[12] of all[10] the enemies[11], of the daevas[13], of wicked men[14], of the wizards[15], of the witches[16], of the tyrants[17], of the Kiks[18] and the Karafs[19].

Ahe raya khvarenaghacha, tąm yazāi surunavata yasna, tąm yazāi huyashta yasna, ana buyāo zavano-sāsta, ana buyāo huyashtatara. Aredvīm Sūrām anāhitąm ashaonīm; zaothrābyo Aredvīm Sūrąm anāhitąm ashavanem ashahe ratūm yazamaide. Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha

shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmcha tąschā tāoschā yazamaide.

(Karda IVth) **(14) Yazaesha me hīm, Spitama Zarathushtra, yąm Aredvīm Sūrąm anāhitąm perethu-frākąm, baeshazyąm, vīdaevąm, Ahuro-tkaeshąm, yesnyąm anghuhe astvaite, vahmiyąm anghuhe astvaite. Ādhu-frādhanąm ashaonīm, vąthvo-frādhanąm ashaonīm, gaetho-frādhanąm ashaonīm, khshaeto-frādhanąm ashaonīm, danghu-frādhnąm ashaonīm.**

(15) Amavaitīm[1] khshoithnīm[2] berezaitīm[3] huraodhąm[4]. Yenghe[5] avavat[6] asnāatcha[7] khshafnāatcha[8] tātāo[9] āpo[10] avabarente[11], yatha vīspāo[13] imāo[14] āpo[15] yāo[16] zemā[17] paiti[18] fratachinti[19], yā[20] amavaiti[21] fratachaiti.[22]

(15) (Oh Zarathushtra! Thou shouldst worship Ardvi Sura), the courageous[1], brilliant[2], exalted[3] (and) beautiful[4]. Whose[5] *flowing[9] waters[10] run along[11] as much[6] by day[7] and by night[8] as[12] all[13] these[14] waters of the river[15] that run along[19] on[18] (this) earth[17]. (And) who[20] (Ardvi Sura) flows forth[22] ¶with force[21].

Ahe raya khvarenanghacha, tąm yazāi surunvata yasna, tąm yazāi huyashta yasna, ana buyāo zavano-sāsta, ana buyāo huyashtatara. Aredvīm Sūrām anāhitąm ashaonīm; zaothrābyo Aredvīm Sūrąm anāhitąm ashavanem ashahe ratūm yazamaide. Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąschā tāoschā yazamaide.

* tātāo - root tan = Sanskrit - tan = to draw; tan+ta = tāta.

¶ Original meaning 'who the courageous flows forth'

(Karda Vth) **(16) Yazaesha me hīm, Spitama Zarathushtra, yąm Aredvīm Sūrąm anāhitąm perethufrākąm, baeshazyąm, vīedaevąm, Ahuro-tkaeshąm, yesnyąm anghuhe astvaite, vahmyąm anghuhe astvaite. Ādhū-frādhanąm ashaonīm, vąthvo-frādhanąm ashaonīm, gaetho-frādhanąm ashaonīm, khshaeto-frādhanąm ashaonīm, danghu-frādhnąm ashaonīm.**

(17) Tąm[1] yazata[2] yo[3] Dadhvāo[4] Ahuro Mazdāo[5], Airyene Vaejahi[6] Vanghuyāo[7] Dāityayāo[8], haoma[9] yo[10] gava[11] baresmana[12], hizvo-danghangha[13], mąthracha[14] vachacha[15], shyaothnacha[16], zaothrābyascha[17] arshukhdhaebyascha[18] vāghzibyo[19].

(17) The Creator[4] Ahura Mazda[5] worshipped[2] her[1] in Airyana Vaeja[6] in the proximity of Veh-Dāitya (River) with Haoma[9] which[10] (is mixed) with milk[11] (and) baresman[12], (and) with Haoma which is through the wisdom of the tongue[13] with thought[14], word[15] and deed[16] (and with Haoma which is prepared) with true-spoken[18] words[19] for libations[17].

(18) Āat[20] him[21] jaidhyat[22], avat[23] āyaptem[24] dazdi[25] me[26] vanguhi[27] sevishte[28] Aredvī Sūre[29] anāhite[30] yatha[31] azem[32] hāchayeni[33] puthrem[34] yat[35] Pourushaspahe[36] ashavanem[37] Zarathushtrem[38], anumate-e[39] daenayāi[40], anukhte-e[41] daenayāi[42], anuvarshte-e[43] daenayāi[44].

(18) He then[20] asked[22] of[21] : "Grant[25] (thou) unto me[26] this (below mentioned) boon[24], Oh good[27], most beneficent (and) undefiled[30] Ardvī Sūra[29]! that[31] I[32] may lead[33] the son[34] of Pourushaspa[36], Holy[37] Zarathushtra[38], to think in conformity with (my) Religion, to speak in conformity with (my) Religion and to act in conformity with (my) *Religion.

* Holy Zarathushtra begs of the same boon from Aredvī Sūra to lead King Gushtaspa on the path of his Religion (vide para 105 of the same Yasht)

(19) Dathat[45] ahmāi[46] tat[47] avat[48] āyaptem[49] Aredvī Sūra[50] anāhita[51], hadha-zaothro-barāi[52] aredrāi[53] yazemnāi[54] jaidhyantāi[55], dāthrish[56] āyaptem[57].

(19) Aredvī Sūra[50], the undefiled[51], the giver[56] of boon[57] granted that[47] boon[49] to that offerer accompanied with the zaothra, to one who dedicates an oblation in worship[53], to the worshipper[54], to the beseecher of boon[5] (i.e., to Ahura Mazdā).

Ahe raya khvarenanghacha, tąm yazāi surunvata yasna, tąm yazāi huyashta yasna, anabuyāo zavano-sāsta, ana buyāo huyashtatara. Aredvīm Sūrąm anāhitąm ashaonīm; zaothrābyo Aredvīm Sūrąm anāhitąm ashavanem ashahe ratūm yazamaide. Haomayo gava baresmana, hizvo-danghangha, māthracha vachacha shyaothnacha, zaothrābyascha, arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąschā tāoschā yazamaide.

(Karda VIth) **(20) Yazaesha me hīm, Spitama Zarathushtra, yąm Aredvī Sūrąm anāhitąm perethufrākąm, baeshazyąm, vīdaevąm, Ahuro-tkaeshąm, yesnyąm anghuhe astvaite, vahmyąm anghuhe astvaite. Ādhū-frādhanąm ashaonīm, vąthvo-frādhanām ashaonīm, gaetho-frādhanąm ashaonīm, khshaeto-frādhanąm ashaonīm, danghu-frādhanąm ashaonīm.**

(21) Tąm[1] yazata[2] Haoshyangho[3], Paradhāto[4], upa[5] upabde[6] Harayāo[7], satem[8] aspanąm[9] arshnąm[10], hazanghrem[11] gavąm[12], baevare[13] anumayanąm[14].

(22) Āat[15] hīm[16] jaidhyat[17] avat[18] āyaptem[19] dazdi[20] me[21] vanguhi[22] sevishte[23] Aredvī Sūre[24] Anāhite[25], yatha[26] azem[27] upemem[28] khshathrem[29] bavāni[30], vīspanąm[31] dakhyunąm[32] daevanąm[33] mashyānąmcha[34], yāthvąm[35] pairikanąmcha[36] sāthrąm[37] kaoyąm[38] karafnąmcha[39].

Yatha[40] azem[41] nijanāni[42] dva[43] thrishva[44] Māzanyanąm[45] daevanąm[46] Varenyanąmcha[47] dravatąm[48].

(21) (King) Haoshyangha[3] of the Peshdādyan Dynasty[4], worshipped[2] her[1] near[5] the ✡foot[6] of the (Mount) Alborz[7] with a hundred[8] male[10] horses[9], with a thousand[11] oxen[12] and with ten thousand[13] small ¶animals[14].

(22) He then[15] asked of[17] her[16] : 'Do (thou) grant[20] me[21] this[18] (below mentioned) boon[19], Oh good[22], most beneficient[23] (and) undefiled[25] Ardvi Sura! that[26] I[27] may ✡obtain[30] the highest[26] sovereignty[29] over the daevas[33], (wicked) men[34], wizards[35], witches[36], tyrants[37], the Kiks[38] and the Karapans[39] of all[31] countries[32]; and that[26] I[41] may $smite[42] the two[43]-thirds[44] of the daevas[46] of Mazandaran[45] and of the irreligious men[48] of Gilan[47].

(23) Dathat ahmāi tat avat āyaptem Aredvī Sūra anāhita, hadha-zaothro-barāi aredrāi yazemnāi jaidhyantāi, dāthrish āyaptem.

Ahe raya khvarenanghacha, tąm yazāi surunvata yasna, tąm yazāi-huyashta yasna, ana buyāo zavano-sāsta, ana-buyāo huyashtatara. Aredvīm Sūrąm anāhitąm ashaonīm; zaothrābyo Aredvīm Sūrąm anāhitąm ashavanem ashahe ratūm yazamaide. Haomayo gava baresmana, hizvo-danghangha, māthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąschā tāoschā yazamaide.

✡ Or near the lower seat of the Mount Alborz. "In the fortress of the Mount Alborz" (Darmesteter). Its significance is to be understood as the middle peak Taera by name of the Mount Alborz; see Rām Yasht, para 7th (Darmesteter).

¶ Literally, 'a hundred among the horses, a thousand among the oxen (and) ten thousand among the small animals'.

✡ bavāni - Imperative First Person singular Parasmaipada; root bū = sanskrit bhū = to obtain

$ For its comparison, see Rām Yasht, para 8th; Zamyāt Yasht, para 26th.

(Karda VIIth) **(24) Yazaesha me hīm, Spitama Zarathushtra, yąm Aredvīm Sūrąm anāhitąm perethu-frākąm, baeshazyąm, vīdaevąm, Ahuro-tkaeshąm, yesnyąm anghuhe astvaite, vahmyąm anghuhe astvaite. Ādhu-frādhanąm ashaonīm, vąthvo-frādhanąm ashaonīm, gaetho-frādhanąm ashaonīm, khshaeto-frādhanąm ashaonīm, danghu-frādhanąm *ashaonīm.**

(25) Tąm[1] yazata[2] yo[3] yimo[4] khshaeto[5] hvąthvo[6], Hukairyāt[7] paiti[8] barezanghat[9], satem[10] aspanąm[11] arshnąm[12], hazanghrem[13] gavąm[14], baevare[15] anumayanąm[16].

(26) Āat[17] hīm[18] jaidhyat[19], avat[20] āyaptem[21] dazdi[22] me[23], vanguhi[24] sevishte[25] Aredvī Sūre[26] anāhite[27], yatha[28] azem[29] upemem[30] khshathrem[31] bavāni[32], vīspanām[33] dakhyunąm[34] daevanąm[35] mashyanąmcha[36] yāthvąm[37] pairikanąmcha[38], sāthrąm[39] kaoyąm[40] karafnąmcha[41]. Yatha[42] azem[43] uzbarāni[44] hacha[45] daevaeibyo[46] uye[47] ishtishcha[48] saokācha[49], uye[50] fshaonīshcha[51], vąthvācha[52], uye[53] thrąfascha[54] frasastishcha[55].

(25) Yima[4], the King, having a large [1]retinue[6], worshipped her on[8] the Mount[9] Hukara[7] with a hundred[10] horses[11-12], with a thousand[13] oxen[14] (and) with ten thousand[15] small animals[16].

(26) He, then[17], asked[19] of her[18] : Do (thou) grant[22] me[23] this[20] (below mentioned) boon[21], oh good[24], most beneficent[25] (and) undefiled[27] Ardvī Sūra[26]! that[28] I may obtain[32] the highest[33] sovereignty[31] (over) the daevas[35], (wicked) men[36], wizards[37], witches[38], tyrants[39], kiks[40] and the karaps[41] of all[23] countries[34]. Also[42] I may snatch away[44] from[45] (the authority of) the daevas[46] both[47] wealth[48] and profit[49], both[50] prosperity[51] and increase[52] (of cattle), both[53] contentment[54] (or wish of the mind[54]) and glorification[55].

* For the translation of this paragraph, see Ardvī Sūra Nīāesh para 2nd.

1 possessing large flocks, well protecting the subjects.

(27) Dathat ahmāi tat avat āyaptem Aredvī Sūra anāhita, hadha-zaothro-barāi aredrāi yazemnāi jaidhyantāi dāthrish āyaptem.

Ahe raya khvarenanghacha, tąm yazāi surunvata yasna, tąm yazāi huyashta yasna, ana buyāo zavano-sāsta, ana buyāo huyashtatara. Aredvīm Sūrąm anāhitąm ashaonīm; zaothrābyo Aredvīm Surąm anāhitąm ashavanem ashahe ratūm yazamaide. Haomayo gava baresmana, hizvo-danghangha, māthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąschā tāoschā yazamaide.

(Karda VIIIth) **(28) Yazaesha me hīm, Spitama Zarathushtra, yąm Aredvīm Sūrąm anāhitąm perethu-frākąm, baeshazyąm, vīdaevąm, Ahuro-tkaeshąm, yesnyąm anghuhe astvaite, vahmyąm anghuhe astvaite. Ādhū-frādhanąm ashaonīm, vąthvo-frādhanąm ashaonīm, gaetho-frādhanąm ashaonīm, khshaeto-frādhanąm ashaonīm, danghu-frādhanąm ashaonīm.**

(29) Tąm[1] yazata[2] Azish[3] thri-zafāo[4] Dahāko[5], bavroish[6] paiti[7] danghaove[8], satem[9] aspanąm[10] arshnąm[11], hazanghrem[12] gavąm[13], baevare[14] anumayanąm[15].

(30) Āat[16] hīm[17] jaidhyat[18], avat[19] āyaptem[20] dazdi[21] me[22] vanguhi[23] sevishte[24] Aredvī Sūra[25] anāhite[26], yatha[27] azem[28] amashyą[29] kerenavāni[30] vīspāish[31] avi[32] karshvąn[33] yāish[34] hapta[35].

(31) Noit[36] ahmāi[37] dathat[38] tat[39] avat[40] āyaptem[41] Aredvī Sūra[42] anāhita[43].

(29) The three-jawed[4] Zohāk[3-5] worshipped[2] her[1] in the land[7-8] of Bābul[6] (i.e., Babylon), with a hundred[9] horses[10-11], with a thousand[12] oxen[13] (and) with ten thousand[14] small animals[15].

(30) He then[16] asked[18] of her[17] : 'Do thou grant[21] me[22] this[19] (below mentioned) boon[20], oh good[23], most beneficent[24] (and) undefiled[26] Ardvi Sura[25]! That[27] I[28] may make[30] all[31] the seven[35] regions of the earth[33] devoid of men[29] (i.e. desolate).

(31) Unto him[37] (i.e., unto Zohāk[37]) Ardvī Sūra[42], the undefiled[43], did not[36] *grant[38] this[39] boon[41] (requested by him).

Ahe raya khvarenanghacha, tąm yazāi surunvata yasna, tąm yazāi huyashta yasna, ana buyāo zavano-sāsta, ana buyāo huyashtatara. Aredvīm Sūrąm anāhitąm ashaonīm; zaothrābyo Aredvīm Sūrām anāhitąm ashavnem ashahe ratūm ¶yazamaide. Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąschā tāoschā yazamaide.

(Karda IXth) **(32) Yazaeshna me hīm, Spitama Zarathushtra, yąm Aredvīm Sūrąm anāhitąm perethū-frākąm, baeshazyąm, vīdaevąm, Ahuro-tkaeshąm, yesnyąm anghuhe astvaite, vahmyąm anghuhe astvaite. Ādhū-frādhanąm ashaonīm, vāthvo-frādhanąm ashaonīm, gaetho-frādhanąm ashaonīm, khshaeto-frādhanąm ashaonīm, danghu-frādhanąm *ashaonīm.**

(33) Tąm yazata Vīso puthro Āthvyānoish, vīso sūrayāo Thraetaono, upa Varenem chathru-gaoshem,

* Know that the wish of the wicked man asked by wicked conscience is never granted. See Karda XIth of the same yasht.

¶ For the translation of this paragraph, see para 9th of Ardvi Sura Niaesh.

* For the translation of this paragraph, see para 2nd of Ardvi Sura Niaesh.

satem aspanąm arshnąm, hazanghrem gavąm, baevare *anumayanąm.

(34) Āat hīm jaidhyat, avat āyaptem dazdi-me, vanguhi sevishte Aredvī Sūre anāhite, yat bavāni aivi-vanyāo azīm Dahākem thri-zafnem, thri-kameredhem, khshvash-ashīm, hazanghra-yaokhshtīm, ashaojanghem, daevīm drujem, aghem gaethāvyo drvantem; yąm ash-aojastemąm drujem fracha kerentat angro mainyush, avi yąm astvaitīm gaethąm mahrkāi ashahe gaethanąm. Uta he vanta azāni Sanghavāchi Arenavāchi, yoi hen kehrpa sraeshta zazāte-e gaethyāicha, yoi *abdoteme.

(35) Dathat ahmāi tat avat āyaptem Aredvī Sūra anāhita, hadha-zaothro-barāi aredrāi yazemnāi jaidhyantāi, dāthrio āyaptem.

Ahe raya khvarenanghacha, tąm yazāi surunvata yasna, tąm yazāi huyashta yasna, ana buyāo zavano-sāsta, ana buyāo huyashtatara. Aredvīm Sūrąm anāhitąm ashaonīm; zaothrābyo Aredvīm Sūrąm anāhitąm ashavanīm; zaothrābyo Aredvīm Sūrąm anāhitąm ashavanem ashahe ratūm yazamaide. Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenge hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghāmchā tąschā tāoschā yazamaide.

(Kardā X[th]) **(36) Yazaesha me hīm, Spitama Zarathushtra, yąm Aredvīm Sūrąm anāhitąm perethu-frākąm, baeshazyąm, vīdaevąm, Ahuro-tkaeshąm, yesnyąm anghuhe astvaite, vahmyąm anghuhe astvaite. Ādhufrādhanąm ashaonīm, vąthvo-frādhanąm, ashaonīm,**

* For the translation of paragraphs 33-34, see Gosh yasht, paragraphs 13-14. Instead of Aredvī Sūra, the name Dravāsp has occurred in that yasht.

gaetho-frādhanąm ashaonīm, khshaeto-frādhanąm ashaonīm, danghu-frādhanąm ashaonīm.

(37) Tąm[1] yazata[2] naire-manāo[3] Keresāspo[4], pasne[5] varoish[6] Pishinangho[7], satem[8] aspanąm[9] arshnąm[10], hazanghrem[11] gavąm[12], baevare[13] anumayanąm[14].

(38) Āat[15] hīm[16] jaidhyat[17], avat[18] āyaptem[19] dazdi[20]-me[21], vanguhi[22] sevishte[23] Aredvī[24] Sūre[24] anāhite[25], yat[26] bavāni[27] aivi-vanyāo[28] Gandarevem[29] yim[30] zairi-pashnem[31], upa yaozenta[32] karana[34] zraya[35] Vouru-kashaya[36]. Ātachāni[37] sūrem[38] nmānem[39] drvato[40], yat[41] pathanayāo[42] skarenayāo[43] dūrae-pārayāo[44].

(37) The *valiant[3] Keresāspa[4] worshipped[2] her[1] behind[5] the Lake[6] (called) ¶Pishina[7] with a hundred[8] horses[9-10], with a thousand[11] oxen[12] (and) with ten thousand[13] small animals[14].

(38) He, then[15], asked[17] of her[16] : 'do (thou) grant[20] me[21] this[18] boon[19], oh good[22], most beneficent[23] (and) undefiled[25] Ardvī Sūra[24]! that[26] I may become[27] more triumphant[28] over (the giant daeva called) the golden-heeled[31] Gandareva[29]. "(Who, the daeva) bring into commotion[32] the Sea Vouru-kasha[35-36] from its one end upto the other[♦] end." (Also) I may reach[37] the strong[38] abode[39] of (that) wicked (daeva)[40] (which is situated on this $earth), broad[42], round[43] and far for crossing over[44].

(39) Dathat ahmāi tat avat āyaptem Aredvī Sūra anāhita, hadha-zaothro-barāi aredrāi yazemnāi jaidhyantāi, dāthrish āyaptem.

* Original meaning "of manly heart - judgment" The name "Narimān" is derived from this word.

¶ The Pishin Valley situated in the South of Kābul (Darmesteter)

♦ Darmesteter

$ Here the word or phrase "paiti āya zema" is omitted; in the Vendidād Fragard 19, para 4th, the same epithets for the earth are used as here, where the word for earth (zemo) has occurred.

Ahe raya khvarenaughacha, tąm yazāi surunvata yasna, tąm yazāi huyashta yasna, anabuyāo zavanosāsta, ana buyāo huyashtatara. Aredvīm Sūrąm anāhitąm ashaonīm; zaothrābyo Aredvīm Sūrąm anāhitąm ashavanem ashahe ratūm yazamaide - Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąschā tāoschā yazamaide.

(Kardā XIth) **(40) Yazaesha me hīm, Spitama Zarathushtra, yąm Aredvīm Sūrąm anāhitąm perethu-frākąm, baeshazyąm, vīdaevąm, Ahuro-tkaeshąm, yesnyąm anghuhe astvaite, vahmyąm anghuhe astvaite. Ādhūfrādhanąm ashaonīm, vąthvo-frādhanąm ashaonīm, gaetho-frādhanąm ashaonīm, khshaeto-frādhanām ashaonīm, danghu-frādhanąm ashaonīm.**

(41) Tąm[1] yazata[2] mairyo[3] Tūiryo[4] Frangrase[5], hankaine[6] paiti[7] anghāo[8] zemo[9], satem[10] aspanąm[11] arshnąm[12], hazanghrem[13] gavąm[14], baevare[15] anumayanąm[16].

(42) Āat[17] hīm[18] jaidhyat[19], avat[20] āyaptem[21] dazdi[22]-me[23], vanguhi[24] sevishte[25] Aredvī Sūre[26] anāhite[27], yatha[28] azem[29] avat[30] khvareno[31] apayemi[32]; yim[33] vazaite[34] maidhim[35] zrayangho[36] Vouru-kashahe[37], yat[38] asti[39] Airyanąm[40] dakhyunąm[41] zātanąm[42] azātanāmcha[43], yatcha[44] ashaono[45] Zarathushtrahe[46].

(43) Noit[47] ahmāi[48] dathat[49] tat[50] avat[51] āyaptem[52] Aredvī Sūra[53] anāhita[54].

(41) The cruel[3] Turānian[4] Afrāsyāb[5] worshipped[2] her[1] in the *underground[6] of[7] this[8] earth[9] with a hundred[10] horses[11-12], with a thousand[13] oxen[14] (and) with ten thousand[15] small animals[16].

* Or in the cave built underneath this earth. This cave is called in the Shāh Nāmeh as "Hange Afrāsyāb". "In his palace built underneath the earth". (Darmesteter)

(42) He, then[17], asked of[19] her: 'Do (thou) grant me[23] this[20] (below mentioned) boon[21], oh good[24], most beneficent[25] (and) undefiled[27] Ardvī Sūra! that[28] I may take away[32] this[30] khvarenah-glory[31] which[38] flows[34] in the midst[35] of the sea[36] Vouru-kasha[37]. That which[38] (Glory) belongs to[39] (the people) born[42] and yet unborn[43] of the Iranian[40] countries[41] and that which[44] (i.e. Glory) belongs to[39] Holy[45] (Prophet) Zarathushtra[46] (I may take away).

Explanation:- (Afrāsyab wished for this boon from Aredvī Sūra that he may snatch away all the glory, grandeur and virtues of all the Iranians for which they are renowned and that he put them to disgrace. But Aredvī Sūra threw away this request of his.)

(43) Ardvī Sūra[53], the undefiled[54] did not[47] grant[49] that[50] boon[52] (desired) by him[48] (i.e. by Afrāsyāb).

Ahe rya khvarenanghacha, tąm yazāi surunvata yasna, tąm yazāi huyashta yasna, ana buyāo zavanosāsta, ana buyāo huyashtatara. Aredvīm Sūrąm anāhitąm ashaonīm; zaothrābyo Aredvīm Sūrąm anāhitąm ashavanem ashahe ratūm yazamaide. Haomayo gava baresmana, hizvo-daughangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąschā tāoschā yazamaide.

(Kardā XIIth) **(44) Yazaesha me hīm, Spitama Zarathushtra, yąm Aredvīm Sūrąm anāhitąm perethufrākąm, baeshazyąm, vīdaevąm, Ahuro-tkaeshąm, yesnyąm anghuhe astvaite, vahmyąm anghuhe astvaite. Ādhū-frādhanąm ashaonīm, vąthvo-frādhanąm ashaonīm, vąetho-frādhanąm ashaonīm, khshaeto-frādhanąm ashaonīm, danghu-frādhanąm ashaonīm.**

(45) Tąm[1] yazata[2] aurvo[3] ash-varecho[4] Kava Usa[5], Erezifyāt[6] paiti[7] garoit[8], satem[9] aspanąm[10] arshnąm[11], hazanghrem[12] gavąm[13], baevare[14] anumayanąm[15].

(45) The illustrious[3] (or valiant[3]) and much glorious[4] (King) Kava Usa[5] worshipped[2] her[1] on[7] the Mount[8] *Erezifya[6], with a hundred[9] horses[10-11], with a thousand[12] oxen[13], (and) with ten thousand[14] small animals[15].

(46) Āat hīm jaidhyat avat āyaptem dazdi-me vanguhi sevishte Aredvī Sūre anāhite, yatha azem upemem khshathrem bavāni, vīspanąm dakhyunąm daevanąm mashyānąmcha, yāthvąm pairikanąmcha, sāthrąm kaoyąm [1]karafnąmcha.

(47) Dathat ahmāi tat avat āyaptem Aredvī Sūra anāhita, hadha-zaothro-barāi, aredrāi, jaidhyantāi, dāthrish āyaptem.

Ahe raya khvarenanghacha, tąm yazāi surunvata yasna, tąm yazāi huyashta yasna, ana buyāo zavano-sāsta, ana buyāo huyashtatara. Aredvīm Sūrąm anāhitąm ashaonīm; zaothrābyo Aredvīm Sūrąm anāhitąm ashavanem ashahe ratūm yazamaide. Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąschā tāoschā yazamaide.

(Kardā XIIIth) **(48) Yazaesha me hīm, Spitama Zarathushtra, Yąm Aredvīm Sūrąm anāhitąm perethu-frākąm, baeshazyąm, vīdaevąm, Ahuro-tkaeshąm, yesnyąm anghuhe astvaite, vahmyąm anghuhe astvaite. Ādhū-frādhanąm ashaonīm, vąthvo-frādhanąm ashaonīm,**

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* Probably a name of a peak of Mount Alborz:
"The King Kava Usa (Kāus) had built seven palaces on the Mount Alborz". (Darm.)

1 For the translation of para 46, see para 22 of the same yasht.

gaetho-frādhanąm ashaonīm, khshaeto-frādhanąm ashaonim, danghu-frādhanąm ashaonīm.

(49) Tąm yazata arsha Airyanąm dakhyunąm khshathrāi hankeremo Haosrava, pasne Varoish Chaechistahe zafrahe urvāpahe, satem aspanąm arshnąm, hazanghrem gavąm, baevare *anumayanąm.

(50) Āat hīm jaidhyat, avat āyaptem dazdi-me, vanguhi sevishte Aredvī Sūre anāhite, yatha azem upemem khshathrem bavāni vīspanąm dakhyunąm daevanąm mashyānąmcha, yāthvąm pairikanąmcha, sāthrąm kaoyąm ¶karafnąmcha. Yat[1] vīspanąm[2] yukhtanąm[3] azem[4] fratemem[5] thanjayeni[6] ana *khvaretąm[8] yąm[9] dareghąm[10] nava frāthveresąm[11], razurem[12], yo[13] mąm[19] mairyo[15] nūrem[16] mano[17] aspaeshu[18] paiti[19] paretata[20].

(50) Now[16] when[1] (that) cruel[15]-minded[17] (Aurvasāra) fights[20] against me[14] on (the back of) the $horse[18-19] (i.e., riding on the horseback), "*I cause all[2] the horses[3] ₥to gallop[6] in a row[5] from the forest[12] on the path[8] nine frāthveresa[11] in length[10]".

(51) Dathat ahmāi tat avat āyaptem Aredvī Sūra anāhita, hadha-zaothro-barāi aredrāi yazemnāi jaidhyantāi, dāthrish āyaptem.

Ahe raya khvarenanghacha, tąm yazāi surunvata yasna, tąm yazāi huyashta yasna, anabuyāo zavanosāsta,

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° For its translation, see Gosh Yasht, paragraph 21st.

¶ For the translation of these four lines, see paragraph 26th of this yasht.

* In paragraph 77th of Zamyāt yasht the word "Charetąm" occurs in the text with the same significance.

$ See paragraph 31st of Rām yasht.

* i.e., from the white forest, whose reference is found in the 31st paragraph of Rām yasht. Near this forest, a great war was waged between the Iranians and the Turanians.

₥ Based on Professor Darmesteter's translation

ana buyāo huyashtatara. Aredvīm Sūrąm anāhitąm ashaonīm; zaothrābyo Aredvīm Sūrąm anāhitąm ashavenem ashahe ratūm yazamaide. Haomayo gava baresmana, hizvo-danhangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąschā tāoschā yazamaide.

(Kardā XIVth) **(52) Yazaesha me hīm, Spitama Zarathushtra, yąm Aredvīm Sūrąm anāhitąm perethufrākąm, baeshazyąm, vīdaevąm, Ahuro-tkaeshąm, yesnyąm anghuhe astvaite, vahmyąm anghuhe astvaite. Ādhū-frādhanąm ashaonīm, vąthvo-frādhanąm ashaonīm, gaetho-frādhanąm ashaonīm, khshaeto-frādhanąm ashaonīm, danghu-frādhanąm ashaonīm.**

(53) Tąm[1] yazata[2] takhmo[3] Tuso[4] rathaeshtāro[5], barshaeshu[6] paiti[7] aspanām[8], zāvare[9] jaidhyanto[10] hitaeibyo[11], drvatātem[12] tanubyo[13], pouru-spakhshtīm[14] tbishyantąm[15], paiti-jaitīm[16] dushmainyunąm[17], hathrā-nivāitīm[18] hamerethanąm[19] aurvathanąm[20] tbishyantąm[21].

(54) Āat[22] hīm[23] jaidhyat[24], avat[25] āyaptem[26] dazdi me[27], vanguhi[29] sevishte[30] Aredvī[31] Sūre[32] anāhite[33], yat[34] bavāni[35] aivi-vanyāo[36] aurva[37] hunavo[38] vaesakaya[39], upa[40] dvarem[41] Khshathro-sūkem[42] apanotemem[43], Kanghaya[44] berezantaya[45] ashavanaya[46]. Yatha[47] azem[48] nijanāni[49] Tuiryanąm[50] dakhyunąm[51], panchasaghnāi[52] sataghnāishcha[53], sataghnāi[54] hazanghraghnāishcha[55] hazanghraghnāi[56] baevareghnāishcha[57] baevareghnāi[58] ahąkhshtaghnāishcha[59].

(53) Her[1] did worship[2] the brave[3] warrior[5] Tusa[4] on[7] the back[6] of the horse[8] (i.e., whilst warring against the enemy in the

battlefield) praying[10] (for all these) - strength[9] unto horse-teams[11], soundness[12] for the bodies[13], completely smiting down[14] of the tormentors[15], opposition[16] of the enemies[17], and the strength for over-throwing[18] at once the tormentors[20] and the enemies[21]* fighting together[19].

(54) He then[22] asked[24] of her: 'do thou grant[27] me[28] this[25] (below-mentioned) boon[26], oh good[29], most beneficent[30] and undefiled[33] Aredvī Sūra[31-32]! that[34] I may be[35] more smiting[36] the valiant[37] sons[38] of Vaesaka[38] near[40] the highest[43] gates[41] (called) Khshathro-Suka[42] of (the famous fortress named) the lofty[45] (and) holy[46] ¶Kangadez, (and) that I[48] may annihilate[49] (the people) of the Turanian[50] countries[51], by fifties[52] and hundred fold[53], by hundred[54] and thousand fold[55], by thousands[26] and ten-thousand fold[57] and by ten-thousands[58] and innumerable[59].

(55) Dathat ahmāi tat avat āyaptem Aredvī Sūra anāhita, hadha-zaothro-barāi aredrāi yazemnāi jaidhyantāi, dāthrish āyaptem.

Ahe raya khvarenanghacha, tąm yazāi surunvata yasna, tąm yazāi huyashta yasna, ana buyāo zavanosāota, ana buyāo huyashtatara. Aredvīm Sūrąm anāhitąm ashaonīm; zaothrābyo Aredvīm Sūrąm anāhitąm ashavanem ashahe ratūm yazamaide. Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaei byascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąschā tāoschā yazamaide.

(Kardā XVth) **(56) Yazaesha me hīm Spitama Zarathushtra, yąm Aredvīm Sūrąm anāhitąm perethufrākąm, baeshazyąm, vīdaevąm, Ahuro-tkaeshąm, yesnyąm anghuhe astvaite, vahmyąm anghuhe astvaite.**

* For its comparison, see Sarosha Yasht Vadi (large), Kardā 10th.

¶ Originally these words are in locative singular.

Ādhu-frādhanąm ashaonīm, vąthvo-frādhanąm ashaonīm, gaetho-frādhanąm ashaonim, khshaeto-frādhanąm ashaonīm, danghu-frādhanąm ashaonīm.

(57) Tąm[1] yazenta[2] aurva[3] hunavo[4] Vaesakaya[5], upa[6] dvarem[7] Khshathro-sukem[8] apanotemem[9], Kanghaya[10] berezantaya[11] ashavanaya[12], satem[13] aspanąm[14] arshnąm[15], hazanghrem[16] gavąm[17], baevare[18] anumayanąm[19].

(58) Āat[20] hīm[21] jaidhyen[22] avat[23] āyaptem[24] dazdi[25]-no[26], vanguhi[27] sevishte[28] Aredvī Sūre[29] anāhite[30], yat[31] bavāma[32] aiwi-vanyāo[33] takhmem[34] Tusem[35] rathaeshtārem[36], yatha[37] vaema[38] nijanāma[39] Airyanąm[40] dakhyunąm[41], panchasaghnāi[42] sataghnāishcha[43], sataghnāi[44] hazanghraghnāishcha[45], hazanghraghnāi[46] baevareghnāishcha[47], baevareghnāi[48] ahąkhshtaghnāishcha[49].

(59) Noit[50] aeibyaschit[51] dathat[52] tat[53] avat[54] āyaptem[55], Aredvī Sūra[56] anāhita.

(57) The gallant[3] sons[4] of Vaesaka[5] worshipped[2] her[1] near the highest[9] gate[7] (called) Khshathro-suka[8] of (the famous fortress named) Kangadez[10], the lofty[11] (and) holy[12], with a hundred[13] horses[14-15], with a thousand[16] oxen[17] (and) with ten thousand[18] small animals[19].

(58) They then[20] asked[22] of her[21]: 'do thou grant[25] us[26] this[23] (below mentioned) boon[24], oh good[27], most beneficent[28] (and) undefiled[30] Ardvī Sūra[29]! that[31] we may become[32] more smiting[33] the mighty[34] warrior[36] Tusa[35], and that we[38] may annihilate[39] (the people) of the Iranian[40] countries[41] by fifty[42] and hundred-fold[43], by hundreds[44] and thousand-fold[45], by thousands[46] and ten thousands[47] (and) by ten thousands[48] and innumerable[49].

(59) Ardvī Sūra[56] the undefiled[57] did not[50] grant[52] them[51] (i.e., the gallant sons of Vaesaka) that[53-54] (desired) boon[55].

Ahe raya khvarenanghacha, tąm yazāi surunvata yasna, tąm yazāi huyashta yasna, ana buyāo zavano-sāsta, an buyāo huyashtatara. Aredvīm Sūrąm anahitąm ashaonīm; zaothrābyo Aredvīm Sūrąm anāhitąm ashavenem asahe ratūm yazamaide. Hāomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyāothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąschā tāoschā yazamaide.

(Kardā XVIth) **(60) Yazaesha me hīm, Spitama Zarathushtra, yąm Aredvīm Sūrąm anāhitąm perethufrākąm, baeshazyąm, vīdaevąm, Ahuro-tkaeshąm, yesnyąm anghuhe astvaite, vahmiyąm anghuhe astvaite. Ādhū-frādhanąm ashaonīm, vąthwo-frādhanąm ashaonīm, gaetho-frādhanąm ashaonīm, khshaeto-frādhanąm ashaonīm, danghu-frādhanąm ashaonīm.**

(61) Tąm[1] yazata[2] pāurvo[3] yo[4] Vīfro Navāzo[5] yat[6] dim[7] uscha[8] uzdvąnayat[9] verethrajāo[10] takhmo[11] Thraetaono[12], mereghahe[13] kehrpa[14] kahrkāsahe[15].

(62) Ho[16] avatha[17] vazata[18] thri-ayarem[19] thri-khshaparem[20], paitish[21] nmānem[22] yim[23] khvāpaithīm[24]; noit[25] aora[26] avoirisyāt[27]. Thraoshta[28] khshafno[29] thrityāo[30], frāghmat[31] ushāonghem[32] sūrayāo[33], vīvaitīm[34] upa[35] ushāonghem[36] upa-zbayat[37] Aredvīm[38] Sūrąm[39] anāhitąm[40].

(61) The °swimmer[3] (named) Vifra Nāvāza[5] worshipped[2] her[1]. Explanation: (The reason of worshipping her is given below) When[6] the victorious[10] (and) strong[11] Faridun[12] flung[9] him[7] (i.e., Vifra Navāza) high up[8] in the shape[14] of the bird[13] vulture[15].

° The ferryman (Darmesteter); root pere = Sanskrit pru = to cross the river etc.; Sanskrit pāra = shore, bank.

(62) He[16] (i.e., Vifra Navāza) thus[17] flew on[18] (or went on[18]) for three days[19] and three nights[20] in order[21] (to reach) his own[24] house[22] (but) he could not[25] come[27] down[26]. At the end[28] of the third[30] night[29] due to the approach[31] of the mighty[33] dawn[32], he solicited for help[37] Aredvī[38] Sūra[39], the undefiled[40], at the time of breezy[34] dawn[36] (as under):

(63) Aredvī[41] Sūre[42] anāhite[43], moshu[44] me[45] java[46] avanghe[47], nūrem[48] me[49] bara[50] upastąm[51]; hazanghrem[52] te[43] azem[54] zaothranąm[55] haomavaitinąm[56] gaomavaitinąm[57] yaozdātanąm[58] pairi-angharshtanąm[59] barāni[60], avi[61] āpem[62] yąm[63] Ranghąm[64]; yezi[65] jum[66] frapayemi[67] avi[68] ząm[69] Ahura-dhātąm[70], avi[71] nmānem[72] yim[74] khvaepaithīm[75].

(64) Upa-tachat[75] Aredvī[76] Sūra[77] anāhita[78], kainīno[79] kehrpa[80] srīrayāo[81] ash-amayāo[82] huraodhayāo[83], uskāt[84] yāstayāo[85] erezvaithyo[86], raevat[87] chithrem[88] āzātayāo[89], nizenga[90] aothra[91] paitishmukhta[92] zaranyo-urvīkhshna[93] bāmya[94].

(65) Hā[95] he[96] bāzava[97] geurvayat[98], moshu[99] tat[100] ās[1] noit[2] dareghem[3] yat[4] frāyatayat[5] thwakhshemno[6], avi[7] ząm[8] Ahura-dhātąm[9], avi[10] nmānem[11] yim[12] khvaepaithīm[13], drūm[14] avantem[15] airishtem[16], hamatha[17] yatha[18] parachit[19].

(63) Oh Ardvī Sūra[41-42], the undefiled[43]! hasten thou[46] quickly[44] unto my[45] help[47]; now[48] grant thou[50] help[51] unto me[49]. If[65] I reach[67] alive[66] (i.e., safe and sound) the earth[69] created by Ahura Mazda[70] (and) my own[74] house[72], I will bring[60] unto thee[53] a thousand[52] (libations) of the libations piously prepared[58] (and) well-strained[59], accompanied with the Haoma[56] (and) accompanied with 'Jivan'-milk[57], at[61] the River[62] (called) Rangha[64].

(64) Aredvī[76] Sūra[77] the undefiled[78] hastened[75] (unto him) in the form[80] of a maiden[79] beautiful[81], very strong[82], of good appearance[83], high[84] °cinctured[85], straight and lofty[86], of a glorious descent[88], nobly born[89], ¶neatly shod[91-92] feet[90], shining[94], wearing a diadem of gold[93].

° or girded up

¶ or put on socks upto ankle-height

(65) She[95] seized[96] both the arms[97] of him[96] (i.e. of Vifra Navāz), quickly[99] (i.e.) it was[1] not[2] so long[3] since[100] (Vifra Navāz) *arrived[5] with agility[6] at[7] the earth[8] created by Ahura Mazda[9] (and) at[10] his own[13] house[11], healthy[14] ¶as well as[15] unharmed[16], exactly[17] as[18] before[19].

(66) Dathat ahmāi tat avat āyaptem Aredvī Sūra anāhita, hadha-zaothro-barāi aredrāi yazemnāi jaidhyantāi, dāthrish āyaptem.

Ahe raya khvarenanghacha, tąm yazāi surunvata yasna, tąm yazāi huyashta yasna, ana buyāo zavano-sāsta, ana buyāo-huyashtatara. Aredvīm Sūrąm anāhitąm ashaonīm; zaothrābyo Aredvīm sūrąmanāhitąm ashavanem ashahe ratūm yazamaide. Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha, vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąschā tāoschā yazamaide.

(Kardā XVIIth) **(67) Yazaesha me hīm. Spitama Zarathushtra, yąm Aredvīm Sūrąm anāhitąm perethufrākąm, baeshazyąm, vīdaevąm, Ahuro-tkaeshąm, yesnyąm anghuhe astvaite, vahmyąm anghuhe astvaite. Ādhū-frādhanąm ashaonīm, vąthwo-frādhanąm ashaonīm, gaetho-frādhanąm ashaonīm, khshaeto-frādhanąm ashaonīm, danghu-frādhanąm ashaonīm.**

(68) Tąm[1] yazata[2] Jāmāspo[3], yat[4] spādhem[5] pairiavaenat[6] dūrāt[7] ayantem[8] rasmaoyo[9], drvatąm[10] daevayasnanąm[11], satem[12] aspanąm[13] arshnąm[14], hazanghrem[15] gavąm[16], baevare[17] anumayanąm[18].

* Words from 'moshutat upto thwakhshemno' occur also in Vendīdād Fragard 22nd, para 19th.

1 avant lit. means 'so much, this much'. "Without harm or injury" (Darmesteter).

(69) Āat[19] hīm[20] jaidhyat[21], avat[22] āyaptēm[23] dazdi[24]-me[25] vanguhi[26] sevishte[27] Aredvī Sūre[28] anāhite[29], yatha[30] azem[31] avata[32] verethra[33] hachāne[34], yatha[35] vīspe[36] anye[37] aire[38].

(68) *Jāmaspa[3] worshipped[2] her[1] with a hundred[12] horses[13-14], with a thousand[15] oxen[16] (and) with ten thousnd[17] small animals[18], when he saw[6] the army[5] of wicked men[10] (and) of the daeva-worshippers[11], coming[8] from afar[7] in battle array[9] (i.e., in the preparation of waging war).

(69) He then[19] asked[21] of her[20]: 'Do thou grant[24] me[25] this[22] (below mentioned) boon[23], oh good[26], most beneficent[27] (and) undefiled[29] Ardvī Sūra[28]! That[30] I may obtain[34] so great[32] a victory[33] (over the wicked men and the worshippers of the daevas) as all[36] other[37] Iranians[38] (obtained victory).

(70) Dathat ahmāi tat avat āyaptem Aredvī Sūra anāhita, hadha-zaothro-barāi aredrāi yazemnāi jaidhyantāi, dāthrish āyaptem.

Ahe raya khvarenanghacha, tąm yazāi surunvata yasna, tąm yazāi huyashta yasna, ana buyāo zavano-sāsta, ana buyāo huyashtatara. Aredvīm Sūrąm anāhitąm ashaonīm; zaothrābyo Aredvīm Sūrām anāhitąm ashavanem ashahe ratūm yazamaide. Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąschā tāoschā yazamaide.

(Kardā XVIIIth) **(71) Yazaesha me hīm, Spitama Zarathushtra, yąm Aredvīm Sūrąm anāhitąm perethu-**

* The wise Counsellor and Chancellor of King Vīshtāspa who is known by the title Jāmasp Hakīm on account of his far-sightedness. In the Gāthās he is called De-Jamāspā.

frākąm, baeshazyąm, vī-daevąm, Ahuro-tkaeshąm, yesnyąm anghuhe astvaite, vahmyąm anghuhe astvaite. Ādhū-frādhanąm ashaonīm, vąthwo-frādhanąm ashaonīm, gaetho-frādhanąm ashaonīm, khshaeto-frādhanąm ashaonīm, danghu-frādhanąm ashaonīm.

(72) Tąm[1] yazenta[2] Ashavazdāo[3] puthro[4] Pourudhākhshtoish[5], Ashavazadascha[6] Thritascha[7] Sāyuzdroish[8] puthra[9], upa[10] berezantem[11] ahurem[12] khshathrīm[13] khshaetem[14] Apąm Napātem[15] aurvat-aspem[16], satem[17] aspanąm[18] arshnąm[19], hazanghrem[20] gavąm[21], baevare[22] anumayanąm[23].

(73) Āat[24] hīm[25] jaidhyen[26], avat[27] āyaptem[28] dazdi[29] no[30], vanguhi[31] sevishte[32] Aredvī[33] Sūre[34] anāhite[35], yat[36] bavāma[37] aiwi-vanyāo[38] Dānavo[39] Tūra[40] vyākhana[41] Karemcha[42] Asabanem[43], Varemcha[44] Asabanem[45], tanchishtemcha[46] Dūraekaetem[47], ahmi[48] gaethe[49] peshanāhu[50].

(74) Dathat aeibyaschit tat avat āyaptem, Aredvī Sūra anāhita, hadha-zaothro-barāi aredrāi yazemnāi jaidhyantāi dāthrish āyaptem.

(72) Ashavazdangh[3], the Son[4] of Pourudhākhsti[5], (and) Ashavazdangh[6] and Thrita[7], the two sons[9] of Sāyuzdri[8] worshipped[2] her[1] at (a place sacred to) Apąm* Napāt[15], the exalted[11], the lord[12], the ruler[13], the shining[14], the swift-horsed[16], with a hundred[17] horses[18-19] with a thousand[20] oxen[21] and with ten thousand[22] small animals[23].

* Literal meaning is "navel of waters". Professor Darmesteter considers this word as a place near the mouth of the River Tigris situated on the lofty plains of Armenia. This scholar compares Apąm Napāt with the mouth of the River Tigris called Niphate as stated in the writings of the Greek author called Strabo. Also, Prof. Darmesteter compares the glory which is sung of the immortal king named Artavazdang in the Armenian Mythology with Avesta Ashavazdang.

(73) They then[24] asked[26] of her[25]: 'Do thou grant[29] us[30] this[27] (below-mentioned) boon[28], oh good[31], most beneficent[32] (and) undefiled[35] Ardvī[33] Sūra[34]! that[36] we may become[37] vanquishers[38] of the leaders[41] of the Turanian[40] *Dānu[39], of Kara[42] ¶Asabana[43] and Vara[44] Asabana[45] and of the most powerful[46] ♆Dūraekaeta[47] in the wars[50] of this[48] $world[49].

Ahe raya khvarenanghacha, tąm yazāi surunvata yasna, tąm yazāi huyashta yasna, ana buyāo zavanosāsta, ana buyāo huyashtatara. Aredvīm Sūrām anāhitąm ashaonīm; zaothrābyo Aredvīm Sūrām anāhitąm ashavanem ashahe ratūm yazamaide. Haomayo gava baresmana, hizvo-danghangha, māthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąschā tāoschā yazamaide.

(Kardā XIXth) **(75) Yazaesha me hīm, Spitama Zarathushtra, yąm Aredvīm Sūrām anāhitąm perethu-frākąm, baeshazyąm, vīdaevąm, Ahuro-tkaeshąm, yesnyąm anghuhe astvaite, vahmyąm anghuhe astvaite. Ādhū-frādhanąm ashaonīm, vąthwo-frādhanąm ashaonīm, gaetho-frādhanąm Ashaonīm, khshaeto-frādhanąm ashaonīm, danghu-frādhanąm ashaonīm.**

* Dānu is the name of a Turanian tribe inimical to the ancient Iranians; the original meanig of 'vyākhna' is 'the leader-chief of the assembly.

¶ The meaning of 'asabana' is 'a slinger, one who kills by a sling'; asa=asan=Sanskrit 'ashan'=stone; root ban=van=Sanskrit van=to smite, to vanquish.

♆ or alternatively: 'I may be the vanquisher of (those) leaders of the Turanian Dānu (who) are Kara Asabana, Vara Asabana and Dūraekaeta', taking the leaders of the last three names in apposition. Taking thus, the words 'Kara' and 'Vara' may be the names of certain well-known slingers.

$ Originally it is in the locative singular.

(76) Tąm[1] yazata[2] Vistaurush[3] yo[4] Naotairyāno[5], upa[6] āpem[7] yąm[8] Vītanguhaitīm[9], erezukhdhāt[10] paiti[11] vachanghat[12], uiti[13] vachebish[14] aojano[15].

(77) Tā[16] bā[17] asha[18] tā[19] arshukhdha[20], Aredvī Sūre[21] anāhite[22], yat[23] me[24] avavat[25] daevayasnanām[26] nijatem[27] yatha[28] sārem[29] varsanąm[30] barāmi[31]. Āat[32] me[33] tūm[34] Aredvī Sūre[35] anāhite[36], hushkem[37] peshūm[38] raechaya[39] taro[40] vanguhīm[41] Vītanguhaitīm[42].

(76) Gustahem[3], the descendent of Nāotara[5] worshipped[2] her[1] near the shore[6] of the River[7] (called) *Vītanguhaiti[9], with[11] truly-spoken[10] hymn[12], uttering[15] thus[13] (the below-mentioned) words[14].

(77) Oh Aredvī Sūra[21], the undefiled[22]! This[16] (fact) indeed[17] (is) true[18], this[19] (fact) (is) justly-spoken[20], that[23] (I have) slain[27] as many[25] worshippers of daevas[26] as[28] the hairs[30] I have[31] on my[24] head[29]. Therefore[32], for my sake[33] thou[34], Oh Aredvī Sūra[35], the undefiled[36]! ¶drain out[39] (waters so as to make) a dry[37] passage[38] across[40] (the river named) good[41] Vītanguhaiti[42].

(78) Upa-tachat[43] Aredvī Sūra[44] anāhita[45], kainino[46] kehrpa[47] srīrayāo[48] ash-amayāo[49] huraodhayāo[50], uskāt[51] yāstayāo[52] erezvaithyo[53], raevat[54] chithrem[55] āzātayāo[56], zaranya[57] aothra[58] paitishmukhta[59] yā[60] vīspo-pīsa[61] bāmya[62]. Aramaeshtāo[63] anyāo[64] āpo[65] kerenaot[66], frasha[67] anyāo[68] fratachat[69] hushkem[70] peshūm[71] raechayat[72], taro[73] vanguhīm[74] Vītanguhaitīm[75].

* Literal meaning 'near the River Vītanguhaiti'. The fixed location of this river is not known. According to Professor Darmesteter, it should be in the region of the North in the watershed of Patashkhargar.

¶ i.e., in order that I may cross the River Vītanguhaiti, do thou make a dry passage for crossing on foot in the midst of the river. The original meaning of the word 'raechaya' is "drain out, empty"; root rich = Sanskrit rich = to pour out.

(78) Ardvī Sūra[44] the undefiled[45] *hastened[43] (unto him) in the form[47] of a maiden[46] beautiful[48], very strong[49], of good appearance[50], high[51] cinctured[52], straight and lofty[53], of a glorious descent[55], nobly born[56], shod[59] with golden[57] shoes[58], all adorned[61] and bright[62]; and one part[64] of the waters[65] (of that river) she made stand[66] still[63] (and) other part[68] she caused to flow[69] forward[67] (and thus she) ¶made a dry[70] passage[72] (for going) across[73] (the River named) good[74] Vītanguhaiti[75].

(79) Dathat ahmāi tat avat āyaptem Aredvī Sūra anāhita hadha-zaothro-barāi aredrāi yazemnāi jaidhyantāi dāthrish* āyaptem.

Ahe raya khvarenanghacha, tąm yazāi surunvata yasna, tąm yazāi huyashta yasna, ana buyāo zavanosāsta, ana buyāo huyashtatara. Aredvīm Sūrąm anāhitąm ashaonīm; zaothrābyo Aredvīm Sūrąm anāhitąm ashavanem ashahe ratūm yazamaide. Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąschā tāoschā yazamaide.

(Kardā XXth) **(80) Yazaesha me hīm, Spitama Zarathushtra, yąm Aredvīm Sūrąm anāhitąm perethu-frākąm, baeshazyąm, vīdaevąm, Ahuro-tkaeshąm, yesnyąm anghuhe astvaite, vahmyąm anghuhe astvaite. Ādhū-frādhanąm ashaonīm, vąthwo-frādhanąm ashaonīm, gaetho-frādhanąm ashaonīm, khshaeto-frādhanąm ashaonīm, danghu-frādhanąm ashaonīm.**

* For comparison see paragraph 64th of this yasht.

¶ Original meaning of 'raechayat' is 'drained out, poured out'.

* There is no necessity of the sentence from 'dathat' upto 'āyaptem' here.

(81) Tąm[1] yazata[2] Yoishto[3] yo[4] Frayananąm[5], paiti[6] pedvaepe[7] Ranghayāo[8], satem[9] aspanąm[10] arshnąm[11], hazanghrem[12] gavąm[13], baevare[14] anumayanąm[15].

(82) Āat[16] hīm[17] jaidhyat[18], avat[19] āyaptem[20] dazdi[21]-me[22], vanguhi[23] sevishte[24] Aredvī[25] Sūre[26] anāhite[27], yat[28] bavāni[29] aiwi-vanyāo[30] Akhtīm[31] duzdem[32] temanghuntem[33]. Uta[34] he[35] frashna[36] paiti-mravāne[37] navacha navaitīmcha[38] khruzddranąm[39] tbaesho-parshtanąm[40], yat[41] mąm[42] peresat[43] Axtyo[44] duzdāo[45] temanghāo[46].

(81) Goshta[3] Friān[5] worshipped[2] her[1] on[6] the *bank[7] of (the river named) Ranghā[8], with a hundred[9] horses[10-11], with a thousand[12] oxen[13], (and) with ten thousand[14] small animals[15].

(82) He then[16] asked[18] of her[17]: 'Grant thou[21] unto me[22] this[19] (below mentioned) boon[20], oh good[23], most beneficent[24] (and) undefiled[27] Aredvī Sūra[25-26]! that I maybe[28-29] more smiting[30] the evil-knowing[32] (and) †hellish[33] (sorcerer named) Akhta[31]. Also[34], I ¶may answer His[35] ninety-nine[37-38] hard[39] questions[36], asked-with-malice[40] which[41] (that) evil-knowing[45] and hellish[46] (sorcerer named) Akhta[44] asked[43] me[42].

* Ervad T.D. Anklesaria. Perhaps this word may be the name of a branch of the River Rangha. Professor Darmesteter having accepted the reading 'paitipe dvaepe' and having compared with the Sanskrit 'pratipa dvīpa' translates the phrase "in the island of the River Rangha".

† Original meaning is 'sprung from darkness'. Hell is always related with darkness. (See Vendidād Fragard V.62; Fragard XIX.47 etc.)

¶ The narrative compares well with the matter of Goshta Friąn and the Sorcerer Akht written in the later Pahlavi Text. In the Pahlavi text, the Sorcerer Akht asks thirty-three questions to Goshta Friąn in the form of riddles. Hypothetically, the remaining 66 questions and their answers are presumed to have been lost during the time of the composition of the Pahlavi Text. The word 'Yoishta' should be Joishta. But having read 'J' as 'G', it became Goshta.' Comparing the word 'yoishta' with Sanskrit 'yavishta', Darmesteter translates it by "the youngest of the Frīānas" See yasna Hā 46.

(83) Dathat ahmāi tat avat āyaptem Aredvī Sūra anāhita, hadha-zaothro-barāi aredrai yazemnāi jaidhyantāi, dāthrish āyaptem.

Ahe raya khvarenanghacha, tąm yazāi surunvata yasna, tąm yazāi huyashta yasna, ana buyāo zavanosāsta, ana buyāo huyashtatara. Aredvīm Sūrąm anāhitąm ashaonīm; zaothrābyo Aredvīm Sūrąm anāhitąm ashavanem ashahe ratūm yazamaide. Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrabyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąschā tāoschā yazamaide.

(Kardā XXIst) **(84) Yazaesha me hīm, Spitama Zarathushtra, yąm Aredvīm Sūrąm anāhitąm perethufrākąm, baeshazyąm, vīdaevąm, Ahuro-tkaeshąm, yesnyąm anghuhe astvaite, vahmyąm anghuhe astvaite. Ādhū-frādhanąm ashaonīm, vąthwo-frādhanąm ashaonīm gaetho-frādhanąm ashaonīm, khshaeto-frādhanąm ashaonīm, danghu-frādhanąm ashaonīm.**

(85) Yahmya[1] Ahuro[2] Mazdāo[3] hvapo[4] nivaedhayat[5], āidhi[6] paiti[7] ava-jasa[8], Aredvī[9] Sūre[10] anāhite[11], hacha[12] avatbyo[13] sterebyo[14] avi[15] ząm[16] Ahuradhātąm[17]. Thwąm[18] yazāonte[19] aurvāongho[20] ahurāongho[21], danghu-patayo[22] puthrāongho[23] danghu-paitinąm[24].

(86) Thwąm[25] narachit[26] yoi[27] takhma[28] jaidhyāonte[29] āsu-aspīm[30] khvarenanghascha[31] uparatāto[32]. Thwąm[33] āthravano[34] maremno[35] āthravano[36] thrāyaono[37] mastīm[38] jaidhyāonte[39], spānemcha[40] verethraghnemcha[41] Ahura-dhātem[42] Vanaintīmcha[43] uparatātem[44].

(87) Thwąm[45] kainino[46] vadhre[47] yaona[48] khshathra[49] hvāpāo[50] jaidhyāonte[51] takhmemcha[52] nmāno-paithīm[53]. Thwąm[54] charāitish[55] zizanāitish[56] jaidhyāonte[57] huzāmīm[58]; tūm[59] tā[60] aeibyo[61] khshayamna[62] nisirinavāhi[63], Aredvī[64] Sūre[65] anāhite[66].

(85) Whom[1] (i.e., Aredvī Sūra) well-working[4] Ahura[2] Mazda[3] announced[5] (thus): 'Oh Ardvī Sūra[9-10], the undefiled[11] ! do thou go[6] from these[13] *stars[14] (and) do thou reach[8] the earth[16] created by Ahura Mazda[17] (i.e., descending downwards from the sky do thou go towards the earth) (so that) the valiant[20] lords[21], the masters of the country (i.e., kings) (and) the sons[23] of kings[24] (i.e., princes)will worship[19] thee[18].'

(86) '(Also) the powerful[28] men[26] (i.e., the heroes) will ask[29] of thee[25] the ¶swiftness of the horses[30] and the *superiority[32] of the glory[31]. (Moreover) the priests[34] who recite (the sacred hymns of Avesta)[35] (and) the priests[36] of-three-religions-$orders[37] will beg[39] of thee[33] greatness[38], wisdom[40], victory[41] created by Ahura[42] and all-conquering superiority[44].'

(87) Maidens[46], highly respectable[50] and marriageable[47] will beseech[51] thee[45] royal[49] home[48] and strong[52] husbands[53]. (Also) the pregnant[56] maidens[55] will beg[57] of thee[54] an easy child-birth[58]. All these[60], thou[59], Oh Ardvī Sūra[64-65], the undefiled[66]! (being) powerful[62] will grant[63] unto them[61].

(88) Āat[67] frashusat[68], Zarathushtra[69], Aredvī[70] Sūra[71] anāhita[72], hacha[73] avatbyo[74] sterebyo[75] avi[76] ząm[77] Ahura-dhātąm[78]; āat[79] aokhta[80] Aredvī[81] Sūra[82] anāhita[83].

(89) Erezvo[84] ashāum[85] Spitama[86], thwąm[87] dathat[88] Ahuro[89] Mazdao[90] ratūm[91] astvaithyo[92] gaethayāo[93]; mąm[94] dathat[95] Ahuro[96] Mazdāo[97] nipāthrīm[98] vīspayāo[99]

* The original abode of Ardvī Sūra is in the Stars; for comparison see Vendidād Fragard 21, para 13 (stāra gufra afsh-chithrāongho)

¶ or teams of swift horses (aspya-Sanskrit ashvīya=teams of horses)

* i.e., complete victory in battle whereby full glory may be obtained.

$ For further details, see Behrām Yasht, para 46th.

ashaono[100] stoish[1]. Mana[2] raya[3] khvarenanghacha[4], pasvascha[5] staorācha[6] upairi[7] ząm[8] vīcharenti[9] mashyācha[10] bizangra[11]. Azem[12] boit[13] tūm[14] tā[15] nipayemi[16] vīspa[17] vohū[18] Mazdadhāta[19] asha-chithra[20], mąnayen ahe yatha[21] pasūm[22] pasu-vastrem[23].

(88) (The Creator Ahura Mazda says: 'When I spoke to Ardvī Sūra as mentioned in paragraphs 85-87 above) then[67], Oh Zarathushtra[69]! (that) Ardvī Sūra[70-71], the undefiled[72] began to move towards the earth created by Ahura Mazda from[73] these[74] *stars[75]. Then[79] spoke[80] Ardvī[81] Sūra[82], the undefiled[83].

(89) 'Oh pure[84] and holy[85] Spitama (Zarathushtra)! (the Creator) Ahura[89] Mazda[90] hath created[88] thee[87] a spiritual leader[91] (in the matter of Religion), (whereas the Creator) Ahura[96] Mazda[97] hath created[95] me[94] a protectress[98] of the entire[99] creation of Holy (Ahūra Mazda)[100]. On account of my[2] splendour[3] and glory[4] cattle[5], small animals[6] (and) two-legged[11] men[10] live[9] on[7] (this) earth. Just as[21] ¶the vesture of the cattle[23] (i.e., wool on the body of the cattle) (protects) the cattle[22] (from harm), (in the same way) I[12] certainly[13] protect[16] all[17] the good[18] (creations) created by Ahura Mazda[19], having the seed of righteousness[20].

(90) Paiti[24] dim[25] peresat[26] Zarathushtro[27] Aredvīm Sūrąm[28] anāhitąm[29], Aredvī Sūre[30] anāhite[31], Kana thwąm[33] yasna[34] yazāne[35], kana[36] yasna[37] frāyazāne[38], yase[39]-tava[40] Mazdāo[41] kerenaot[42] tachare[43], noit[44] tachare[45] antare[46] arethem[47] upairi[48] hvare-khshaetem[49]. Yase[50]-thwā[51] noit[52] aiwi-drujāonte[53] azishcha[54], arethnāish[55] vavazakāishcha[56] varenavāishcha[57] varenava-vīshāishcha[58].

(90) (Prophet) Zarathushtra[27] asked[26] again[24] Ardvī Sūra[28] the undefiled[29] thus: 'Oh Ardvī Sūra[30], the undefiled[31]! With what[32] yasna[34] shall I worship[35] thee[33]? With what[36] yasna[37] shall I worship

* See note marked * on p.32 under para 85 of this yasht above.

¶ Considering the word as 'pasu-vāstārem', it would then mean 'protector of cattle', 'shepherd' (Dārmesteter). If we assume the word to be 'pasu-vāstrem', it would mean "pastures for the cattle" (Harlez and Justi.)

(thee) more[38]? For[39], Ahura Mazda[41] created[42] thy[40] flowing[43]; He ❖created[42] (that) flowing[45] not[44] on this earth[47] (but) towards[48] the Sun[49]; so that[50] the serpents[54] (i.e., wicked persons having the characteistics of the serpent) may not[52] ¶pollute[53] thee[51] with the dirty fluids coming out of the body[55], (such as perspiration etc.), spittle[56], ❖semen virile[57] and with the poison of semen virile[58]'.

(91) Āat[59] aokhta[60] Aredvī Sūra[61] anāhita[62], erezvo[63] ashāum[64] Spitama[65], ana[66] mąm[67] yasna[68] yazaesha[69], ana[70] yasna[71] frāyazaesha[72], hacha[73] hū[74] vakhshāt[75] ā[76] hū[77] frāsmo-dātoit[78]. Ā tū[79] me[80] aetayāo[81] zaothrayāo[82] franguharoish[83], āthravano[84] parshto-vachangho[85] paiti-parshto-sravangho[86] mązdro[87] hadha-hunaro[88] tanu-mąthro[89].

(91) Thereupon[59] Ardvī Sūra the undefiled[62] replied[60]: 'Oh righteous[63] (and) holy[64] Spitamān[65] (Zarathushtra)! Thou shouldst worship[69] me[67] with this[70] yasna[71], thou shouldst worship me the more with this yasna[72]. (That is thou shouldst perform my worship) from[73] sun[74]-rise[75] to[76] $sun-set[78]. (And) the priest[84] (like) thee[79], versed in the religious lore[85], conversant with Revelation[86], acquainted with mąthra (i.e., unrevealed secrets of Zoroastrian Religion)[87], endowed with virtues[88] and the ❖word-incarnate[89] should partake[83] of this votive offering[82] of mine[80].

❖ Based on the translation of Ervad T. D. Anklesaria.

¶ The explanation and translation of the final portion of this paragraph according to Prof. Darmesteter:- arethna = Sanskrit ard + ana = work of tormenting; vaozaka = Sanskrit vāspa = vapour, heat; varenva = Sanskrit varana = act of encircling; Translation:- "so that the serpent by means of his blow, by means of the breath or heat of the mouth, by surrounding and by means of the poison of surrounding, may not injure thee".

♦ Professor Harlez.

$ i.e., after sun-set my worship is not considered proper. For this reason amongst us Aredvī Sūra Nīāesh or Āvān Yasht is not enjoined to be recited after sun-set.

❖ i.e., whose body is replete with mąthra.

(92) Mā[90] me[91] aetayāo[92] zaothrayāo[93] franguharentu[94] hareto[95], ma-tafto[96], ma-drushto[97], ma-sachish[98], ma-kasvīsh[99], ma-strī[100], ma-dahmo[1] asrāvayat-gātho[2], ma-paeso[3] yo¶ vītereto-tanush[5].

(93) Noit[6] avāo[7] zaothrāo[8] paiti-vīse[9] yāo[10] māvoya[11] franguharenti[12] andāoscha[13], karenāoscha[14], dravāoscha[15], mūrāoscha[16], arāoscha[17], ranghāoscha[18], ava[19] dakhshta[20] dakhstavanta[21], yā[22] noit[23] pouru-jira[24] fradakhshta vīspanąm[26] anu[27] mąthrem[28]. Mā[29] me[30] aetayāoschit[31] zaothrayāo[32] franguharentu[33] frakavo[34], mā[35] apakavo[36], mā[37] dravāo[38] vīmī-to-dantāno[39].

(92) Neither[60] ❖the tormentor (of others)[95], nor the hot-tempered[96], nor the deceiver[97], nor the ¶coward[98], nor the mean person[99], nor the wicked woman[100], nor ❖the wicked (or irreligious) person[1] who does not chant the Gāthās[2], $nor the leprous[3] who (have the leprosy) spread all over the body[5] - (none of all these) shall partake of[94] this[92] libation[93] of mine[91].

(93) I do not accept those[7] libations[8] for me[11] (i.e. dedicated unto me) which[10] (anyone of them viz.) the blind[13], the deaf[14], the wicked[15], ❖the cruel[16], the stingy[17], ♦the lascivious (and any one) not ₥stamped[21] with such characteristic[20] and quality[25] of great intelligence[24] related to[27] (any) mąthra[28] (whatsoever) amongst all (the mąthras)[26] will partake of[12].

(Also) neither[29] the bulging-chested[34] nor[35] the hump-backed[36] nor even[37] the wicked man[38] possessed of deformed teeth[39] (i.e. the speaker of bad words) should partake of[33] these[31] libations[32] of mine[30].

❖ "the person who has gone astray" (Darmesteter)

¶ According to Darmesteter: "the slanderer" (Spiegel); "uttering evil or malicious words" (Harlez).

❖ ma-dahmo = mā + adahmo; mā = not and a-dahmo = not good, i.e. the wicked

$ The letter 'ma' which has come in the beginning of the words from "ma-tafto upto mapaeso" should be understood as a particle of negation or prohibition, mā (sanskrit mā = not, neither), implying 'no, not'.

❖ 'mūraka' (Sanskrit mūrkha) means "foolish or silly person" (Darmesteter)

♦ Professor Harlez; "prodigal, recklessly wasteful person" (Darmesteter)

₥ Literal meaning of dakhshtavant is 'possessed of signs or characteristics'.

Explanation:- Its significance seems to be this that any person with physical defects or with bad charcteristics, or any one owing to excessive weakness of mind who is quite incapable of acquiring any knowledge pertaining to religion cannot partake of the votive offerings consecrated in honour of Aredvī Sūra. If any one of these would partake of, the libations would be considered as null and void.

(94) Paiti[40] dim[41] peresat[42] Zarathushtro[43] Aredvīm Sūrąm[44] anāhitąm[45], Aredvī Sūre[46] anāhite[47], kem[48] idha[49] te[50] zaothrāo[51] bavainti[52], yase[53] - tava[54] frabarente[55] drvanto[56] daevayasnāongho[57], pascha[58] hū[59] frāshmo-dāitīm[60].

(95) Āat[61] aokhta[62] Aredvī Sūra[63] anāhita[64], erezvo[65] Ashāum[66] Spitama[67] Zarathushtra[68], nivayaka[69] nipashnaka[70] apaskaraka[71] apa-khraosaka[72], imāo[73] paiti-vīsente[74] yāo[75] māvoya[76] pascha[77] vazenti[78], khshvash-satāish[79] hazanghremcha[80], yā[81] noit[82] haiti[83] vīsenti[84] daevanąm[85] haiti[86] yasna[87].

(94) (The Prophet) Zarathushtra[43] asked[42] again[40] her[41] (i.e.) Ardvī Sūra[44], the undefiled[45]: 'Oh Ardvī Sūra[46], the undefiled[47]! Whom[48] *does it reach[52] if the wicked[56] (and) the worshippers of the daevas[57] bring[55] unto thee[50] the libation[51] after the setting[60] of the sun[59] here[49] (i.e., in this corporeal world)?

(95) Thereupon [61] Ardvī Sūra[63] the undefiled[64] replied: 'Oh righteous[65] (and) holy[66] Spitama[67] Zarathushtra[68]! Six hundred[79] and thousand[80] ¶daevas[85], "running[69], clapping[70], hopping[71] (and) ♦shouting[72]" (i.e. being excessively pleased) accept[74] those[73] (libations)

* In the literal sense, it is translated thus: Whom do thy libations reach which are brought for thee? (bavainti-root bū = Sanskrit bhū = to reach)

¶ Original meaning is 'six hundred and a thousand of the daevas'; the sense of 'khshvash-satāish' is to be understood in the same way as the term 'sexcenti' of Latin language, meaning six hundred as well as innumerable.

♦ Prof. Darmesteter: In support of this meaning that scholar quotes the words "vaeiti, pazdayeiti, khraosayeiti" occurring in para 5 of Vendidād Fragard 15th. Besides he derives the word 'apaskarak' from the Sanskrit word skhal, to dance.

which[75] (the wicked people) carry[78] (or bring) for me[76] *after[77] (the setting of the sun). "So that[81] I do not[82] accept[83] (them). Hence those libations ¶turn out[84] to be[86] the worship[87] of the daevas"[85].

(96) Yazāi[88] Hukairīm[89] barezo[90] vīspo-vahmem[91] zaranaenem[92], yahmat[93] me[94] hacha[95] frazgadhaite[96] Aredvī Sūra[97] anāhita[98], hazanghrāi[99] bareshna[100] vīranąm[1]; maso[2] khshaete[3] khvarenangho[4], yatha[5] vīspāo[6] imāo[7] āpo[8], yāo[9] zemā[10] paiti[11] fratachinti[12], yā[13] amavaiti[14] fratachaiti[15].

(96) I praise[88] the Mount[90] Hukara[89], worthy of all homage[91] (and full of green pastures[92], from which[93] My[94] Ardvī Sūra[97] the undefiled[98] flows[96] from the height[100] of a thouand[99] men[1] (i.e., from the height of as many as a thousand men); (and) she enjoys[3] as much[5] greatness[2] of glory[4] as[5] all[6] these[7] rivers[8] that[9] flow along[12] on[11] (this) earth[10] and that[13] flow along[15] ♦with force[14].

Ahe raya khvarenanghacha, tąm yazāi surunvata yasna, tąm yazāi huyashta yasna, ana buyāo zavano-sāsta, ana buyāo huyashtatara. Aredvīm Sūrąm anāhitąm ashaonīm; zaothrābyo Aredvīm Sūrąm anāhitąm ashavanem ashahe ratūm yazamaide. Haomayo gava baresmana, hizvo-danghangha, māthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąschā tāoscha yazamaide.

* Very lately, later on (Darmesteter)

¶ Darmesteter. Presumably, the words "yā noit haiti yasna" are the comments of their preceeding portion. Haiti (derived from hant) is present participle feminine nominative singular; root ah = to be, to exist.

♦ The original meaning of the word amavaiti is "courageous" and it is an epithet of Aredvī Sūra. For comparison, see paras 102 and 121 of this yasht.

(Kardā XXIInd) **(97) Yazaesha me hīm, Spitama Zarathushtra, yąm Aredvīm Sūrąm anāhitąm, perethufrākąm, baeshazyąm, vīdaevąm, Ahuro-tkaeshąm, yesnyąm anghuhe astvaite, vahmyąm anghuhe astvaite. Ādhū-frādhanąm ashaonīm, vąthwo-frādhanąm ashaonīm, gaetho-frādhanąm ashaonīm, khshaeto-frādhanąm ashaonīm, danghu-frādhanąm ashaonīm.**

(98) Yim[1] aiwito[2] mazdayasna[3] hishtenti[4] baresmozasta[5]. Tąm[6] yazenta[7] Hvovāongho;[8] tąm[9] yazenta[10] Naotairyāongho[11]. Ishtīm[12] jaidhyanta[13] Hvovo[14], āsu-aspīm[15] Naotaire[16]. Moshu[17] paschaeta[18] Hvovo[19] ishtīm[20] baon[21] sevishta[22]; moshu[23] paschaeta[24] Naotaire[25] Vīshtāspo[26] āonghām[27] dakhyunąm āsu-aspotemo[29] bavat[30].

(99) Dathat aeibyaschit tat avat āyaptem Aredvī Sūra anāhita, hadha-zaothro-barāi aredrāi yazemnāi jaidhyantāi dāthrish āyaptem.*

(98) In front of[2] whom (Aredvīsūra)[1] the Mazda worshippers[3] stand[4] with baresman in (their) hands[5]. The descendants of Hvova[8] worshipped[7] her[6]; the descendants of Naotara[11] worshipped[10] her[9]. The descendants of Hvova[14] requested[13] wealth[12] (from her); the descendants of Naotara[16] requested[13] (from her) ¶swiftness of horses[15]. Thereafter[18] (i.e., after asking for these) the descendants of Hvova[19] ♦gained[21] quickly[17] wealth[20] (and) happiness[22]. Thereafter[24] (King) Gushtāspa[26] of the Family of Nōdar[25] $became[30] the possessor of swiftest horses[29] of these[27] countries[28] (i.e., countries under the control of Iran).

* There is no necessity here of the sentence from 'dathat upto the word āyaptem' (para 99 in full).

¶ or swift horses (see paragraph 86th of this yasht)

♦ baon - imperfect tense; root bū = Sanskrit bhū = to obtain, to acquire.

$ Based upon the translation of Prof. Darmesteter. According to Chapter 31st of Bundehesh, King Gushtāsp belonged to the family of Nōdar by adoption, because he was descended from Kaikobād whom Kavi Uzava had adopted as the grandson of Nōdar. "Kavi Uzava" stands for the name "Zu" in Avesta.

Ahe raya khvarenanghacha, tąm yazāi surunvata yasna, tąm yazāi huyashta yasna, ana buyāo zavanosāsta, ana buyāo huyashtatara. Aredvīm Sūrąm anāhitąm ashaonīm; zaothrābyo Aredvīm Sūrąm anāhitąm ashavanem ashahe ratūm yazamaide. Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā, tąschā tāoschā yazamaide.

(Kardā XXIIIrd) **(100) Yazaesha me hīm, Spitama Zarathushtra, yąm Aredvīm Sūrąm anāhitąm perethu-frākąm, baeshazyąm, vīdaevąm Ahuro-tkaeshąm, yesnyąm anghuhe astvaite, vahmyąm anghuhe astvaite. Ādhū frādhanąm ashaonīm, vąthwo-frādhanąm ashaonīm, gaetho-frādhanąm ashaonīm, khshaeto-frādhanąm ashaonīm, danghu-frādhanąm ashaonīm.**

(101) Yenghe[1] hazanghrem[2] vairyanąm[3], hazanghrem[4] apaghzāranąm[5]. Kaschitcha aeshąm vairyanąm, kaschitcha aeshąm apaghzāranąm, chathwaresatem ayare-baranąm hvaspāi[14] naire[15] ♦baremnāi[16]. Kanghe kanghe[17] apaghzāire[18], nmānem[19] hishtaite[20] hudhātem[21] sato-raochanem[22], bāmīm[23] hazanghro-stunem[24], hukeretem[25] baevare-fraskembem[26] sūrem[27].

(101) Whose (i.e. Aredvī Sūra's)[1] (are) a thousand[2] (rivers) amongst the rivers[3] and a thousand[4] (outlets) among the outlets[5] (in order to cross) any one[6] (river) of these[7] rivers[8] (or) anyone (outlet) of these[10] outlets[11] a forty[12]-days' ride[13] (is required) for a man[15] riding[16] on a swift horse[14].

* For its translation, see Ardvī Sūra Nīāesh, para 5th.

(Also) on each[17] outlet[18] there stands[20] (Aredvī Sūra's) well-built[21] house[19], with a hundred windows[22], shining[23], with a thousand pillars[24], well-made[25], with ten thousand props[26] (and) large[27].

(102) Kem kemchit[28] aipi[29] nmāne[30], gātu[31] saite[32] khvanistaretem[33] hubaoidhīm[34] barezis[35] havantem[36]. Ābachaiti[37] Zarathushtra[38] Aredvī Sūra[39] anāhita[40], hazanghrāi[41] bareshna[42] vīranąm[43]. Maso khshayete khvarenangho, yatha vīspāo īmāo āpo, yāo zemā paiti fratachinti; yā amavaiti fratachaiti.

(102) (Moreover) in her each[28] residential quarter[30] is °adorned[32] beautifully-spread[33], well-scented[34] bed[31] covered with pillows[36]. Ardvī Sūra[39], the undefiled[40], Oh Zarathushtra![38] ¶flows[37] from the height[42] of a thousand[41] men[43] (i.e., from the height of as much as a thousand men).

Ahe raya khvarenanghacha, tąm yazāi surunvata yasna, tąm yazāi huyashta yasna, ana buyāo zavano-sāsta, ana buyāo huyashtatara. Aredvīm Sūrąm anāhitąm ashaonīm, zaothrābyo Aredvīm Sūrąm anāhitąm ashavanem ashahe ratūm yazamaide. Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąschā tāoschā yazamaide.

(Kardā XXIVth) **(103) Yazaesha me hīm, Spitama Zarathushtra, yąm Aredvīm Sūrąm anāhitąm perethufrākąm, baeshazyąm, vīdaevąm, Ahuro-tkaeshąm, yesnyąm anghuhe astvaite, vahmyąm anghuhe astvaite. Ādhū-frādhanąm ashaonīm, vąthwo-frādhanąm ashaonīm, gaetho-frādhanąm ashaonīm, khshaeto-frādhanąm ashaonīm, danghu-frādhanąm ashaonīm.**

° Original meaning is 'is situated, lies'. It would be better if the word would be "saete". (See Vendidād Fragard 18th, para 5th) iroot sī = Sanskrit shī = to lie down.

¶ For the translation of the remaining portion, see paragraph 96th of this yasht.

(104) Tąm[1] yazata[2] yo[3] ashava[4] Zarathushtro[5] Airyene[6] Vaejahi[7] vanghuyāo Dāityayāo[8], haoma[9] yo[10] gava[11] baresmana[12], hizvo-danghangha[13], mąthracha[14] vachacha[15] shyaothnacha[16], zaothrābyascha[17] arshukhdhaeibyascha[18] vāghzibyo[19].

(105) Āat[20] hīm[21] jaidhyat[22] avat āyaptem[24] dazdi[25] me[26] vanguhi[27] sevishte[28] Aredvī Sūre[29] anāhite[30], yatha[31] azem[32] hāchayeni[33] puthrem[34] yat[35] Aurvat-aspahe[36] takhmem[37] Kavaem[38] Vīshtāspem[39], anumate-e[40] danayāi[41], anukhte-e[42] daenayāi[43], anu-varshte-e[44] daenayāi[45].

(106) Dathat ahmāi tat avat āyaptem Aredvī Sūra anāhita, hadha-zaothro-barāi aredrāi yazemnāi jaidhyantāi dāthrishāyaptem.

(104) The Prophet Holy[4] Zarathushtra[5] worshipped[2] her[1] in the Airyana Vaeja[6-7] near (the River) Veh Dāitya[8] with Haoma[9] which[10] is mixed with "Jivām-milk"[11] (and) baresman[12] (and with the Haoma which is) with thought[14], word[15] and deed[16] through the wisdom of the tongue[13] (and with the Haoma which is prepared) for libations[17] with rightly-spoken words[19].

(105) He then[20] asked[22] of her[21]: 'Oh good[27], most beneficent[28] and undefiled[30] Ardvī Sūra[29] ! do thou grant[25] me[26] this[23] (below mentioned) boon[24] that[31] I[32] may lead[33] the valiant[37] Kay[38] Vīshtāspa[39], the Son[34] of Aurvat-aspa[36], to think in conformity with[40] (my) Religion[41], to speak in conformity with[42] (my) Religion[43] and to act in conformity with[44] (my) Religion[45].

Ahe raya khvarenanghacha, tąm yazāi surunvata yasna, tąm yazāi huyashta yasna, ana buyāo zavanosāsta, ana buyāo huyashtatara. Aredvīm Sūrąm anāhitąm ashaonīm; zaothrābyo Aredvīm Sūrąm anāhitąm ashavanem ashahe ratūm yazamaide. Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha

vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąschā tāoschā yazamaide.

(Kardā XXVth) **(107) Yazaesha mē hīm, Spitama Zarathushtra, yąm Aredvīm Sūrąm anāhitąm perethu-frākąm, baeshazyąm, vīdaevąm, Ahuro-tkaeshąm, yesnyąm anghuhe astvaite, vahmyąm anghuhe aetvaite. Ādhū-frādhanąm ashaonīm, vąthwo-frādhanąm ashaonīm, gaetho-frādhanąm ashaonīm, khshaeto-frādhanąm ashaonīm, danghu-frādhanąm ashaonīm.**

(108) Tąm[1] yazata[2] berezaidhish[3] Kava[4] Vīshtāspo[5] pasne[6] āpem[7] Frazdanaom[8], satem[9] aspanąm[10] arshnąm[11], hazanghrem[12] gavąm[13], baevare[14] anumayanąm[15].

(109) Āat[16] hīm[17] jaidhyat[18], avat[19] āyaptem[20] dazdi[21] me[22], vanguhi[23] sevishte[24] Aredvī Sūre[25] anāhite[26], yat[27] bavāni[28] aiwi-vanyāo[29] Tąthravantem[30] duzdaenem[31], Peshanemcha[32] daevayasnem[33], drvantemcha[34] Arejat-aspem[35], ahmi[36] gaethe[37] peshanāhu[38].

(108) The liberal-*hearted[3] Kava Vīshtāspa[5] worshipped[2] her[1] on the other side[6] of the river[7] (called) ¶Frazdānava, with a hundred[9] horses[10-11] with a thousand[12] oxen[13] and with ten thousand[14] small animals[15].

(109) He then asked of her: 'Do thou grant[21] me[22] this (below mentioned) boon[20], oh good[23], most beneficent[21] (and) undefiled[26] Ardvī Sūra[25]! that[27] I may defeat[28-29] Tāthryavant[30] of the wicked faith[31], Peshana[32], the daeva-worshipper[33] (and) the wicked[34] *Arjāspa[35] in the wars[38] of this[36] world[38].

* Original meaning is "looking from an elevated position"; or "far-seeing". Avesta bereza, exalted + dī, to see. See Gosh Yasht, para 29th

¶ According to Bundehesh it is the name of a lake; and it is situated in Seistān.

* These three persons were the opponents of the Religion and they were therefore the enemies of the Religion.

(110) Dathat ahmāi tat avat āyaptem Aredvī Sūra anāhita, hadha-zaothro-barāi aredrāi yazemnāi jaidhyantāi dāthrish āyaptem.

Ahe raya khvarenanghacha, tąm yazāi surunvata yasna, tąm yazāi huyashta yasna, ana buyāo zavanosāsta, ana buyāo huyashtatara. Aredvīm Sūrąm anāhitąm ashaonīm; zaothrābyo Aredvīm Sūrąm anāhitąm ashavanem ashahe ratūm yazamaide. Haomayo gava bresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąschā tāoschā yazamaide.

(Kardā XXVIth) **(111) Yazaesha me hīm, Spitama Zarathushtra, yąm Aredvīm Sūrąm anāhitąm perethū-frākąm, baeshazyąm, vīdaevąm, Ahuro-tkaeshąm, yesnyąm anghuhe astvaite, vahmyąm anghuhe astvaite. Ādhū-frādhanąm ashaonīm, vąthwo-frādhanąm ashaonīm, gaetho-frādhanąm ashaonīm, khshaeto-frādhanąm ashaonīm, danghu-frādhanąm ashaonīm.**

(112) Tąm[1] yazata[2] aspāyaodho[3] Zairi-vairish[4], pasne[5] āpo[6] Dāityayāo[7], satem[8] aspanąm[9] arshnąm[10], hazanghrem[11] gavąm[12], baevare[13] anumayanąm[14].

(113) Āat[15] hīm[16] jaidhyat[17] avat[18] āyaptem[19] dazdi[20] me[21], vanguhi[22] sevishte[23] Aredvī Sūre[24] anāhite[25], yat[26] bavāni[27] aiwi-vanyāo[28] Peshochinghem[29] ashto-kānem[30], Humayakem[31] daevayasnem[32], drvantemcha[33] Arejat-aspem[34], ahmi[35] gaethe[36] peshanāhu[37].

(112) *Zarīr[4], fighting on horse-back[3] worshipped[2] her[1] on the other side[5] of the river[6] Veh-Dāitya[7], with a hundred[8] horses[9-10], with a thousand[11] oxen[12] (and) with ten thousand[13] animals[14].

* The son of Lohrāspa and the brother of King Gushtāsa.

(113) He then[15] asked[17] of her[16]: 'Oh good[22], most beneficent[23] and undefiled[25] Aredvī Sūra[24]! Do thou grant[20] me[21] this[18] (below mentioned) boon[19] that I may defeat[27-28] Peshochihna[29], *the corpse-burier[30], Humayaka[31] the daeva-worshipper[32] and the wicked[33] Arjāspa[34] in the wars[37] of this[35] world[36].

(114) Dathat ahmāi tat avat āyaptem Aredvī Sūra anāhita, hadha-zaothro-barāi aredrāi, yazemnāi jaidhyantāi, dāthrish āyaptem.

Ahe raya khvarenanghacha, tąm yazāi surunvata yasna, tąm yazai huyashta yasna, ana buyāo zavanosāsta, ana buyāo huyashtatara. Aredvīm Sūrąm anāhitąm ashaonīm; zaothrābyo Aredvīm Sūrąm anāhitąm ashavanem ashahe ratūm yazamaide. Haomayo gava baresmana, hizvo-danghancha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąschā tāoschā yazamaide.

(Kardā XXVIIth) **(115) Yazaesha me hīm, Spitama Zarathushtra, yąm Aredvīm Sūrąm anāhitąm perethufrākąm, baeshazyąm, vīdaevąm, Ahuro-tkaeshąm, yesnyąm anghuhe astvaite, vahmyąm anghuhe astvaite. Ādhū-frādhanąm ashaonīm, vąthwo-frādhanąm ashaonīm, gaetho-frādhanąm ashaonīm, khshaeto-frādhanąm ashaonīm, danghu-frādhanąm ashaonim.**

(116) Tąm[1] yazata[2] Vandaremainish[3] Arejat-aspo[4], upa[5] zrayo[6] Vouru-Kashem[7], satem[8] aspanąm[9] arshnąm[10], hazanghrem[11] gavąm[12], baevare[13] anumayanąm[14].

(117) Āat[15] hīm[16] jaidhyat[17] avat[18] āyaptem[19] dazdi[20] me[21], vanguhi[22] sevishte[23] Aredvī Sūre[24] anāhite[25], yat[26] bavāni[27] aiwi-vanyāo[28] takhmem[29] kavaem[30] Vīshtāspem[30] aspāyaodho[31] zairi-vairish[32]; yatha[33] azem[34] nijanāni[35]

* Darmesteter; "having eight undergrounds" "eight-cellared or vaulted" (Ervad T. D. Anklesaria) Proper name (Spiegel, Justi, and Harlez)

Airyanąm[36] dakhyunąm[37] panchasaghnāi[38] sataghnāishcha[39], sataghnāi[40] hazanghraghnāishcha[41], hazanghraghnāi[42] baevareghnāishcha[43], baevareghnāi[44] ahąkhshtaghnāishcha[45].

(116) Arjāspa[4] the brother of *Vandaremana[3] worshipped[2] her[1] near[5] the sea[6] (called) Vouru-kasha[7] with a hundred horses[9-10] with a thousand[11] oxen[12] and with ten thousand[13] small animals[14].

(117) He then[15] asked[17] of her[16]: 'Oh good[22], most beneficent[23], and undefiled[25] Ardvī Sūra[24]! Do thou grant[20] me[21] this[18] (below mentioned) boon[19], that[26] I may defeat[27-28] the valiant[29] Kava Gushtāspa[30] (and) ¶Zairi-vairi[32], fighting on horse-back[31]; (and) that[33] I[34] may smite[35] the people of Iranian[36] countries[37] by fifty[38] and hundred-fold[39], by hundred[40] and a thousand-fold[41], by a thousand[42] and ten-thousand-fold[43] and by ten thousand[44] and innumerable[45].

(118) Noit ahmāi dathat tat avat āyaptem Aredvī Sūra anāhita.

Ahe raya khvarenanghacha, tąm yazāi surunvat yasna, tąm yazāi huyashta yasna, ana buyāo zavanosāsta, ana buyāo huyashtatara. Aredvīm Sūrąm anāhitąm ashaonīm; zaothrābyo Aredvīm Sūrąm anāhitąm ashavanem ashahe ratūm yazamaide. Haomayo gava bresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąschā tāoschā yazamaide.

* Literally, 'pertaining to Vandaremana'. Vandareman is the brother of Arjāspa. In the Shāh Nāmā, the name Andarīmān is used for him. The initial letter 'v' is dropped. In the same way, Avesta word 'vīra' became in Persian 'yal' (meaning hero).

¶ It would be better if the words "aspāyaodho Zairi-vairīsh" are in accusative singular (zairi-vairīm aspāyaodhem).

(Kardā XXVIIIth) **(119) Yazaesha me hīm, Spitama Zarathushtra, yąm Aredvīm Sūrąm anāhitąm, perethufrākąm, baeshazyąm, vīdaevąm, Ahuro-tkaeshąm, yesnyąm anghuhe astvaite, vahmyąm anghuhe astvaite.**

Ādhū-frādhanąm ashaonīm, vāthwo-frādhanąm ashaonīm, gaetho-frādhanąm ashaonīm, khshaeto-frādhanąm ashaonīm, danghu-frādhanąm ashaonīm.

(120) Yenghe[1] chathwāro[2] arshāna[3] hąm-tāshat[4] Ahuro Mazdao[5], vātemcha[6] vāremcha[7] maeghemcha[8] fyanghumcha[9]; mīshti[10] zī[11]-me[12] hīm[13], Spitama[14] Zārathushtra[15], vārentaecha[16] snaezintaecha[17] sraschintaecha[18] fyanghuntaecha[19]. Yenghe[20] avavat[21] haenanąm[22] nava-satāish[23] hazanghremcha[24].

(120) Whose (i.e. Ardvī Sūra's) four[2] *horses[3] (viz.) the wind[6], the rain[7], the cloud[8] and the sleet[9] Ahura Mazdā[5] has created[4]. Indeed[11], Oh Spitama[14] Zarathushtra[15]! Upon that (Ardvī Sūra)[13] of Mine[12] it is raining[16], snowing[17], hailing[18] and it is ¶sleeting[19] *permanently[10]. (Also) whose[20] armies[22] are $so[21] (numerous and counted) by nine hundred[23] thousand[24].

* This is to be understood as "aspa arshāna"; See paras 21, 25, 29, 33 of this yasht.

¶ Know that these four words are in the verbal form and they are Impersonal Verbs, present tense third person plural.

* According to Darmesteter, based on Pahlavi. Original meaning is 'through dew drops' (See Māh Bookhtār Nīāesh, para 6th)

$ Original meaning "so, so much". Permanently raining, hailing etc. are given metaphorically as the army of Aredvī Sūra. Hence, the word "mīshti" occurs for permanent sleeting.

(121) Yazāi Hukairīm barezo vīspo-vahmem zaranaenem, yahmat hacha frazgadhaite Aredvī Sūra anāhita, hazanghrāi bareshna vīranąm; masokhshayete khvarenangho, yatha vīspāo īmāo āpo, yāo zemā paiti fratachinti, yā amavaiti fratachaiti.*

Ahe raya khvarenanghacha, tąm yazāi surunvata yasna, tąm yazāi huyashta yasna, ana buyāo zavano-sāsta, ana buyāo huyashtatara. Aredvīm Sūrąm anāhitąm ashaonīm; zaothrābyo Aredvīm Sūrąm anāhitąm ashavanem ashahe ratūm yazamaide. Haomayo gava baresmana hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąschā tāoschā yazamaide.

(Kardā XXIXth) **(122) Yazaesha me hīm, Spitama Zarathushtra, yąm Aredvīm Sūrąm anāhitąm perethufrākąm, baeshzyąm, Vīdaevąm, Ahuro-tkaeshąm, yesnyąm anghuhe astvaite, vahmyąm anghuhe astvaite. Ādhū-frādhanąm ashaonīm, vąthwo-frādhanąm ashaonīm, gaetho-frādhanąm ashaonīm, khshaeto-frādhanąm ashaonīm, danghu-frādhanąm ashaonīm.**

(123) Zaranaenem[1] paiti-dānem[2] vanguhi[3] hishtaite[4] drazimno[5] Aredvī Sūra[6] anāhita[7] zaothre[8] vāchim[9] paitishmaremna[10], avat[11] manangha[12] mainimna[13].

* For the translation of this paragraph, see para 96th of this yasht.

(124) Ko mąm stavāt, ko yazāite, haomavaitibyo gaomavaitibyo zaothrābyo, yaozdātābyo pairi-angharshtābyo; kahmāi azem upanghachayeni hachamanaicha ana-manāicha frāranghāi haomananghāicha.✡

(123) The good[3], undefiled[7] Aredvī Sūra[6] stands[4] wearing[5] a golden[1] ¶paiti-dāna[2] (i.e. mouth-veil), "✡waiting[10] for the libation[8] (and) prayer[9]", thinking[13] in (her) mind[12] thus[11] (i.e., as stated in the following paragraph):

Ahe raya khvarenanghacha, tąm yazāi surunvata yasna, tąm yazāi huyashta yasna, ana buyāo zavano-sāsta, ana buyāo huyashta tara. Aredvīm Sūrąm anāhitąm ashaonīm, zaothrābyo Aredvīm Sūrąm anāhitąm ashavanem ashahe ratūm yazamaide. Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo ahuro vaethā ashāt hachā, yāonghąmchā tąshcā tāoschā yazamaide.

(Kardā XXXth) **(125) Yazaesha me hīm, Spitama Zarathushtra, yąm Aredvīm Sūrąm anāhitąm perethufrākąm, baeshazyąm, vīdaevąm, Ahuro-tkaeshąm, yesnyąm anghuhe astvaite, vahmyąm anghuhe astvaite. Ādhū-frādhanąm ashaonīm, vąthwo-frādhanąm ashaonīm, gaetho-frādhanąm ashaonīm, khshaeto-frādhanąm ashaonīm, danghu-frādhanąm ashaonīm.**

✡ For the translation of this paragraph, see para 8th of this yasht.

¶ 'Wearing a golden robe' (Darmesteter)

✡ Or perhaps "pausing for the prayer of the priest" (Darmesteter)

(126) Yā[1] hishtaite[2] fravaedhemna[3] Aredvī Sūra[4] anāhita[5], kainino[6] kehrpa[7] srīrayāo[8] ash-amayāo[9] huraodhayāo[10], uskāt[11] yāstayāo[12] erezvaithyo[13] raevat[14] chithrem[15] āzātayāo[16]; frazushem[17] adhkem[18] vanghānem[19] pouru-pakhshtem[20] zaranaenem[21].

(127) Gādha[22] yatha-mam[23] Garesmō-zasta[24] frā-gaoshāvara[25] sīspemna[26] chathru-karana[27] zaranaeni[28]; minum[29] barat[30] hvāzāta[31] aredvi sūra[32] anāhita[33] upa[34] tąm[35] srirąm[36] manaothrim[37]. hā[38]♦ hē[39] maidhim[40] nyāzata[41] yathacha[42] hukerepta[43] fshtāna[44] yathacha[45] anghen[46] nivāzāna[47].

(126) Ardvī Sūra[4] the undefiled[5] who[1] is ✡learned[3], ¶comes in the shape of a maiden beautiful[8], fully curageous[9], of good appearance[10], high-cinctured[12] (or high-girded), ✡innocent[13] of brilliant face[15], nobly-born[16]. (Moreover she ⁵comes) clad[19] in precious[17] garment[18], golden[21] (and) richly-embroidered[20].

Explanation: (About her decoration detailed description is stated in the following paragraph)

(127) (She ❖comes) verily[22] holding Baresman in her hand[24] of the required measure[23], adorned with golden[28] square[27] pendant[26] earrings[25]. (Moreover,) that nobly-born[31] Ardvī Sūra[32] the unde-filed[33] wears[30] a necklace[29] (or ornament of precious stones or beads) on[34] her[35] beautiful[36] neck[37].

(Besides) she[38] has tightly girded[41] (her) waist[40] so that[42] her[39] breasts[44] ♦may appear[46] well-shaped[43] and ⋒charming[47].

✡ Or well-known, well-versed, well-informed, root vid = Sanskrit vid = to know.

¶ Or assumes the form of a maiden; hishtaite: root stā = Sanskrit sthā, to be in any situation, station or position.

✡ Or stately, tall like the Sarva tree.

⁵ Here 'hishtaite' of the preceding sentence is to be inserted again.

❖ The word 'hishtaite' of the above sentence is to be inserted here also.

♦ The literal meaning 'was' "may be", root ah = Sanskrit as, to be.

⋒ Somewhat corresponding Persian word to Avesta nivāzāna is navāzān (caressing, enticing); based on the Persian "navāzīdan" (Darmesteter).

(128) Upairi[48] pusąm[49] bandayata[50] Aredvī Sūra[51] anāhita[52], sato-stranghąm[53] zaranaenīm[54] ashta-kaozdąm[55], rathakairyąm[56] drafshakavaitīm[57] srīrąm[58] anupoithwaitīm[59] hukeretąm[60].

(129) Bawraini[61] vastrāo[62] vanghata[63] Aredvī Sūra[64] anāhita[65], thrisatanąm[66] bawranąm[67] chature-zīzantąm[68], yat[69] asti[70] bawrish[71] sraeshta[72] yatha[73] yat[74] asti[75] gaonotema[76]. Bawrish[77] bavaiti[78] upāpo[79] yatha[80] keretem[81] thwarshtāi[82] zarune[83], charemāo[84] vaenanto[85] brāzenta[86] frena[87] erezatem[88] zaranīm[89].

(128) Ardvī Sūra the undefiled *has fixed[50] on[48] (her head) a crown[49] studded with a hundred stars[53], golden[54], of eight ¶parts[55], of a chariot's design[56], ❖adorned with frills or ribbons[57], splendid[58], of a moderate $size[59] (and) well-shaped[60].

(129) Ardvī Sūra[64], the undefiled[65] wears[63] the garments (of fur) of thirty[66] beavers[61] from amongst (the animals called) beavers[67], giving birth to four young ones[68].

Explanation: (As to what sorts of these beavers are it is explained as under)

(They are) the beavers[71] who[69] are[75] most beautiful[72] (and) of the best colour[76].

Beaver[77] ❖is[78] (an animal) living in waters[79].

When[80] the leathers[84] (of the above-mentioned beavers) are ♦removed [81] at a certain[82] time[83], (then they are) brilliant[85] (and) shine[86] abundantly[87] (like) silver[88] (and) gold[89].

* Literally "is bound"; root band = Sanskrit to bandh = to bind.

¶ Octagonal (Harlez); "(a crown) of eight rays" (Darmesteter).

❖ Just like at present under the turbans of kings and princes is attached a pendant necklace of pearls. The literal meaning is 'of a small banner' (based upon drafshaka).

$ According to Ervad T. D. Anklesaria.

❖ This sentence is used as a commentary on beaver.

♦ Original meaning "(are) cut". Root kere = Sanskrit kri = to cut.

(130) Āat, vanghuhi idha sevishte Aredvī Sūra anāhite, avat āyaptem yāsāmi, yatha azem hvāfrito[1] masa[2] khshathra[3] nivānāni[4], ash-pachina[5] stūi-bakhedhra[6], fraothat-aspa[7] khvanat-chakhra[8], khshvaevayatashtra[9] ash-baourva[10], nidhāto-pitu[11] hubaoidhi[12]; upa[13] steremaeshu[14] vārema[15] daidhe[16], parenanghuntem[17] vīspąm[18] hujyāitīm[19] irithentem[20] khshathrem[21] zazāiti[22].

(130) Thereupon[90], oh good[91], most beneficent[93] Aredvī Sūra[94] the undefiled[95]! I ask[98] of this[96] boon[97] (from thee) that[99] here[92] (i.e., in this world) I[100] (who am) fully blessed[1] (or greatly beloved)[1] may conquer[4] great[2] kingdoms[3].

Explanation:- The characteristics of what these kingdoms are as stated below.

I may conquer[4] the kingdoms[3] *well-administered[5], with high ¶tributes[6], with quickest ❖horses[7], with resounding chariots[8], with sharp weapons[9], $having stores of food[10], possessed of warehouses containing food and eatables"[11], (and) ❖well-scented[12].

(Also) that kingdom (which) can give[16] sufficient[17] support[15] in the battlefield[14] and having produced[20] all[18] the amenities of life[19] (or happiness of living) would add[22] (to it).

(131) Āat[23], vanguhi[24] idha[25] Aredvī Sūre[26] anāhite[27], dva[28] aurvanta[29] yāsāmi[30], yimcha[31] bi-paitishtānem[32] aurvantem[33] yimcha[34] chathware-paitishtānem[35]. Aom[36] bi-paitishtānem[37] aurvantem[38], yo[39] anghat[40] āsush[41] uzgasto[42], hufraourvaeso[43] vāshāo[44] peshanaeshucha[45]. Aom[46] chathwarepaitishtānem[47] yo[48] haenayāo[49] perethu-ainikayāo[50] va[51] urvaesayat[52] karana[53], hoyūmcha[54] dashinemcha[55], dashinemcha[56] hoyūmcha[57].

* Original meaning "fully matured". Root pach = Sanskrit pach = to ripen.

¶ bakhedhra = baz + thra; baz = Persian bāz = tax, tribute.

❖ Original meaning "with resounding or snorting horses".

$ ash-baourva = Sanskrit root bharv = to eat (Darmesteter).

❖ Promulgating the glory and fame of the kingdom afar.

(131) Then[23], oh good[24], undefiled[27] Ardvī Sūra[26]! Hither[25] (i.e. in this world) I ask[30] (of thee) two[28] heroes[29].

Explanation:- (As to who these two heroes are, it is stated as under).

(One is that) who[31] is a biped[32] hero[33]; (and the other is that) who[34] is four-footed one[35]. That[36] biped[37] hero[38] (should be such) "who[39] *by causing (the horse) to run[42] quickly[41] in the battle[45] can ¶revolve[43] the chariot[44] (i.e. war-chariot) with dexterity[43]" (Also) that[46] four-footed[47] (hero should be such a one) who[48] can reach swiftly[52] both[51] the wings[53] of the army[49] with the wide front[50] (i.e.) the left wing[54] and the right[55], and the right wing[56] and the left[57].

Explanation:- (In this paragraph, in order to attack with full force the enemy during the war two things are asked for: (1) the charioteer and the warrior should be an intelligent and mighty hero; (2) and for that chariot fully fit and swift galloping horse.)

(132) Aeta[58] yasna[59], aeta[60] vahma[61], aeta[62] paiti[63] ava-jasa[64], Aredvī Sūre[65] anāhite[66], hacha[67] avatbyo[68] sterebyo[69] avi[70] ząm[71] Ahuradhātąm[72], avi[73] zaotārem[74] yazemnem[75], avi[76] perenąm[77] vīghzārayeintīm[78], avanghe[79] zaothro-barāi[80] aredhrāi[81] yazemnāi[82] jaidhyantāi[83] dāthrish[84] āyaptem[85]; yatha[86] te[87] vīspe[88] aurvanta[89] zazvāongha[91] paiti-jasąn[92], yatha[93] Kavoish[94] Vīshtāspahe[95].

(132) On account of[59] this[58] yasna[59] (of thine) and on account[61] of this[60] *adoration[61] (from us), oh Aredvī Sūra[65], the undefiled[66], the giver[85] of boon[86]! Do thou come down[64] from[67] these[68] stars[69] (i.e., from the sky) to[70] the §earth[71] created by Ahura Mazda[72], to[74] the zaotar[75] (=invoker) worshipping[76] (thee), and to many[78] (gifts) (and) (libation) of ❖milk (dedicated unto thee), in order to help[80] him who offers the libations[81], him who dedicates an oblation in

* Uzgasta = us + zgath + ta; root us-zgath = to rush with force.
¶ Prof. Darmesteter
* or on account of this worship and hymn of praise (of thine).
§ See paragraphs 85th and 88th of this yasht.
❖ See Vendidād Fragard XIXth para 40th.

worship[82], the worshipper[83] and the beseecher of boon[84], so that[87] like[93] Kay[94] Gushtāspa[95] all[89] those[88] heroes[90] may *return[92] having fulfilled their wishes[91].

Ahe raya khvarenanghacha, tąm yazāi surunvata yasna, tąm yazāi huyashta yasna, ana buyāo zavano-sāsta, ana buyāo huyashta tara. Aredvīm Sūrąm anāhitąm ashaonīm; zaothrābyo Aredvīm Sūrąm anāhitąm ashavanem ashahe ratūm yazamaide. Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothracha, zaothrabyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąschā tāoschā yazamaide.

(Recite in Bāz) **Ahura Mazda Khodāe, awzūnie mardum, mardum sardagąn hamā sardagąn, hambāyaste vēhān, oem behedīn Māzdayasnān āgahī āstavānī nekī rasānad; aedūn bād** (Recite loudly) **Yathā Ahū Vairyo (2).**

Yasnemcha vahmemcha aojascha zavarecha āfrīnāmi; apąm vanghuhinąm Mazdadhātanąm, Areduyāo āpo anāhitayāo ashaonyāo, vīspanąmcha apąm Mazda-dhātanąm, vīspanąmcha urvaranąm Mazda-dhātanąm. Ashem Vohū (1).

Ahmāi raeshcha; Hazangrem; Jasame avanghe Mazda; Kerfeh Mozd.

* Like the heroes of King Gushtāspa, the heroes may return victorious (Professor Jackson). Root zā = Sanskrit hā = to gain, to obtain. Alternatively, powerful (root zū = Sanskrit jū = to be strong). zazvāongha - perfect participle parasmaipada first person plural.

Roz nek nąm, roz pāk nąm, roz mubārak (faląn) **Māhe mubārak** (faląn), **gāhe** (faląn), **namāz dādāregehąn dāmąn. Khshnaothra Ahurahe Mazdāo, taroidīte angrahe mainyeush. Haithyā-varshtąm hyat vasnā ferashotemem. Staomi Ashem; Ashem Vohū (1).**

Gorje khoreh awazāyād Āvąn Ardvī Sūra Bąnu berasād amāvand pīrozgar amāvandi pīrozgarī. Dād Dīn beh Māzdayasnān āgahī ravāi goāfrangąnī bād hafte keshvar zamīn; aedūn bād. Man āno āvāyad shudan, man āno āvāyad shudan, man āno āvāyad shudan. Ashaone Ashem Vohū (1).

(Facing towards the South direction): **Dādāre gehąn Dīne Māzdayasnī Dāde Zarathushtī. Nemase-te ashāum sevishte Aredvī Sūra anāhite, ashaone Ashem Vohū (1). Nemo urvaire vanguhi Mazda-dhāte, ashaone Ashem Vohū (1). Aredvīm Sūrąm anāhitąm ashavanem ashahe ratūm yazamaide. Ashem Vohū (1). Āvą Ardvīsūr Bąnu be-rasād. Ashem Vohū (1).**

Meher Yasht

Khshnaothra Ahurahe Mazdāo. Ashem Vohū (1).

Pa nāme yazdąn Ahura Mazda Khodāe awazūnī gorje khoreh awazāyād; Meher Farāgayod dāvare rāst berasād*. Az hamā gunāh patet pashemānum; az harvastīn dushmata duzhukhta duzhvarshta, mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ēsted; az ąn gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnoānī, okhe avākhsh pashemān pa se gavashnī pa patet hom.

Khshnaothra Ahurahe Mazdāo, taroidīte angrahe mainyeush; haithyāvarshtąm hyat vasnā ferashotemem. Staomi ashem; Ashem Vohū (3).

Fravarāne Mazdayasno Zarathushtrish vīdaevo Ahura-tkaesho (Gāh according to the period of the day) **frasastayaecha. Mithrahe vouru-gaoyaoitoish hazangragaoshahe baevare-chashmano, aokhto-nāmano yazatahe, Rāmanascha Khvāstrahe, khshnaothra yasnāicha vahmāicha khshnaothraicha frasastayaecha, Yathā Ahū Vairyo zaotā frā me mrūte, athā ratush ashātchit hacha frā ashava vīdhvāo mraotū.**

(Kardā I[st]) (1) **Mraot[1] Ahuro Mazdāo[2] Spitamāi[3] Zarathushtrāi[4], āat yat[5] Mithrem[6] yim[7] vouru-gaoyaoitīm[8] frādadhām[9], azem[10] Spitama[11], āat[12] dim[13] dadhąm[14] avāontem[15] yesnyata[16], avāontem[17] vahmyata[18], yatha[19] mąmchit[20] yim[21] Ahurem Mazdąm[22].**

(2) Merenchaite[23] vīspąm[24] dainghaom[25] mairyo[26] mithro-drukhsh[27], Spitama[28], yatha[29] satem[30] kayadhanąm[31]

* For its translation, see the initial portion of Meher Nīāesh.

avavat[32] ashava-jachit[33]. Mithrem[34] mā[35] janyāo[36], Spitama[37], mā[38] yim[39] dravatat[40] peresāonghe[41], mā[42] yim[43] khvā-daenāt[44] ashaonat[45]. Vayāo[46] zī[48] asti[48] mithro[49] drvataecha[50] ashaonaecha[51].

(1) (The Creator) Ahura Mazda[2] spoke[1] unto Spitama[3] Zarathushtra[4]: 'When[5] I[10] created[9], Oh Spitamān[11] (Zarathushtra)! Mithra yazata[6], the lord of wide pastures[8], I *created[14] him[13] as worthy of worship[16] (and) as worthy of adoration[18] as[19] Myself[20] Ahura Mazda[22].

(2) The ¶cruel[26] promise-breaker[27], Oh Spitama[28] (Zarathushtra)! destroys[23] the whole[24] country[25]. (That promise-breaker becomes the injurer of the righteous man to the extent[29] of hundred[30] wicked men[31] (i.e., to such an extent as hundred wicked men cause harm). Oh Spitamān[37] (Zarathushtra)! Thou shalt not[35] break[36] the promise[34] (at all); (whether) thou *dost contract[41] with the wicked man[40] (or whether) thou *dost contract with the righteous[45] co-religionist[44] (but do) not[38] (break that promise at all), because[47] §the promise[49] §is (the same) for both[46] - for the wicked man[50] and for the righteous man[51].

(3) Āsu-aspīm[52]dadhāiti[53] Mithro[54] yo[55] Vouru-gaoyaoitish[56],yoi[57] Mithrem[58] nit[59] aiwi-druzinti[60]; razishtem[61] pantąm[62] dadhāiti[63] Ātarsh Mazdāo Ahurahe[65], yoi[66] Mithrem[67] noit[68] aiwi-druzinti[69]; ashaonąm[70] vanguhīsh[71] sūrāo[72] spentāo[73] fravashayo[74] dadhāiti[75] āsnąm[76] frazaintīm[77], yoi[78] Mithrem[79] noit[80] aiwi-druzinti[81].

(3) Yazata Mithra[54], the Lord of wide pastures[56] grants[53] swift *horses[52] (to those) who[57] do not[59] break[60] the promise[58]. The Fire[64] of Ahura Mazda[65] bestows[63] the most just[61] path[62] (upon those)

* Similar description for Tir Yazad also (See Tir Yasht - Karda 16 - paragraph 50).

¶ Meaning of 'mairyo, apart from 'snake', is also redundant, cruel, sinner, - literally 'fit to die'; root 'mere' - Skt. 'mru' = 'to die'

* Original meaning 'dost thou ask'. (Present Subjunctive)

§ i.e. never to break the promise, made either to a wicked person or to a good person. For the punishment and repentence towards breaking the promise. See Vd-Ch-4-Paras 1 to 16.

* Or grants swiftness to horses.

who[66] do not[68] break[69] the promise[67] (i.e., points out the path of virtue). The good[71], heroic[72] and beneficent[73] Fravashis[74] of the righteous[70] grant[75] an offspring[77] of innate wisdom[76] (to those) who[78] do not[80] break[81] the promise[79].

(4) *Ahe raya khvarenanghacha, tem yazāi surunvata yasna, Mithrem vouru-gaoyaoitīm, zaothrābyo Mithrem vouru-gaoyaoitīm yazamaide, rāma-shayanem hu-shayanem Airyābyo danghubyo.

(5) Ācha no jamyāt avanghe, ācha no jamyāt ravanghe, ācha no jamyāt rafnanghe, ācha no jamyāt marzdikāi, ācha no jamyāt baeshazāi; ācha no jamyāt verethraghnāi, ācha no jamyāt havanghāi, ācha no jamyāt ashavastāi, ughro, aiwi-Ahūro, yasnyo, vahmyo, an-aiwi-drukhto vīspemāi anguhe astvaite, Mithro yo vouru-gaoyaoitoish.

(6) Tem amavantem yazatem sūrem dāmohu sevishtem Mithrem yazāi zaothrābyo, tem pairi-jasāi vantacha nemanghacha; tem yazāi surunvata yasna Mithrem Vouru-gaoyaoitīm; zaothrābyo Mithrem vouru-gaoyaoitīm yazamaide. Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąschā tāoschā yazamaide.

(Kardā IInd) **(7) Mithrem vouru-gaoyaoitīm yazamaide, arsh-vachanghem, vyākhanem, hazangra-gaoshem, hu-tāshtem, baevare-chashmanem, berezantem, perethu-vaedhayanem, sūrem, akhvafnem, ¶jaghāurvāonghem.**

* For the translation of paras 4, 5 and 6, see Meher Nīāesh, paras 13-15, Khordeh Avesta Bā Māenī.

¶ For its translation, see Khorshed Nīāesh, para 6th.

(8) Yim[1] yazente[2] dainghu-patayo[3] arezahi[4] ava-jasento[5], avi[6] haenayão[7] khrvishyetish[8], avi[9] hąm-yanta[10] rasmaoyo[11], antare[12] dainghu-pāperetāne[13].

(8) Whom[1] (i.e., Meher yazata)[1] the rulers[3] while going[5] to the battlefield[4] worship[2] (for help) against[6] the cruel[8] army[7] and against the battle-array[11] gathered together[10] in the *civil war[12-13].

(9) Yatāra[14] vā[15] dim[16] pourva[17] frāyazente[18] fraoret[19] frakhshni[20] avi[21] mano[22] zarzdātoit[23] anguhyat[24] hacha[25], ātarathra[26] fraorisyeiti[27] Mithro[28] yo[29] vouru-gaoyaoitish[30], hathra[31] vāta[32] verethrājano[33], hathra[34] Dāmoish Upamano[35].

(9) Whichever side of the two (armies)[14] worships[18] him[16] (i.e., Meher yazata) first[17] with[21] the perfect[19-20] ¶faith[22] of a devoted[23] heart[24], to that side[26] Mithra[28], the Lord of wide-pastures[30] *goes[27] accompanied by[31] the victorious[33] wind[32] and accompanied by[34] (the yazata called) §Dāmi Upamana[35].

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, Mithrem vouru-gaoyaoitīm, zaothrābyo Mithrem vouru-gaoyaoitīm yazamaide, Rāma-shayanem hu shayanem Airyābyo dainghubyo.

Ācha no jamyāt avanghe, ācha no jamyāt ravanghe, ācha no jamyāt rafnanghe, ācha no jamyāt marzdikāi, ācha no jamyāt baeshazāi, ācha no jamyāt verethraghnāi, ācha no jamyāt havanghāi, ācha no jamyāt ashavastāi, ughro, aiwi-thūro, yasnyo, vahmyo, an-aiwi-drukhto, vīspemāi anguhe astvaite, Mithro yo vouru-gaoyaoitoish. Tem amavantem yazatem sūrem dāmohu sevishtem Mithrem

* i.e., in the war with each other amongst the inhabitants of the same country; in the sense of the English phrase "Civil war".

¶ or with a sympathetic, faithful and devoted heart.

* For its comparison, see Fravardīn yasht, para 47th.

§ Its literal meaning is "symbol or likeness of wisdom".

yazāi zaothrābyo, tem pairi-jasāi vantacha nemanghacha; tem yazāi surunvata yasna Mithrem vouru-gaoyaoitīm; zaothrābyo Mithrem vouru-gaoyaoitīm yazamaide. Haomayo gava baresmana hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdão Ahuro vaethā ashāt hachā, yāonghąmchā tąschā tāoschā yazamaide.

(Karda IIIrd) **(10) Mithrem vouru-gaoyaoitīm yazamaide, arsh-vachanghem, vyākhanem, hazangra-gaoshem, hu-tāshtem, baevare-chashmanem, berezantem, perethu-vaedhayanem, sūrem, a-khvafnem, *jaghāurvāonghem.**

(11) Yim[1] yazente[2] rathaeshtāro[3], bareshaeshu[4] paiti[5] aspanąm[6], zāvare[7] jaidhyanto[8] hitaeibyo[9] drvatātem[10] tanbyo[11], pouru-spakhshtīm[12] tbishyantąm[13], paiti-jaitīm[14] dushmainyavanąm[15], hathrā-nivāitīm[16] hamerethanąm[17] aurvathanąm[18] tbishyantąm[19].

(11) Whom[1] (i.e., Meher yazata) the warriors[3] (riding) on[5] the backs[4] of the horses[6], worship[2] praying[8] for (all these) - strength[7] unto their horse-teams[9], health[10] unto the bodies[11], the strength of completely smiting down[12] of the wicked (or the envious people)[13], the vigour of smiting against[14] the enemies[15] and the power of overthrowing the enemies[18] fighting together[17].

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, Mithrem vouru-gaoyaoitīm; zaothrābyo Mithrem vouru-gaoyaoitīm yazamaidje, rāma-shayanem hu-shayanem Airyābyo dainghubyo.

Ācha no jamyāt avanghe, ācha no jamyāt ravanghe, ācha no jamyāt rafnanghe, ācha no jamyāt marzdikāi, ācha

* For translation of this para, see Khorshed Nīāesh, para 6th.

no jamyāt baeshazāi, ācha no jamyāt verethraghnāi, ācha no jamyāt havanghāi, ācha no jamyāt ashavastāi, ughro, aiwi-thūro, yamyo, vahmyo, an-aiwi-drukhto, vīspemāi anguhe astvaite, Mithro yo vouru-gaoyaoitish. Tem amavantem yazatem sūrem dāmohu sevishtem Mithrem yazāi zaothrābyo, tem pairi-jasāi vantacha nemanghacha; tem yazāi surunvata yasna Mithrem vouru-gaoyaoitīm; zaothrabyo Mithrem vouru-gaoyaoitim yazamaide. Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąschā tāoschā yazamaide.

(Kardā IVth) **(12) Mithrem vouru-gaoyaoitīm yazamaide, arsh-vachanghem, vyākhanem, hazangra-gooshem, hutāshtem, baevare-chashmanem, berezantem, perethu-vaedhayanem, sūrem, a-khvafnem, *jaghāurvāonghem.**

(13) Yo[1] paoiryo[2] mainyavo[3] yazato[4] taro[5] harąm[6] āsnaoiti[7], paurva-naemāt[8] ameshahe[9] hū[10] yat[11] aurvataspahe[12]. Yo[13] paoiryo[14] zarnyo-pīso[15] srīrāo[16] bareshnava[17] gerewnāiti[18], adhāt[19] vīspem[20] ā-didhāiti[21] Airyo-shayanem[22] sevishto[23].

(14) Yahmya[24] sāstāro[25] aurva[26] paoirish[27] īrāo[28] rāzayente[29], yahmya[30] garayo[31] berezanto[32] pouru-vāstrāongho[33] āfento[34] thātairo[35] gave[36] frādhayente[37]; yahmya[38] jafra[39] varayo[40] urvā-pāongho[41] hishtente[42]; yahmya[43] āpo[44] nāvayāo[45] perethwish[46] khshaodhangha[47] thwakhshente[48] ā-Ishkatem[49] pourutemcha[50] Mourūm[51], Haroyūm[52] Gaomcha[53] Sukhdhem[54] Khvāiri-zemcha[55].

* For its translation, see Khorshed Nīāesh, para 6th

(13) Who, the heavenly[3] yazata[4] (i.e. Meher yazata) first[2] comes[7] from behind[5] the Mount Alborz[6] in front of[8] the immortal[9] (and) swift-horsed[12] Sun[10]. Also who[13] (i.e. Meher yazata) bedecked with golden rays[15] first[14] seizes[18] (i.e. touches) the summits[17] (of the mountains) and from thence that most beneficent (Meher yazata) surveys[21] the entire[20] Iranian abode[22] *(i.e., Iranian country).

(14) Where[24] the gallant[26] rulers[25] ¶marshal[29] many[27] lines of the army[29]; where[30] the high[32] mountains[31] rich in pastures[33] (and) abounding in water[34] ✣increase[37] nourishment[35] (i.e., fodder) for the cattle[36]; where[38] broad-watered[41] deep[39] lakes[40] $are situated[42]; where[43] ❖flow[48] the wide[46] navigable[45] rivers[44] in mighty volumes[47] towards (the countries called) A-ishkata[49], Pouruta[50], Marva[51], Haroyu[52], Sogdiana[54], Gava[53] and ♦Khvāirizem (Chorasmia)[55].

(15) Avi[56] arezahi[57] savahi[58], avi[59] fadadhafshu[60] vīdadhafshu[61], avi[62] vouru-bareshti[63] vouru-jareshti[64], avi[65] imat[66] karshvare[67] yat[68] Khvamrathem[69] bāmīm[70] gava-

* Its meaning is is that when the Sun rises in the East, its light falls on the tops of the Mountain Alborz, and as it goes higher and higher, its light falls on Iran. From this it will be seen that there should be ancient Iranian land in the Western direction of the Mount alborz. For the detailed explanation of the word Meher, see the note given in the beginning of Meher Nīāesh in my Khordeh Avesta Bā Māenī.

¶ i.e., the country of flat maidan or tract, viz. Khorsān (Darmesteter).

✣ i.e., mountainous region, viz., Upāiri-Saena Mountain (Mehepārsīn) (Dārmesteter)

$ i.e., lake regions, such as Seistān and Āzarbaizān (Darmesteter)

❖ i.e., the countries of rivers, about which I have explained in the notes later on. The significance of this para is that that Meher yazata goes to other parts of the world by crossing through the regions of Iran, further details of which come in para 15th below.

♦ Rivers situated in these regions:- "Āishkata" is a country situated on the river of the same name arising from the mountain called Ishkata (Modi). Pouruta is supposed to be the country situated between Oxus and the Xaxartes. In Merv there is the river Morgāb; in Haroyu there is a river named Harī; in Sogdiana there is the river Zarafshān; in Khvāirizem there is the river Oxus. For the explanation of these countries, see my Avesta-English-Gujarati Dictionary.

shayanem[71] gava-shitīmcha[72] baeshazyąm[73] Mithro[74] Sūro[75] a-didhāiti[76].

(16) Yo[77] vīspāhu[78] karshvohu[79] mainyavo[80] yazato[81] vazaite[82] khvareno-dāo[83]; yo[84] vīspāhu[85] karshvohu[86] mainyavo[87] yazato[88] vazaite[89] khshathro-dāo[90]. Aeshąm[91] gūnaoiti[92] verethraghnem[93], yoi[94] dim[95] dahma[96] vīdusha[97] asha[98] zaothrābyo[99] frā-yazente[100].

(15) The strong[75] Meher yazata[74] ✡surveys Arezahi and[57] Savahi[58] (regions), Fradadhafshu[60] and Vīdadhafshu[61] (regions), Vouru-bareshti[63] and Vouru-jareshti[64] (regions) and ¶this[66] (our) region[67] (called) Khvaniratha[69], the shining[70] (and) healthy[73] (i.e. happy) which (as it were) is the principal abode[71] of the cattle[71] (and) the dwelling-place of the cattle[72].

(16) (Meher) who is the heavenly[80] yazata[81], bestowing glory[83] ✡goes[82] into all[78] the regions[79]. (Meher) who is the heavenly[87] yazata[88] bestowing sovereignty[90] goes[80] into all[85] the regions[86]. (Also) he increases[99] (i.e., adds to their victoriousness) victory[93] of those[91] who[94] having understood in mind[97] through good[96] §righteousness[98] worship[100] him[95] with libations[99].

Ahe raya khvarenghacha, tem yazāi surunvata yasna, Mithrem Vouru-gaoyaoitīm, zaothrābyo Mithrem vouru-gaoyaoitīm yazamaide, rāma-shayanem hu-shayanem Airyābyo danghubyo.

✡ If we say in short, then Meher yazata starting from the Iranian province travels all over the seven regions of the earth. Note that the region Khavaniratha is considered best of all amongst the seven regions and that stands between all the regions. For further details, see note on para 13th of Khorshed Nīāesh.

¶ i.e., of the people of that time when Avesta was written.

✡ The meaning of "vazaiti" can also be "he drives"; e.g. vazemnem, 'driving in a car' (See Vendidād Fragard VI.26).

§ If we take the words vīdusha-asha as a compound according to Geldner, it would mean 'with a pure faith' 'with sincere intention'.

Ācha no jamyāt avanghe, ācha no jamyāt ravanghe, ācha no jamyāt rafnanghe, ācha no jamyāt marzdikāi, ācha no jamyāt baeshazāi, ācha no jamyāt verethraghnāi, ācha no jamyāt havanghāi, ācha no jamyāt ashavashtāi, ughro, aiwi-thūro, yesnyo, vahmyo, an-aiwi-drukhto vīspemāi anguhe astvaite, Mithro yo vouru gaoyaoitish. Tem amavantem yazatem sūrem dāmohu sevishtem Mithrem yazāi Zaothrābyo, tem pairī-jasāi vantacha nemanghacha; tem yazāi surunvata yasna Mithrem vouru-gaoyaoitīm; zaothrābyo Mithrem vouru-gaoyaoitīm yazamaide.

Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenge hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąschā tāoschā yazamaide.

(Kardā V[th]) **(17) Mithrem vouru-gaoyaoitīm yazamaide, arsh-vachanghem, vyākhanem, hazangra-gaoshem, hutāshtem, baevare-chashmanem, berezantem, perethu-vaedhayanem, sūrem, akhvafnem, ✡jaghāurvāonghem.**

Yo[1] noit[2] kahmāi[3] aiwi-drukhto[4], noit[5] nmānahe[6] nmāno-pate-e[7], noit[8] vīso[9] vīspate-e[10], noit zanteush[12] zantu-pate-e[13], noit[14] daingheush[15] dainghu-pate-e[16].

(18) Yezi[17] vā[18] dim[19] aiwi-druzaiti[20] nmānahe[21] vā[22] nmāno-paitish[23], vīso[24] vā[25] vis-paitish[26], zanteush[27] vā[28] zantu-paitish[29], daingheush[30] vā dainghu-paitish[32], frasha[33] upa-schindayeiti[34] Mithro[35] granto[36] upa-tbishto[37] uta[38] nmānem[39], uta[40] vīsem[41], uta[42] zantūm[43], uta[44] dakhyum[45], uta[46] nmānanąm[47] nmāno-paitish[48], uta[49] vīsąm[50] vīs-

✡ For its translation, see Khorshed Nīāesh, para 6th.

paitish[51], uta[52] zantunąm[53] zantu-paitish[54], uta[55] dakhyunąm[56] dainghupaitish[57], uta[58] dakhyunąm[59] fratemadhāto[60].

(17) Who (i.e., Meher yazata) is not[2] deceived[4] by anyone[3]; neither[5] by the ✡master[7] of the house[6] nor[8] by the ✡master[10] of the street[9] neither[11] by the master[13] of the town[12] nor[14] by the master[16] of the province[15].

(18) If[17] (however) the lord[23] of the house[21], the lord[26] of the clan[24], the lord[29] of the town[27] or[31] the lord of the province[32] deceives[20] him[19], then Mithra yazata[35] being provoked[36] (and) offended[37] destroys[34] the house[39], the clan[41], the town[43] and the country[45] ¶as well as[46] ✡the lords[48] of the houses[47], lords[51] of the clans[50], the lords[54] of the towns[53], the lords[57] of the countries[56] and[58] the $foremost leaders[60] of the countries[59]

(19) Ahmāi[61] naemāi[62] uz-jasāiti[63] Mithro granto[65] upatbishto[66], yahmāi[67] naemanąm[68] Mithro-drukhsh[69]; naedha[70] mainyu[71] paiti-pāite[72].

(20) Aspa-chit[73] yoi[74] mithro-drująm[75] vazyąstara[76] bavainti[77], tachinto[78] noit[79] apayeinti[80], barento[81] noit[82] frastanvanti[83], vazento[84] noit[85] framanyente[86]. Apasha[87] vazaite[88] arshtish[89] yąm[90] anghayeiti[91] avi-mithrish[92], frena[93] aghanąm[94] mithranąm[95] yāo[96] verezyeiti[97] avi-mithrish[98].

(21) Yat-chit[99] hvastem[100] anghayeiti[1], yatchit[2] tanūm[3] apayeiti[4], atchit[5] dim[6] noit[7] rāshayente[8], frena[9] aghanąm[10] mithranąm[11] yāo[12] verezyeiti[13] avi-mithrish[14].

✡ In the original sense, these words should be translated thus: house-lord of the house, clan-lord of the clan etc. I have translated these words in accordance with the Gujarati style.

¶ In the text the word 'uta' is associated with every noun.

✡ In the original text "house-lords of the houses", "clan-lords of the clans" etc. are translated thus: I have translated these words in accordance with the Gujarati style.

$ Literally "first fixed - appointed".

Vāto[15] tąm[16] arshtīm[17] baraiti[18], yąm[19] anghayeiti[20] avi-mithrish[21], frena[22] aghanąm[23] mithranąm[24], yāo[25] verezyeiti[26] avi-mithrish[27].

(19) ✡Wherever there is a person who breaks the promise[69], to that[61] side[62] Meher yazat[64] being enraged[65] and tormented[66] comes up[63] (for punishing him) and he does not[70] grant[72] his spiritual[71] ¶protection[72].

(20) The horses[73] of the promise-breakers (even though) are[77] more ✡burden-bearing[76], (yet) they do not[79] reach the target[80] by galloping[78] (i.e., inspite of galloping), whilst riding[81] (i.e. When the promise-breakers ride upon them) they cannot[82] stir forward[83]; whilst driving[84] the chariot (i.e., when they are harnessed) they do not[85] reach the destination[86]. The promise-breaker[98] contracts[97] plenty[93] sinful[94] (i.e., false) $promises[95]. Backwards[87] ✡darts[88] the lance[89] which[96] (that) promise-breaker[92] flings[91] (on account of that).

(21) The promise-breaker[14] contracts[13] plenty[9] sinful[10] (i.e., false) promises[11]; (on account of them) even though[99] he flings[1] (this) well-aimed[100] (lance) and even though[2] (that lance) thrusts[4] into (the opponent's) body, yet[5] it does not[7] wound[8] him[6]. The promise-breaker[27] contracts[26] plenty[22] sinful[23] (i.e., false) promises[24] and on account of them the wind[15] warps away[18] (i.e., does not reach its target) that[16] lance[17] which[19] that promise-breaker[21] flings[20].

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, Mithrem vouru-gaoyaoitīm; zaothrābyo Mithrem vouru-gaoyaoitīm yazamaide, rāma-shayanem hushayanem Airyābyo dainghubyo.

✡ Translating word by word: in whatever part[67] of the parts[68].

¶ Taking word by word it is translated thus: he did not[70] protect[72] (him) spiritually[71]; or through anger[71] (sanskrit "manyu") he did not[70] give protection[72] (to him).

✡ root vaz = Sanskrit vaj = to weigh, to be heavy; or 'swifter in running' from root vaz = Sanskrit vah = to run.

$ Original meaning: "plenty[93] of sinful[94] promises[95]."

✡ i.e., a liar does not succeed in the battle.

Ācha no jamyāt avanghe, ācha no jamyāt ravanghe, ācha no jamyāt rafnanghe, ācha no jamyāt marzdikāi, ācha no jamyāt baeshazāi, ācha no jamyāt verethraghnāi; ācha no jamyāt havanghāi, ācha no jamyāt ashavastāi, ughro, aiwi-thūro, yasnyo, vahmyo, an-aiwi-drukhto, vīspemāi anguhe astvaite Mithro yo vouru-gaoyaoitish. Tem amavantem yazatem sūrem dāmohu sevishtem Mithrem yazāi zaothrābyo, tem pairi-jasāi vantacha nemanghacha; tem yazāi surunvata yasna Mithrem vouru-gaoyaoitīm, zaothrābyo Mithrem vouru-gaoyaoitīm yazamaide.

Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothracha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąschā tāoschā yazamaide.

(Kardā VIth) **(22) Mithrem vouru-gaoyaoitim yazamaide, arsh-vachanghem, vyākhanem, hazāngra-gaoshem, hutāshtem, baevare-chashmanem, berezantem, perethu-vaeghayanem, sūrem, a-khvafnem, ✲jaghāurvāonghem.**

Yo[1] narem[2] an-aiwi-drukhto[3] apa[4] ązanghat[5] baraiti[6], apa[7] ithyajanghat[8] baraiti[9].

(23) Apa[10]no[11] hacha[12] ązanghat[13], apa[14] hacha[15] ązanghibyo[16], Mithra[17] baroish[18] anādrukhto[19]. Tūm[20] ana[21] mithro-druząm[22] mashyānąm[23] avi[24] khraepaithyāose[25] tanvo[26] thwyąm[27] avabarahi[28]. Apa[29] aeshąm[30] bāzvāo[31] aojo[32] tūm[33] granto[34] khshayamno[35] barahi[36], apa[37] pādhayāo[38] zāvare[39], apa[40] chashmanāo[41] sūkem[42], apa[43] gaoshayāo[44] sraoma[45].

✲ For its translation, see Khorshed Nīāesh, para 6th.

(24) Noit[46] dim[47] arshtoish[48] hu-khshnutayāo[49], noit ishaosh[50] para-pathwato[51] ava-ashnaoiti[52] shanmaoyo[53], yahmāi[54] frakhshni[55] avi mano[56] Mithro[57] jasaiti[58] avanghe[54], yo[60] baevarespasano[61] sūro[62] vīspo-vīdhvāo[63] a-dhaoyamno[64].

(22) ✲Mehar Yazata[1] takes away[6] (that) man[2] out of distress[5] and takes[9] (him) away[7] from destruction[8] (by whom he is) not deceived. (That is to say Meher Yazata protects that man from pain and distress who does not break the promise and does not utter lies)

(23) Oh Meher yazat[17], not having been deceived[19]! thou shouldst take[18] us[11] far away[10] from distress[12-13] and from distresses[15-16]. Also[21] thou[20] bringest[28] terror[27] unto[24] the bodies[26] of those[25] persons[23] (who are) the promise-breakers[22] (that is to say, thou strikest terror in their bodies). Thou (who art) enraged[34] and ruling[35] takes away[29-36] the strength of both arms (of theirs), vigour[33] of both feet[38] (of theirs), the light[42] of both the eyes[41] (of theirs) and the sense of hearing[45] of both the ears[44] (of theirs).

(24) Neither[46] the wound[51] of the well-sharpened[49] spear[48] nor[50] that of the running quickly far off[52] arrow[51] hits[53] that (man)[47] whom[55] Meher yazata[57], ¶who keeps watch ten thousand times[61], valiant[62], all-knowing[63] and undeceivable[64] goes[58] for (granting) help[59] with the fullness of ✲heart[56].

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, Mithrem vouru-gaoyaoitīm; zaothrābyo Mithrem vouru-gaoyaoitīm yazamaide, rāma-shayanem hu-shayanem Airyābyo dainghubyo.

Ācha no jamyāt avanghe, ācha no jamyāt ravanghe, ācha no jamyāt rafnanghe, ācha no jamyāt marzdikāi, ācha no jamyāt baeshazāi, ācha no jamyāt verethraghnāi, ācha no jamyāt havanghāi, ācha no jamyāt ashavastāi, ughro, aiwi-thūro, yasnyo, vahmyo, an-aiwi-drukhto,

✲ Yo[1] (meaning, who) relative pronoun applies to Meher yazata.

¶ Or possessing ten thousand spies.

✲ Or sympathetically; literally 'with the growth of the heart'.

vīspemāi anguhe astvaite, Mithro you vouru-gaoyaoitish. Tem amavantem yazatem sūrem dāmohu sevishtem Mithrem yazāi zaothrābyo, tem pairi-jasāi vantacha nemanghacha; tem yazāi surunvata yasna Mithrem vouru-gaoyaoitīm; zaothrābyo Mithrem vouru-gaoyaoitīm yazamaide.

Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąscha tāoschā yazamaide.

(Karda VIIth) **(25) Mithrem vouru-gaoyaoitīm yazamaide, arsh-vachanghem, vyākhanem, hazangra-gaoshem, hutāshtem, baevare-chashmanem, berezantem, perethu-vaedhayanem, sūrem, akhvafnem, ✲jaghāurvāonghem.**

Ahurem[1] gufrem[2] amavantem[3] dāto-saokem[4] vyākhanem[5] vahmo-sendanghem[6] berezantem[7] asha-hunarem[8] tanu-māthrem[9] bāzush-aojanghem[10] rathaeshtām[11].

(26) Kameredho-janem[12] daevanąm[13], akatarem[14] sraoshyanām[15], achaetąrem[16] mithro-drujām[17] mashyānąm[18], hamaestārem[19] pairikanām[20] yo[21] dainghaom[22] anādrukhto[23] uparāi[24] amāi[25] dadhāiti[26]; yo[27] dainghaom[28] anādrukhto[29] uparāi[30] verethrāi[31] dadhāiti[32].

(27) Yo[33] daingheush[34] rąkhshyąoithyāo[35] para[36] razishtāo[37] baraiti[38], paiti[39] khvarenāo[40] vārayeiti[41], apa[42] verethraghnem[43] baraiti[44], avarethāo[45] hīsh[46] apivatahi[47], baevare[48] ghenąnāo[49] nisirinaoiti[50], yo[51] baevare-spasano[52] sūro[53] vīspo-vīdhvāo[54] a-dhaoyamno[55].

✲ For the translation of this paragraph, see Khorshed Niaesh, para 6th.

(25) (We✲ worship Meher yazata who is) the lord[1], famous[2], courageous, ¶giving the benefit of justice, sitting in the assembly[5], ✲the gratifier of prayers[6], the exalted[7], indicator of the virtuous path of truth[8], the word-incarnate[9], and the warrior[11] endowed with powerful arms[10].

(26) (We worship✲ Meher Yazata who is the head-smasher[12] of the daevas[13], the worst[14] for the sinners[15], the punisher[16] of promise-breaking[17] persons[18], the adversary[19] of the Parikas[20]. (When he[21] (is) not deceived[23] (by the people of that country), he grants[26] supreme[24] strength[25] to that country[22]; when he[27] (is) not deceived[29] (by the people of that country), he grants[32] supreme victory to that country[28].

(27) Meher yazata who[51] is keeping watch ten thousand times[52], valiant[53], all-knowing[54] and undeceivable[55] $deprives[36-38] the satisfactory state[37] of the country[34] that causes destruction[35], with-draws[49,41] the glory[40] (of that country), snatches away[42-44] the victorious strength[43] (of that country); (speakig in short) he brings[47] (that country) into the unprotected condition[45] (and) ✲delivers it unto ten thousand[48] difficulties[49].

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, Mithrem vouru-gaoyaoitīm. zaothrābyo Mithrem vouru-gaoyaoitīm yazamaide, rāma-shayanem hu-shayanem Airyābyo dainghubyo.

Ācha no jamyāt avanghe, ācha no jamyāt ravanghe, acha no jamyat rafnanghe, ācha no jamyāt marzdikāi, ācha no jamyāt baeshazāi, ācha no jamyāt verethraghnāi, ācha

✲ The word "yazamaide" occurring in para 25th should be taken here.

¶ Or bestowing happiness by means of justice.

✲ Or worthy of respect and veneration; root "sen" = Sanskrit "San" = to worship, to adore.

$ i.e., he causes to bring that country into bad condition. The original meaning of the word "razishtāo" is "most just"; from this it can be translated "proper right".

✲ Original meaning is 'delivers unto ten thousand strokes'.

no jamyāt havanghāi, ācha no jamyāt ashavastāi, ughro, aiwi-thūro, yasnyo, vahmyo, an-aiwi-drukhto vīspemāi anguhe astvaite, Mithro yo vouru-gaoyaoitish. Tem amavantem yazatem sūrem dāmohu sevishtem Mithrem yazāi zaothrābyo, tem pairi-jasāi vantacha nemanghacha; tem yazāi surunvata yasna Mithrem vouru-gaoyaoitīm, zaothrābyo Mithrem vouru-gaoyaoitīm yazamaide.

Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąschā tąoschā yazamaide.

(Karda VIIIth) **(28) Mithrem vouru-gaoyaoitīm yazamaide, arsh-vachanghem, vyākhanem, hazangra-gaoshem, hutāshtem, baevare-chashmanem, berezantem, perethu-vaedhayanem, sūrem, a-khvafnem, *jaghāurvāonghem.**

Yo[1] stunāo[2] vīdhārayeiti[3] berezimitahe[4] nmānahe[5], stawrāo[6] ąithyāo[7] kerenaoiti[8]. Āat[9] ahmāi[10] nmānāi[11] dadhāiti[12] geushcha[13] vąthwa[14] vīranąmcha[15], yāhva[16] khshnīto[17] bavaiti[18]. Upa[19] anyāo[20] schindayeiti[21] yāhva[22] tbishto[23] bavaiti[24].

(29) Tūm[25] ako[26] vahishtascha[27] Mithra[28] ahi[29] dainghubyo[30]; tūm[31] ako[32] vahishtascha[33] Mithra[34] ahi[35] mashyākaeibyo[36]. Tum[37] ākshtoish[38] anākhshtoishcha[39] Mithra[40] khshayehe[41] dakhyunām[42].

(30) Tūm[43] sraogenāo[44] sraorathāo[45] nishtareto-spayāo[46] nidhāto-barezishtāo[47] nmānāo[48] masitāo[49] dadhāhi[50], tūm[51] sraoganem[52] sraorathem[53] nishtaretospaem[54] nidhāto-barezishtem[55] nmānem[56] dadhāhi[57] berezimitem[58], yase[59]-thwā[60] aokhta-nāmana[61] yasna[62], rathwya[63] vacha[64] yazaite[65] baro-zaothrāo[66] ashava[67].

* For its translation, see Khorshed Niaesh, para 6th.

(28) Who[1] (Meher yazata) upholds[3] the pillars[2] of a *high-built[4] house[5], (and) renders[8] (those pillars) strong[6] and indestructible[7]. Also[9] he gives[12] a multitude[14] of cattle[13] and men[15] to that[10] house[11] wherein[16] (i.e., in the house) he is pleased[17]; (but) he destroys[21] (these) of other[20] (houses) in which[22] he is offended[23].

(29) Thou[25], oh Meher yazata[28]! art[29] (both) strict[26] and best[27] to the countries[30]. Thou[31], oh Meher yazata[34]! art[35] (both) strict[32] and ¶best[33] to men[36]. Thou, oh Meher yazata! rulest[31] over[39] peace[38] and discord[39] of the countries[42].

(30) Thou dost grant[50] houses[48] with well-known (or beautiful) women[44], with famous chariots[45], with strong foundations[46], of high structures[49] and high-roofed[47] (unto that person) who[59] being the offerer of libations[66] and pious[67] worship[65] thee[60] (Oh Meher yazata) with the well-known[61] ⇧yazishna[62] and with the suitable[63] sacred verses of the Avesta[64]. (Also) thou dost grant[57] the house[56] (to the righteous person who offers libations unto thee) with beautiful woman[52], with famous chariot[53], with strong foundation, of high structure[58] and high-roofed[55].

(31) Aokhto-nāmana[68] thwā[69] yasna[70] rathwya[71] vacha[72], sūra[73] Mithra[74], yazāi[75] zaothrābyo[76]. Aokhto-nāmana[77] thwā[78] yasna[79] rathwya[80] vacha[81], sevishta[82] Mithra[83], yazāi[84] zaothrābyo[85]. Aokhto-nāmana[86] thwā[87] yasna[88] rathwya[89] vacha[90], a-dhaoyamna[91] Mithra[92], yazāi[93] zaothrābyo[94].

* Literally "high-measured".

¶ That is to say, Meher yazata becomes strict and inimical with wicked men, but he is best for the virtuous people. Original meaning of 'aka' is bad.

⇧ 'With the yasna consecrated with thy own special name' (Darmesteter)

(32) Surunuyāo[95] no[96] Mithra[97] yasnahe[98], khshnuyāo[99] no[100] Mithra[1] yasnahe[2], upa[3]-no[4] yasnem[5] āhisha[6], paiti[7]-no[8] zaothrāo[9] vīsanguha[10], paiti[11]-hīsh[12] yashtāo[13] vīsanguha[14], hąm[15] hīsh[16] chinmāne[17] baranguha[18], nī[19]-hīsh[20] dasva[21] garo-nmāne[22].

(31) Oh valiant[73] Meher yazata! I worship[75] thee[69] with the yasna[70] consecrated with (thy) own special name[70] and with the suitable[71] sacred verses of the Avesta[72] through libations[76]. Oh most beneficent[82] Meher yazata! I worship[84] thee[78] with the yasna[79] consecrated with (thy) own special name[77] and with the suitable[80] sacred verses of the Avesta[81], through libations[85]. I worship[93] thee[87], oh undeceivable[91] Meher yazata[92]! with the yasna[88] consecrated with (thy) own special name[86] (and) with the suitable[89] sacred verses of the Avesta[90] through libations[94].

(32) Oh Meher yazata! thou shouldst listen[95] to (the voice) of our[96] yasna[98]; oh Meher yazata! thou shouldst rejoice[99] with the voice of our[100] yasna[2]. Thou shouldst sit[6] near our[4] yasna[5] (consecrated in thy honour). Do thou accept[10] our[8] libations[9]. Do thou accept[14] these[12] (our) consecrated things[13]; collect[15-18] those (consecrated things)[16] with love[17] (or with affection) and *do thou deposit[19-21] them[20] in (the highest heaven) Garothmān[22].

(33) Dazdi[23] ahmāken[24] tat[25] āyaptem[26], yase[27]-thwā[28] yāsāmahi[29], sūra[30], urvaiti[31] dātanąm[32] sravanghąm[33], ishtīm[34] amen[35] verethraghnemcha[36], havanghum[37] ashavastemcha[38], haosravanghem[39] hurūnīmcha[40], mastīm[41] spāno[42] vaeidhīmcha[43], verethraghnemcha[44] Ahura-dhātem[45], vanaintīmcha[46] uparatātem[47], yąm[48] ashahe[49] vahishtahe[50], paiti-parshtīmcha[51] mąthrahe[52] spentahe[53].

(34) Yatha[54] vaem[55] humanangho[56] framananghascha[57] urvāzemna[58] haomananghamna[59],

* That is, having acepted all those prayers and libations which we have dedicated unto thee with a view to please thee, Oh Meher yazata! do thou grant us those in the Heaven Garothman.

vanāma[60] vīspe[61] hamerethe[62]. Yatha[63] vaem[64] humanangho[65] framananghascha[66] urvāzemna[67] haomananghamna[68], vanāma[69] vīspe[70] dushmainyush[71]. Yatha[72] vaem[73] humanangho[74] framananghascha[75] urvāzemna[76] haomananghamna[77], vanāma[78] vīspāo[79] tbaeshāo[80] taurvayama[81] daevanąm[82] mashyānąmcha[83], yāthwąm[84] pairikanąmcha[85], sāthrąm[86] kaoyąm[87] karafnąmcha[88].

(33) In accordance with[31] the prayers[33] offered[32] (i.e. performed) (by us unto thee), oh valiant[30] (Meher yazata)! do thou grant[23] us[24] that[25] boon[26] (mentioned below) which[27] we ask[29] of thee[28].

Explanation: (As regards what that boon is it is described as under).

We ask[29] of thee[28] (all these): Wealth[34], courage[35], strength to smite the enemy[36], prosperity of the family[37], santification[38] good reputation[39], blissful state of soul (after death)[40], greatness[41], wisdom[42], knowledge[43], victoriousness[44] created by Ahura[45], the Conquering[46] *superiority[47] of the best[50] righteousness[49] and ¶conversance with the Holy Māthra[52].

(34) So that[54] we[55] (being) of good thought[56], of friendly thought[57], pleased[58] and well-intentioned[59] may vanquish[60] all[61] the opponents[62]. So that[63] we[64] being of good thought[65], of friendly thought[66], pleased[67] and well-intentioned[68] may smite[69] all[70] the enemies[71]; so that[72] we[73] being of good thought[74], of friendly thought[75], pleased[76], and well-intentioned[77] ♆may overcome[78] all[79] hostilities[80] of the daevas[82] and (wicked) men[83], of the sorcerers[84] and witches[85], of the tyrants[86], of the Kiks and of the Karapans[88].

* i.e., by treading the path of righteousness he gets that highest status.

¶ Original meaning is: 'question and answer about the Religion, Explanation of the Religion'.

♆ For its comparison, see Hormazd yasht, para 10th.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, Mithrem vouru-goyaoitīm, zaothrābyo Mithrem vouru-gaoyaoitīm yazamaide, rāma-shayanem hushayanem Airyābyo dainghubyo.

Ācha no jamyāt avanghe, ācha no jamyāt ravanghe, ācha no jamyāt rafnanghe, ācha no jamyāt maszdikāi, ācha no jamyāt baeshazāi, ācha no jamyāt verethraghnāi; ācha no jamyāt havanghāi, ācha no jamyāt ashavastāi, ughro, aiwi-thūro, yasno, vahmyo, an-aiwi-drukhto, vīspemāi anguhe astvaite, Mithro yo vouru-gaoyaoitish. Tem amavantem yazatem sūrem dāmohu sevishtem Mithrem yazāi zaothrābyo, tem pairi-jasāi vantacha nemanghacha; tem yazāi surunvata yasna Mithrem vouru-gaoyaoitīm; zaothrābyo Mithrem vouru-gaoyaoitīm yazamaide.

Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arsh-ukhdhaezbyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąschā tāoschā yazamaide.

(Karda IXth) **(35) Mithrem vouru-gaoyaoitīm yazamaide, arsh-vachanghem, vyākhanem, hazangra-gaoshem, hutāshtem, baevare-chashmanem, berezantem, perethu-vaedhayanem, sūrem, a-khvafnem, *jaghaurvāonghem.**

Arenat-chaeshem[1] vindat-spādhem[2], hazangra-yaokhshtīm[3] khshayantem[4] khshayamnem[5] vīspo-vīdhvāonghem[6].

(36) Yo[7] arezem[8] frashāvayeiti[9], yo[10] areze[11] paiti[12]-hishtaiti[13], yo[14] areze[15] paiti[16]-hishtemno[17], frā[18] rasmano[19]

* For its translation, see Khorshed Niaesh, para 6th.

schindayeiti[20]. Yaozenti[21] vīspe[22] karano[23] rasmano[24] arezo-shūtahe[25], frā[26]maidhyąnem[27] khrāonghayeite[28] spādhahe[29] khrvīshyentahe[30].

(37) Avi[31] dīsh[32] aem[33] khshayamno[34] āithūm[35] baraiti[36] thwyąmcha[37]; para[38] kameredhāo[39] spayeiti[40] Mithro-drująm[41] mashyānąm[42], para[43] kameredhāo[44] vazaite[45] Mithro-drująm[46] mashyānąm[47].

(35) (We worship Meher yazata who is) finding out the guilty[1], (or revealing them in public), cognisant (of the movements) of the army[2], endowed with a thousand wiles (or powers)[3], ruling[4], authoritative[5], (and) all-knowing[6].

(36) Who[7] (i.e., Meher yazata) stirs up[9] the battle[8], who stands[13] in the battle[11], who[14] having taken his stand[17] in the battle[15], smashes the regiments[19], so that all[22] the sides[23] of the columns of the army[24] set out for battle[25] get mixed up[21] (or are in commotion)[21]; (moreover it is he who i.e. Meher yazata) *frighten[28] the centre[27] of the bloodthirsty[30] army[29].

(37) That[33] ruling[34] (Meher yazata) brings[36] devastation[35] and dread[37] upon[31] them[32] (i.e., upon the army of the enemy). He throws off[38,40] the skulls[39] of the promise-breaking[41] persons[42] (and) sweep away[43,45] the skulls of the promise-breaking[46] persons[47].

(38) Khrūmāo[48] shitayo[49] frazainti[50] anashitāo[51] maethanyāo[52], yāhva[53] Mithro-drujo[54] shyeinti[55] haithīm[56] ashava-janascha[57] drvanto[58]. Khrūmīm[59] gāush[60] yā[61] changranghākhsh[62] varaitīm[63] pantām[64] azaite[65], yā[66] darenahu[67] mithro-drująm[68] mashyānąm[69] frazarshta[70] aeshąm[71] raithya[72] asrū[73] azāno[74] hishtente[75], anu[76] zafano[77] takahe[78].

* Instead of khrāonghayeite, I have considered 'thrāonghayeite' as the better reading. It is causative present of the root tares, tars = to frighten, to be afraid See paras 41 and 101 of the same yasht.

(39) Ishavaschit[79] aeshąm[80] erezifyo-parena[81] hu-thakhtat[82] hacha[83] thanvāt[84] jya-jatāongho[85] vazenma[86], ashemno-vīdho[87] bavainti[88], yatha[89] granto[90] upa-tbishto[91] a-paiti-zanto[92] mithnāiti[93] Mithro[95] yo[95] vouru-gaoyaoitish[96]. Arshtayaschit[97] aeshąm[98] hu-khshnuta[99] tighra[100] daregha-arshtaya[1], vazemna[2] hacha[3] bāzubyo[4], ashemno-vīdho[5] bavainti[6], yatha[7] granto[8] upa-tbishto[9] a-paiti-zanto[10] mithrāiti[11] Mithro[12] yo[13] vouru-gaoyaoitish[14]. Zarshtvachitā[15] aeshąm[16] fradakhshnya[17], vazemna[18] hacha[19] bāzubyo[20], ashemno-vīdho[21] bavainti[22] yatha[23] granto[24] upa-tbishto[25] a-paiti-zanto[26] mithnāiti[27] Mithro[28] yo[29] vouru-gaoyaoitish[30].

(38) Those dwellings[49] (are) horrible[48] in which *places[53] abide[55] verily[56] the breakers of covenants[54] and the tormentors of the righteous men[57], and those dwellings[52] (are) not[51] ¶abounding in progeny[50]. The cloven-hoofed[62] ox[60] being disheartened[70] is driven[65] along the dreadful[59] zig-zag[63] path[64], which[66] (path) (is located) in the narrow passes[67] of the breakers of covenants[68]. Moreover (that ox) stands[75] shedding[74] tears[73] in the chariot[72] of them[71] (i.e., of the covenant-breakers) (which i.e., tears) drip on[76] the face[77].

Explanation:- (Its significance is this that even the cattle of the promise-breakers and of wicked men distorting truth are not at all pleased to remain in their services on account of their bad conduct).

(39) When[89] Meher yazata[94], the Lord of wide pastures[96], *becomes[93] enraged[90], offended[91] (and) dishonoured[92] (by the promise-breakers and by the distorters of truth), the falcon - feathered[81] arrows[79] shot[86] from a well-stretched[82] bow[83-84] do not hit the mark[87-88], though quickly flying from the string of the bow[85] of those[98] (promise-breakers). When[7] Meher yazata[12], the Lord of

* Original meaning 'in which'. Yāhva is a relative pronoun locative singular feminine.

¶ i.e. abide barren and desolate without children.

* Literal meaning 'associates, accompanies'; root mith = Sanskrit meth, to live together (Avesta-English Dictionary p. 405).

wide pastures[14], becomes[11] enraged[8], offended[9] (and) dishonoured[10] (by the promise-breakers), their[98] well-sharpened[99], pointed[100] (and) long-shafted[1] spears[97] taking off[2] from (their) arms[3-4], do not hit the mark[5-6]. When[23] Meher yazata[28], the Lord of wide-pastures[30] becomes[27] enraged[24], offended[25] (and) dishonoured[26], their[16] sling[17]-stones[18] taking off[18] from (their) arms[19-20] do not hit the mark[21-22].

(40) Karetachit[31] aeshąm[32] hufrāyukhta[33], yoi[34] nighrāire[35] sarahu[36] mashyākanąm[37] ashemno-jano[38] bavainti[39], yatha[40] granto[41], upa-tbishto[42] a-paiti-zanto[43] mithnāiti[44] Mithro[45] yo[46] vouru-gaoyaoitish[47]. Vazrachit[48] aeshąm[49] hunivikhta[50], yoi[51] nighrāire[52] sarahu[53] mashyākanąm[54] ashemno-jano[55] bavainti[56], yatha[57] granto[58] upa-tbishto[59] a-paiti-zanto[60] mithnāiti[61] Mithro[62] yo[63] vouru-gaoyaoitish[64].

(41) Mithro[65] avi-thrāonghayeite[66], Rashnush[67] paiti-thrāonghayeite[68], Sraosho[69] ashyo[70] vīspaeibyo[71] naemaeibyo[72] hąmvāiti[73], paiti[74] thrātāra[75] yazata[76]. Te[77] rasmano[78] raechayeinti[79], yatha[80] granto[81] upa-tbishto[82] a-paiti-zanto[83] mithnāiti[84] Mithro[85] yo[86] vouru-gaoyaoitish[87].

(40) When[40] Meher yazata[45], the Lord of wide pastures[47], becomes[44] enraged[41], offended[47] (and) dishonoured[43] (by the promise-breakers), the well-sheathed[33] swords[31] of these[32] (promise-breakers) *strike[35] on the heads[36] of men[37], (yet) they miss the mark[38-39]. When[57] Meher yazata[62], the Lord of wide pastures[64] becomes[61] enraged[58], offended[59], (and) dishonoured[60], their[49] sufficiently made ponderous[50] maces[48] hit[52] upon the heads[53] of men[54], (yet) they ¶miss the target[55-56].

* Nighraire - Perfect tense third person plural atmanepada; root jan = to smite, to strike (like Persian zadan); whilst duplicating the root the letter 'j' is dropped. Original form is 'nijghnaire'.

¶ Its significance is this that the weapons of the liars are not effective in wounding. They are disappointed in their wishes.

(41) Meher yazata[65] frightens[66] (the promise-breakers) from the front (i.e., from one direction); Rashna yazata[67] frightens[68] (them) from the opposite direction (i.e., from another direction), and the holy[70] Sraosha yazata[69] *blows the furious wind from all[71] sides[72] towards[74] both the protective[75] yazatas[76]. (Also) when[80] Meher yazata[85], the Lord of wide pastures[87], becomes[84] enraged[81], offended[82] (and) dishonoured[83] (by the promise-breakers), ¶they[77] cause the battle-array[78] (of those promise-breakers) to desert[79].

(42) Uityaojanāo[88] Mithrāi[89] vouru-gaoyaoite-e[90] āi[91] Mithra[92] vouru-gaoyaoite[93], ime[94] no[95] aurvanto[96] aspa[97] para[98] Mithrādha[99] nayente[100]; ime[1] no[2] ughra-bāzava[3] kareta[4] Mithra[6] schindayeinte[6].

(43) Paschaeta[7] dīsh[8] fraspayeiti[9] Mithro[10] yo[11] vouru-gaoyaoitish[12], panchasaghnāi[13] sataghnāishcha[14], sataghnāi[15] hazangraghnāishcha[16], hazangraghnāi[17] baevareghnāishcha[18], baevareghnāi[19] ahąkhshtaghnāischa[20] yatha[21] granto[22] upa-tbishto[23] Mithro[24] yo[25] vouru-gaoyaoitish[26].

(42) They being frightened by the defeat of the army of the promise-breakers) *speak[88] unto Meher yazata[89], the Lord of wide pastures[90] thus[88] (i.e., as under):-

Oh[91] Meher yazata[92], the Lord of wide pastures[93]! (Sraosha and Rashna) lead[98-100] these[94] our[95] swift[96] horses[97] far away from (thee) Meher yazata[99], and they cut[6] these[1] mighty arms[3] of ours[2] to pieces[6] by the sword[4], oh Meher yazata[5]!

* Its significance seems to be this that holy Sraosha yazata helps Meher yazata and Rashna yazata in the work of causing full terror on the persons who break the promise.

¶ Presumably this word applies to Meher yazata, holy Sraosha yazata and Rashna yazata respectively.

* 'Uityaojanao' - its original meaning is 'thus speaking'.

(43) Afterwards[7], Mithra[10], the Lord of wide pastures[11-12], knocks them down (i.e., kills the army of the promise-breakers) from smiting fifty-times[13] upto the smiting hundred-times[14], from smiting hundred-times[15] upto the smiting a thousand-times[16], from smiting a thousand times[17] upto the smiting ten-thousand times[18] and from smiting ten thousand times[19] upto the innumerable smitings[20], when[21] *Meher yazata[24], the Lord of wide pastures[26] (is) enraged[22] (and) offended[23].

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, Mithrem vouru-gaoyaoitīm, zaothrābyo Mithrem vouru-gaoyaoitīm yazamaide, rāma-shayanem hu-shayanem Airyābyo dainghubyo.

Ācha no jamyāt avanghe, ācha no jamyāt ravanghe, ācha no jamyat rafnanghe, ācha no jamyāt marzdikāi, ācha no jamyāt baeshazāi, ācha no jamyāt verethraghnāi, ācha no jamyāt havanghāi, ācha no jamyāt ashavastāi, ughro, aiwi-thūro, yasnyo, vahmyo, an-aiwi-drukhto, vispemai anguhe astvaite, Mithro yo vouru-gaoyaoitish. Tem amavantem yazatem sūrem dāmohu sevishtem Mithrem yazāi zaothrābyo, tem pairi-jasāi vantacha nemanghacha; tem yazāi surunvata yasna Mithrem vouru-gaoyaoitīm; zaothrābyo Mithrem vouru-gaoyaoitīm yazamaide. Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vaghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąscha tāoschā yazamaide.

* In the original text 'Mithro yo vouru-gaoyaoitish' meaning 'Meher yazata of wide pastures' occurs twice:- first and second line and the fourth and fifth line of this paragraph.

(Karda X[th]) **(44) Mithrem vouru-gaoyaoitīm yazamaide, arsh-vachanghem, vyākhanem, hazangra-gaoshem, hutāshtem, baevare-chashmanem, berezantem, perethuvaedhayanem, sūrem, a-khvafnem, *jaghāurvāonghem.**

Yenghe[1] zem-fratho[2] maethanem[3] vīdhātem[4] astvainti[5] anghvo[6] mazat[7] anązo[8] bāmīm[9] perethu[10] aipi[11] vouru-ashtem[12].

(45) Yenghe[13] ashta[14] rātayo[15] vīspāhu[16] paiti[17] barezāhu[18], vīspāhu[19] vaedhayanāhu[20], spaso[21] āonghaire[22] Mithrahe[23] mithro-drujem[24] hishposemna[25], ave[26] aipi[27] daidhyanto[28], ave[29] aipi[30] hishmarento[31], yoi[32] paurva[33] mithrem[34] druzinti[35], avaeshąmcha[36] patho[37] pāonto[38] yim[39] isenti[40] mithro-drujo[41] hoithīm[42] ashavā-janascha[43] drvanto[44].

(46) Avāo[45] pavāo[46], pascha[47] pavāo[48], paro[49] pavāo[50], spash[51] vīdhaeta[52] a-dhaoyamno[53], frā[54] anghe[55] vīsaiti[56] Mithro[57] yo[58] vouru-gaoyaoitish[59], yahmāi[60] frakhshni[61] avi[62] mano[63] Mithro[64] jasaiti[65] avanghe[66], yo[67] baevare-spasano[68] sūro[69] vīspo-vīdhvāo[70] a-dhaoyamno[71].

(44) Whose[1] (i.e., Meher yazata's) abode[3] in this corporeal[5] world[6] (is) as wide as the earth[2], strong[4], large[7], spacious[8], shining[9], broad[10], (and) wide-extending[12].

(45) Whose[13] (i.e., Meher yazata's) eight[14] friends[15] on[17] all[16] heights[18] (and) on[17] all[19] watching-places[20] ¶have permanently[22] sat as spies[21] of Meher yazata[23] (i.e., on behalf of Meher yazata) looking out[25] for the breaker of covenants[24]. (Also) those[26] (friends) are from the beginning[33] the keepers in mind[28] (and) rememberers[31] (of those) who[32] break[35] the promise[34]. (Besides) (those friends are) care-takers

* For its translation, see Khorshed Niaesh, para 6th.

1 i.e., have sat for a long time and will remain there till the end. āonghāire- perfect tense third person plural ātmānepada; root āh = Sanskrit ās = to sit.

(of those paths) on which wicked men[44] (who are) the smiters of the righteous persons[43] amongst those (promise-breakers)[36] desire[40] truly[42] (or openly)[42] (to traverse) on the path[37] (of Meher yazata).

(46) For the assistance[66] of whom[60] (Meher yazata), the possessor of such eye-sight to the extent of ten-thousand eyes[68], valiant[69], all-knowing[70] (and) undeceivable[71] goes[65] with all *his sincerety[62-63], for that person[55] Meher yazata[57], undeceivable[53], lord of wide pastures[59] becomes[56] (or comes as)[56] the helper[45], protector[46], protector[48] from behind[47], protector[50] from the front[49], watcher and on-looker (of him) from all sides[52].

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, Mithrem vouru-gaoyaoitām, zaothrābyo Mithrem vouru-gaoyaoitīm yazamaide, rāma-shayanem hu-shayanam Airyābyo dainghubyo.

Ācha no jamyāt avanghe, ācha no jamyāt ravanghe, ācha no jamyāt rafnanghe, ācha no jamyāt marzdikāi, ācha no jamyāt baeshazāi, ācha no jamyāt verethraghnāi, ācha no jamyāt havanghāi, ācha no jamyāt ashavastāi, ughro, aiwi-thūro, yasnyo, vahmyo, an-aiwi-drukhto, vīspemāi anguhe astvaite, Mithro yo vouru-gaoyaoitish. Tem amavantem yazatem sūrem dāmohu sevishtem Mithrem yazāi zaothrābyo, tem pairi-jasāi vantacha nemanghacha; tem yazāi surunvata yasna Mithrem vouru-gaoyaoitīm; zaothrābyo Mithrem vouru-gaoyaoitim yazamaide.

Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne

* Or with sympathy; literal meaning 'with the growth of the heart'. Also there occurs in another place the same phrase in full form as under: "fraoret frakhshni avi mano zarzdātoit anguhyathacha". See para 9th of this yasht; para 92nd of Fravardīn yasht.

paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąschā tāoschā yazamaide.

(Karda XIth) **(47) Mithrem vouru-gaoyaoitīm yazamaide, arsh-vachanghem, vyākhanem, hazangra-gaoshem, hutāshtem, baevare-chasmanem, berezantem, perethu-vaedhayanem, sūrem, a-khvafnem, *jaghāurvāonghem.**

Yim[1] frasrūtem[2] zaranumanem[3] perethu-safāongho[4] vazenti[5], avi[6] haenayāo[7] khrvishyeitīsh[8], avi[9] hąm-yanta[10] rasmaoyo[11], antare[12] dainghu-pāperetāne[13].

(48) Āat yat[14] Mithro[15] fravazaite[16], avi[17] haenayāo[18] khrvishyeitīsh[19], avi[20] hām-yanta[21] rasmaoyo[22] antare[23] dainghu-paperetāne[24], athra[25] narāni[26] mithro-drująm[27] *apąsh[28] gavo[29] darezayeiti[30], pairi[31] daema[32] vārayeiti[33], apa[34] gaosha[35] gaoshayeiti[36], noit[37] pādha[38] vīdhārayeiti[39], nort[40] paiti-tavāo[4] *bavaiti[42], tā[43] dainghāvo[44] te[45] hamerethe[46], yatha duz-berento[48] baraiti[49] Mithro[50] yo[51] vouru-gaoyaoitīsh[52].

(47) Whom[1] (i.e. Meher yazata) *the wrathful[3], (and) famous[2] ($four steeds) with broad hoofs[4] *drive[5] towards[6] the blood-thirsty[8] army[7] and towards[9] the battle-array[11] gathered together[10] in the civil wars[12-13].

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* For its translation, see Khorshed Niāesh, para 6th.

... For its comparison, see Behrām yasht, para 63rd.

* Original meaning is "angry in mind"; zaranu=German zorn=angry; mana=thought, mind; in Geldner's text, the word is "zaranimnem". If we accept the reading zaranyo-minem according to para 57 of Rām Yasht, it would the mean "of the golden necklace".

$ See para 125th of this yasht.

* For its comparison, see para 8th of this yasht.

(48) When[14] Meher yazata[15] drives along[16] towards[17] the blood-thirsty[19] army[18] (and) towards[20] the battle-array[22] gathered together[21] in the civil wars[23-23], thither[25] (i.e., of that direction) he binds[30] the hands[29] of the promise-breakig[27] persons[26] from behind[28], he covers[31] all around[31] (their) eye-sight[32] (i.e., he makes them blind), he removes the sense of hearing[34-36] from (their) ears[35] (i.e., he deafens their ears) (and) he does not[37] give support[39] to (their) feet[38] (i.e., he renders their feet lame). Also when[47] Meher yazata[50], the Lord of wide pastures[52] bears[49] his ill-will[48] (to the promise-breakers), those[43] countries[44] (i.e. the countries of the promise-breakers) (and) those[45] *combatants[46] become[42] powerless[40-41].

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, Mithrem vouru-gaoyaoitīm. zaothrābyo Mithrem vouru-gaoyaoitīm yazamaide, rāma-shayanem, hushayanem Airyābyo dainghubyo.

Ācha no jamyāt avanghe, ācha no jamyāt ravanghe, ācha no jamyāt rafnanghe, ācha no jamyāt marzdikāi, ācha no jamyāt baeshazāi, ācha no jamyāt verethraghnāi; ācha no jamyāt havanghai, acha no jamyat asha vastāi, ughro aiwi-thūro, yasnyo, vahmyo, an-aiwi-drukhto, vīspemāi anguhe astvaite, Mithro yo vouru-gaoyaoitish. Tem amavantem yazatem sūrem dāmohu sevishtem Mithrem yazāi zaothrābyo, tem pairi-jasāi vantacha nemanghacha; tem yazāi surunvata yasna Mithrem vouru-gaoyaoitīm, zaothrābyo Mithrem vouru-gaoyaoitīm yazamaide.

Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha, arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąschā tāoschā yazamaide.

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* Original meaning is "opponents, enemies"; "life-sacrifices unitedly".

(Karda XIIth) **(49) Mithrem vouru-gaoyaoitīm yazamaide, arsh-vachanghem, vyākhanem, hazangra-gaoshem, hutāshtem, baevare-chashmanem, berezantem, perethu-vaedhayanem, sūrem, a-khvafnem, *jaghāurvāonghem.**

(50) Yahmāi[1] maethanem[2] frathweresat[3] yo[4] Dadhvāo[5] Ahuro Mazdāo[6], upairi[7] Harąm Berezaitīm[8] pouru-fraourvaesyąm[9] bāmyąm[10]; yathra[11] noit[12] khshapa[13] noit[14] temāo[15], noit aoto[17] vāto[18], noit[19] garemo[20], noit[21] akhtish[22] pouru-mahrko[23], noit[24] āhitish[25] daevo-dāta[26], naedha[27] dunmąn[28] uz-jasaiti[29], Hairaithyo[30] paiti[31] Barezayāo[32].

(51) Yat[33] kerenāun[34] Ameshāo Spenta[35] vīspe[36] hvare-hazaosha[37], fraoret[38] frakhshni[39] avi[40] mano[41] zarzdātoit[42] anguhyat[43] hacha[44]; yo[45] vīspem[46] ahūm[47] astvantem[48] ādidhāiti[49], Haraithyāt[50] paiti[51]. Barezanghat[52].

(52) Āat yat[53] duzdāo[54] fra-dvaraiti[55] yo[56] aghāvaresh[57], thwāsha[58] gāma[59] thwāshem[60] yujyeiti[61] vāshem[62] Mithro[63] yo[64] vouru-gaogaoitish[65], Sraoshascha[66] ashyo[67] sūro[68], Nairyo-sanghascha[69] yo[70] māyush[71], rasmo-jatem[72] vādhem[73] jainti[74] amo-jatem[75] vā[76].

(50) For whom[1] (i.e., for Meher yazata) the Creator[5] Ahura Mazdā[6] has built[3] an abode[2] upon[7] the shining[10] Mount Alborz[8] ¶around which many (stars) revolve[9]; where[11] (there was) neither[12] night[13] nor[14] darkness[15], neither[16] cold[17] wind[18] nor[19] hot[20] (wind), neither[21] sickness[22] full of death[23] nor[24] pollution[25] produced by the daevas[26]. (also) on[31] (the mount) Alborz[32] mists, clouds[28] (etc.) cannot[27] ascend high up[29].

* For its translation, see Khorshed Nīāesh, para 6th.

¶ According to Professor Darmesteter.

(51) (The above-mentioned abode of Meher yazata) which[33] the Ameshāspands[35] all[36] of one accord with Khorshed yazata[37] (i.e., working together with one heart) made[34] with the perfect *faith[38-41] of the devoted[42] heart[43]; who[45] (i.e. Meher yazata) surveys[49] the entire[46] corporeal[48] world[47] from the Mount Alborz[50-52].

(52) When[53] any evil-knowing[54] and wicked-working[57] (person) rushes forward[55], Meher yazata[63], the Lord of wide pastures[65] quickly[60] and with fast steps[59] yokes[61] his chariot[62] (in order to defeat him) (i.e., having yoked his chariot he goes againstHim), and the mighty[68], holy[67] Sraosha yazata[66] and the wise[71] Neryosang yazata[69] (too go against him, having harnessed their chariots); and Meher yazata smites[74] a ¶weapon[73] (to the evil-doing person) struck in the battle-array[72] or[76] struck with courage[75].

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, Mithrem vouru-gaoyaoitīm, zaothrābyo Mithrem vouru-gaotyaoitīm yazamaide, rāma-shayanem hu-shayanem Airyābyo dainghubyo.

Ācha no jamyāt avanghe, ācha no jamyāt ravanghe, ācha no jamyāt rafnanghe, ācha no jamyāt marzdikāi; ācha no jamyāt baeshazāi, ācha no jamyat verethraghnāi; ācha no jamyāt havanghāi, ācha no jamyāt ashavastāi, ughro, aiwi-thūro, yasnyo, vahmyo, an-aiwi-drukhto vīspemāi anguhe astvaite, Mithro yo vouru-gaoyaoitish. Tem amavantem yazatem sūrem dāmohu sevishtem Mithrem yazāi zaothrābyo, tem pairi-jasāi vantacha nemanghacha; tem yazāi surunvata yasna Mithrem vouru-gaoyaoitīm; zaothrābyo Mithrem vouru-gaoyaoitim yazamaide.

* Or with a sympathetic mind and with a devoted heart.

¶ i.e. it is that weapon which is used with bravery for defeating the army of the promise-breaking persons. If in the words "rasmo-jata" and "amo-jata" the suffix ta is taken as a gerund instead of the past-participle passive, their meanings would be (a weapon) 'for smiting in the battle-array' or 'for smiting with courage or with bravery'.

Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenge hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmcha tąschā taoschā yazamaide.

(Karda XIIIth) **(53) Mithrem vouru-gaoyaoitīm yazamaide, arsh-vachanghem, vyākhanem, hazangra-gaoshem, hutāshtem, baevare-chashmanem, berezantem, perethu-vaedhayanem, sūrem, a-khvafnem, *jaghāurvāonghem.**

Yo[1] bādha[2] ustāna-zasto[3] gerezaite[4] Ahurāi Mazdāi[5] uiti[6] aojano[7].

(54) Azem[8] vīspanąm[9] dāmanąm[10] nipāta[11] ahmi[12] hvapo[13], azem[14] vīspanąm[15] dāmanąm[16] nish-hareta[17] ahmi[18] hvapo[19]. Āat[20] mā[21] noit[22] mashyāka[23] aokhto-nāmana[24] yasna[25] yazente[26], yatha[27] anye[28] yazatāongho[29] aokhtonāmana[30] yasna[31] yazenti[32].

(53) Who[1] (i.e., Meher yazata) verily[2] with uplifted ¶hands by way of requesting[3] appeals[4] unto Ahura Mazda[5] (the Creator) saying[7] thus[6] (i.e., as under):-

(54) I[8] am[12] possessed of intrinsic merit[13] and protector[11] of all[9] creations[10]; I[14] am[18] possessed of intrinsic merit[19] and the guardian[17] of all[15] creations[16]. Yet[20] men[23] do not[22] worship[26] me[21] with the famous[24] yasna[25] as[27] *they do worship[32] other[28] yazatas[29] with the famous[30] yasna[31].

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* For its translation, see Khorshed Niāesh, para 6th.

¶ Ustāna - Sanskrit uttāna; root us-tan = Sanskrit ud-tan = to lift the hands by way of request; zasta = Sanskrit hasta = hands; see yasna Hā 28.1

* According to Gujarati idiom; in the original text, the word for "men" occurs.

(55) Yeidhi[33] zi[34] mā[35] mashyāka[36] aokhto-nāmana[37] yasna[38] yazayanta[39], yatha[40] anye[41] yazatāongho[42] aokhto-nāmana[43] yasna[44] yazenti[45], frā[46] nuruyo[47] ashavaoyo[48] thwarshtahe[49] zrū āyu[50] shushuyąm[51], khvahe[52] gayehe[53] khvanvato[54] ameshahe[55], upa[56] thwarshtahe[57] jaghmyąm[58].

(56) Aokhto-nāmana[59] thwā[60] yasna[61] rathwya[62] vacha[63] yazaite[64] baro-zaothro[65] ashava[66]. Aokhto-nāmana[67] thwā[68] yasna[69] rathwya[70] vacha[71] sūra[72] Mithra[73] yazāi[74] zaothrābyo[75]. *Aokhto-nāmana thwā yasna rathwya vacha Sevishta Mithra yazāi zaothrābyo. Aokhto-nāmana thwā yasna rathwya vacha adhaoyamna Mithra Yazāi zaothrābyo.

(55) If[33] indeed[34] men[36] would worship[39] me[35] with the ¶famous[37] yasna[38] as[40] they do worship[45] other[41] yazatas with the famous[43] yasna[44], I should have gone[51] indeed[34] to the pious[48] men[47] (i.e., to the help of the pious men) at the appointed[49] time[50]; I *should have gone (for the help of the righteous men) at the fixed[57] time of my own[52] handsome[54] (and) immortal[55] life[53].

(56) With the famous[59] yasna[61] (and) with suitable[62] sacred hymns[63] the righteous man offering libations, (oh Meher yazata!) worships[64] thee[60]. With the famous[67] yasna[69] and with suitable[70] sacred hymns[71], Oh valiant[72] Meher yazata[73]! I worship[74] (thee) with libations[75].

(57) Surunuyāo no Mithra yasnahe, khshnuyāo no Mithra yasnahe, upa-no yasnem āhisha, paiti-no zaothrāo vīsanguha, paiti-hīsh yashtāo vīsanguha, hąm hīsh chinmāne varanguha, nī-hīsh dasva garōnmāne.§

(58) Dazdi ahmākem tat āyaptem, yase-thwā yāsāmahi, sūra, urvaiti dātanąm sravanghąm, ishtīm amem verethraghnemcha, havanghum ashavastemcha,

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* For its translation, see para 31st of this Yasht.

¶ According to Gujarati idiom. In original text, it is 'men'[36].

* For its comparison, see Tir Yasht, para 10th.

§ For the translation of this paragraph, see para 32nd of this Yasht.

haosravanghem hurūnīmcha, mastīm spāno vaeidhīmcha. Verethraghnemcha Ahura-dhātem, vanaintīmcha uparatātem, yąm ashahe vahishtahe, paiti-parshtīmcha mąthrahe spentahe.*

(59) Yatha vaem humanangho framananghascha urvāzemna haomananghamna, vanāma vīspe hamerethe. Yatha vaem humanangho framananghascha urvāzenina haomananghamna, vanāma vīspe dushmainyush; yatha vaem humanangho framananghascha urvāzemna haomananghamna, vanāma vīspāo tbaeshāo taurvayama daevanām mashyānāmcha yāthwąm paircka nąmcha, sāthrąm kaoyąm karafnąmcha.[1]

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, Mithrem vouru-gaoyaoitīm, zaothrābyo Mithrem vouru-gaoyaoitīm yazamaide, rāma-shayanem hushayanem Airyābyo dainghubyo.

Ācha no jamyāt avanghe, ācha no jamyāt ravanghe, ācha no jamyāt rafnanghe, āchano jamyāt marzdikāi, ācha no jamyāt baeshazāi, ācha no jamyāt verethraghnāi; ācha no jamyāt havanghāi, āsha no jamyāt ashavastāi, ughro, aiwi-thūro, yasnyo, vahmyo, an-aiwi-drukhto, vīspemāi anguhe astvaite Mithro yo vouru-gaoyaoitish. Tem amavantem yazatem sūrem dāmohu sevishtem Mithrem yazāi zaothrābyo, tem pairi-jasāi vantacha nemanghacha; tem yazāi surunvata yasna Mithrem vouru-gaoyaoitīm; zaothrābyo Mithrem vouru-gaoyaoitīm yazamaide.

Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrabyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne

* For the translation of this paragraph, see para 33rd of this Yasht.

1 For its translation, see para 34th of this Yasht.

paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąschā tāoschā yazamaide.

(Karda XIVth) **(60) Mithrem vouru-gaoyaoitīm yazamaide, arsh-vachanghem, vyakhanem, hazangra-gaoshem, hutāshtem, baevare-chashmanem, berezantem, perethu-vaedhayanem, sūrem, a-khvafnem, *jaghāurvāonghem.**

Yenghe[1] vohu[2] haosravanghem[3], vanguhi[4] kerefsh[5], vanguhi[6] frasasti[7]; vaso-yānem[8] vaso-gaoyaoitīm[9] a-taurvayo[10] idha[11] fshuyantem[12] vāstrīm[13], vaso-yaonāi[14] intām[15] hudhāonghem[16], yo[17] baevare-spasāno[18] sūro[19] vīspō-vīdhvāo[20] adhaoyamno[21].

(60) Whose (i.e. Meher yazata's) reputation[3] (is) good[2], (whose) body[5] (is) good, (whose) glory[7] (is) good[6]. Who i.e., meher yazata (is) exercising authority over gifts[8] (and) swaying over the pasture-fields[9], not tormenting[10] the prosperity-bringing[12] agriculturist[13] (of the country) (i.e., causer of benefit on their behalf).....[1] possessing good sense[16]. (Also) who[17] (is) the possessor of such eye-sight to the extent of ten thousand eyes[18], valiant[19], all-knowing[20] (and) undeceivable[21].

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, Mithrem vouru-gaoyaoitīm, zaothrābyo Mithrem vouru-gaoyaoitīm yazamaide, rāma-shayanem, hushayanem Airyābyo dainghubyo.

Ācha no jamyāt avanghe, ācha no jamyāt ravanghe, ācha no jamyāt rufnanghe, ācha no jamyāt marzdikāi, ācha no jamyāt baeshazāi, ācha no jamyāt verethraghnāi, ācha no jamyāt havanghāi, ācha no jamyāt ashavastāi, ughro, aiwi-thūro, yasnyo, vahmyo, an-aiwi-drukhto

* For its translation, see Khorshed Niāesh para 6th.

1 The meaning of "intąm" is not decided. Westergaard has taken "inatąm".

vīspemāi anguhe astvaite, Mithro yo vouru-gaoyaoitish. Tem amavantem yazatem sūrem dāmohu sevishtem Mithrem yazāi zaothrābyo, tem pairi-jasāi vantacha nemanghacha; tem yazāi surunvata yasna Mithrem vouru-gaoyaoitīm; zaothrābyo Mithrem vouru-gaoyaoitīm yazamaide. Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąscha tāoschā yazamaide.

(Karda XVth) **(61) Mithrem vouru-gaoyaoitīm yazamaide, arsh-vachanghem, vyākhanem hazangra-gaoshem, hu-tāshtem, baevare-chashmanem, berezantem perethu-vaedhayanem, sūrem, a-khvafnem, ✲jaghāurvāonghem.**

Eredhwo-zangem[1] zaenanghuntem[2], spasem[3] takhmem[4] vyākhanem[5], frat-āpem[6] zavano-srūtem[7] tachat-āpem[8] ukhshyat-urvarem[9], karso-rāzanghem[10] vyākhanem[11], yaokhshtivantem[12] adhaoyamnem[13], pouru-yaokhshtim[14] dāmidhātem[15].

(62) Yo[16] noit[17] kahmāi[18] mithro-drująm[19] mashyānąm[20] aojo[21] dadhāiti[22], noit[23] zāvare[24]; yo[25] noit[26] kahmāi[27] mithro-drująm[28] mashyānąm[29] khvareno[30] dadhāiti[31], noit[32] mizdem[33].

(63) Apa[34] aeshąm[35] bāzvāo[36] aojo[37] tūm[38] granto[39] khshayamno[40] barahi[41], apa[42] pādhayāo[43] zāvare[44], apa[45] chashmanāo[46] sūkem[47], apa[48] gaoshayāo[49] sraoma[50].

Noit dim arshtoish hu-khshnutayāo, noit ishaosh para-pathwato ava-ashnaoiti shanmaoyo, yahmāi

✲ For its translation, see Khorshed Nīāesh para 6th.

frakhshni avi mano Mithro jasaiti avanghe, yo baevare-spasano sūro vīspo-vīdhvāo adhaoyamno.✲

(61) (We worship Meher yazata who is) firm-footed[1], armed[2], a spy[3], strong[4], chief in the assembly[5], the replenisher of waters[6], a spy[3], strong[4], chief in the assembly[5], the replenisher of waters[6], listening to appeal[7], causing the waters run[8], plant-increasing[9], ¶ruling over the region[10], possessed of status in ✲the assembly[11], skilful[12], undeceivable[13], endowed with many arts[14] and full of wisdom[15].

(62) Who[16] (i.e., Meher yazata) $gives[22] neither[17] strength[21] nor[23] vigour[24] to any[18] of the promise-breaking[19] persons[20]. Who[25] gives[31] neither[26] glory[30] nor[32] reward[33] to anyone[27] of the promise-breaking[28] persons[29].

(63) (Oh Meher yazata!) thou[38] (who art) enraged[39] (and) ruling[40] ✲takest away[34-41] the strength of both the arms of those (promise-breakers)[35], vigour[44] of both (their) legs[43], brightness[47] of both (their) eyes[46] (and) the sense of hearing[50] of both (their) ears[49].

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Mithrem vouru-gaoyaoitīm; zaothrābyo Mithrem vouru-gaoyaoitīm yazamaide, rāma-shayanem hu-shayanem Airyābyo dainghubyo.

Ācha no jamyāt avanghe, ācha no jamyāt ravanghe, ācha no jamyāt rafnanghe, ācha no jamyāt marzdikāi, ācha no jamyāt baeshazāi, ācha no jamyāt verethraghnāi, ācha no jamyāt havanghāi, ācha no jamyāt ashavastāi, ughro, aiwi-thūro, yasnyo, vahmyo, an-aiwi-drukhto

✲ For its translation, see para 24th of this yasht.

¶ Or prospering the fields; root karesh = sanskrit karsh, to cultivate

✲ If the reading "vyānem" is adopted according to Westergaard, the word would mean "of sharp wisdom", 'penetrator in every matter'; root vī = Sanskrit vī = to penetrate.

$ In the text "neither strength-giving nor vigour, etc.

✲ Dadhāite means 'gives'; apa-dadhāiti means 'takes away, snatches away'. After second 'dadhaiti' in this para, the prefix 'apa' is understood.

vīspemāi anguhe astvaite, Mithro yo vouru-gaoyaoitish. Tem amavantem yazatem sūrem dāmohu sevishtem Mithrem yazāi zaothrābyo, tem pairi-jasāi vantacha nemanghacha; tem yazāi surunvata yasna Mithrem vouru-gaoyaoitīm; zaothrābyo Mithrem vouru-gaoyaoitīm yazamaide. Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmcha tāschā taoscha yazamaide.

(Karda XVIth) **(64) Mithrem vouru-gaoyaoitīm yazamaide, arsh-vachanghem, vyākhanem, hazangra-gaoshem, hutāshtem, baevare-chashmanem, berezantem, perethu-vaedhayanem, sūrem, a-khvafnem, °jaghāurvāonghem.**

Yahmai[1] vyāne[2] daenayāi[3] srīrayāi[4] perethu-frākayāi[5], maza[6] amava[7] nidhātem[8]; yahi[9] paiti[10] chithrem[11] vīdhātem[12], vīspāish[13] avi[14] karshvąn[15] yāish[16] hapta[17].

(65) Yo[18] āsunąm[19] āsush[20], yo[21] aredranąm[22] aredro[23], yo[24] takhmanąm[25] takhmo[26], yo[27] vyākhananąm[28] vyākhano[29], yo[30] frakhshti-dāo[31], yo[32] āzuiti-dāo[33], yo[34] vāthwo-dāo[35], yo[36] khshathro-dāo[37], yo[38] puthro-dāo[39], yo[40] gayo-dāo[41], yo[42] havangho-dāo[43], yo[44] ashavasto-dāo[45].

(66) Yim[46] hachaite[47] Ashish Vanguhi[48], Pārendicha[49] raoratha[50], ughracha[51] naire[52] hąm-varetish[53], ughremcha[54] kavaem[55] khvareno[56], ughremcha[57] thwāshem[58] khvadhātem[59], ughrascha[60] Dāmoish[61] Upamano[62], ughrāoscha[63] ashaonąm[64] fravashayo[65], yascha[66] pourunąm[67] hathrāko[68], ashaonąm[69] mazdayasnanąm[70].

° For its translation, see Khorshed Niaesh, para 6th.

(64) In whom[1] (i.e., in Meher yazata) is placed extensive[6] and powerful[7] sharp intellect[2] for the excellent[4] (and) widely-spread[5] Religion[3] (of Mazdā-Worship). Whose[9] ✡evidence[11] (is) ¶spread[12] over[14] all[13] the seven[17] regions[15] of the earth.

(65) Who[18] (i.e., Meher yazata) is the ✡swiftest[20] among the swift[19], who (is) generous[23] among the generous[22], who is ✡valiant[26] among the valiant[25], who is the chief[29] amongst the members of the assembly[28] Who[30] (is) increase-giving[31], who[32] is prosperity-giving[33], who[34] (is) giving a herd of cattle[35], who[36] is kingdom-giving[37], who (is) son-giving[39], who[40] (is) life-giving[41], who[42] (is) felicity-giving[43] (and) who[44] (is) piety-giving[45].

Explanation:- (As regards what divine powers are associated with Meher yazata, it is described below)

(66) $Whom[46] (i.e. Meher yazata) (all th0se mentioned below) escort[47] - Ashishvangh[48], ✡Parendi[49], of the light (or quick-moving) chariot[50], powerful[51] (and) brave[52] ♦defence[53], the powerful[54] Kayanian[55] Glory[56], the strong[57] sky[58] that follows its own course[59], the powerful[60] Dami ♏upamana[62] (yazata), the strong[63] Fravashis[65] of the righteous (people)[64] and (those) who[66] *associate[68] amongst plenty[67] righteous[69] Mazdayasnians[70].

✡ Or manifestation; original meaning 'face'

¶ i.e., in whatever part of the earth he is present. For its evidence, see para 144th of this yasht.

✡ i.e., swiftest of all, most generous, most powerful, respectively.

$ Connecting with the above paragraph 64th, the pronoun 'yim' stands for "Meher yazata".

✡ Know that the yazata Pārendi is generally associated with Ashishvangh and she presides over riches, prosperity etc.

♦ Or taking the word as the proper name of the yazata, it is translated by 'the yazata named Nairya Hąm-vareti.

♏ Original meaning is "the Symbol of Wisdom".

* It is not known for whom this is referred to. It seems to be a reference to certain spiritual yazata. Darmesteter translates "gathering together many pious Mazdayasnians".

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, Mithrem vouru-gaoyaoitīm, zaothrabyo Mithrem vouru-gaoyaoitīm yazamaide, rāma shayanem hu-shayanem Airyabyo dainghubyo.

Ācha no jamyāt avanghe, ācha no jamyāt ravanghe, ācha no jamyat rafnanghe, ācha no jamyāt marzdikāi, ācha no jamyāt baeshazāi, ācha no jamyāt verethraghnāi, ācha no jamyāt havanghāi, ācha no jamyāt ashavastāi, ughro, aiwi-thūro, yasnyo, vahmyo, an-aiwi-drukhto, vīspemāi anguhe astvaite, Mithro yo vouru-gaoyao-itish. Tem amavantem yazatem sūrem dāmohu sevishtem Mithrem yazāi zaothrābyo, tem pairi-jasāi vantacha nemanghacha; tem yazāi surunvata yasna Mithrem vouru-gaoyaoitīm; zaothrābyo Mithrem vouru-gaoyaoitīm yazamaide. Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrabysācha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghamcha tąschā tāoschā yazamaide.

(Karda XVIIth) **(67) Mithrem vouru-gaoyaoitīm yazamaide, arsh-vachanghem, vyākhanem, hazangra-gaoshem, hu-tāshtem, baevare-chashmanem, berezantem, perethu-vaedhayanem, sūrem, a-khvafnem, ✲jaghāurvāonghem.**

Yo[1] vāsha[2] mainyu-hąm-tāshta[3] berezi-chakhra[4] fravazaite[5], hacha[6] karshvare[7] yat[8] Arezahi[9] upa[10] karshvare[11] yat[12] Khvanirathem[13] bāmīm[14], rathwaya-chakhra[15] hachimno[16], khvarenanghacha[17] Mazdadhāta[18] verethraghnacha[19] Ahura-dhāta[20].

✲ For its translation, see Khorshed Niaesh, para 6th.

(68) Yenghe[21] vāshem[22] han-gerewnāiti[23] Ashish Vanguhi[24] yā[25] berezaiti[26], yenghe[27] daena[28] Māzdayasnish[29] khvite[30] patho[31] rādhaiti[32]. Yim[33] aurvanto[34] mainyavāongho[35] aurusha[36] raokhshna[37] fraderesra[38] spenta[39] vīdhvāongho[40] asaya[41] manivasangho[42] vazenti[43]; yat[44] dim[45] Dāmoish[46] Upamano hu-irikhtem[48] bādha[49] irinakhti[50]. Yahmat[51] hacha[52] frateresento[53] vīspe[54] mainyava[55] daeva[56], yaecha[57] varenya[58] drvanto[59]

(67) Who[1] (i.e., Meher yazata) accompanied[16] by the glory[17] created by Ahura Mazda[18] and victory[19] created by Ahura-Mazda[20] drives along[5] (sitting) in a chariot[2] high-wheeled[4], ✲with well-fitted wheels[15], (and) fashioned by the Spirits (or made in heaven) from the region[67] (called) Arezahi[9] upto[10] the region[11] (called) the shining[14] Khvaniratha[13].

(68) Whose (i.e. Meher yazata's)[21] chariot[22] Ashishvangh[24] the lofty[26] seizes[23]. Whose[27] passage[31] the Mazdā-worshipping[29] (Zoro-astrian) Religion[28] ¶itself[30] points out. (Also) whom[33] (i.e., Meher yazata) the heavenly[35] steeds[34], daring through the heavenly ✲places[42], white[36], brilliant[37], beautiful[38], divine[39], wise[40], $shadowless[41], ✲do bear[43]. (Moreover, the yazata called) Dami[41] ♦Upamana[47] ₥renders plentiful[50] verily[49] those who are well filled up[48] from[52] whom[51] (i.e., from Meher yazata) all[54] the invisible[55] daevas and (those) who[57] (are) the Varenian[58] wicked persons[59] frighten[53].

✲ i.e., wheels that can be revolved easily and when required.

¶ khvite = hu+ite, meaning, good passage, easy (Darmesteter)

✲ mainyu+asangho; macnyu=spiritual; asangh=space or moving according to divine will.

$ i.e., they are such whose shadow do not fall at all (spiritual). a=not + saya, Sanskrit chhayā, Persian sāyeh=shadow. Its meaning can also be "quickly".

✲ Similar is the description of the horses of Sraosha yazata. See Sraosha yasht, Large, Karda 11th.

♦ Its original meaning is "the Symbol of Wisdom".

₥ This sentence should be translated better than this. The meaning of root "rich" is (1)"to empty" as well as (2)"to fill, to make plenty". Darmesteter translates the sentence thus: "The curse of the wise man strikes a blow to the sinner".

(69) Moi-tu[60] ithra[61] Ahurahe[62] grantahe[63] vaeghāi[64] jasaema[65]. Yenghe[66] hazangrem[67] vaeghanąm[68] paiti[69] hamerethāi[70] jasaiti[71]; yo[72] baevare-spasāno[73] sūro[74] vīspo-vīdhvāo[75] adhaoyamno[76].

(69) May we* not[60] come[65] under the stroke[64] of (that) wrathful[63] Lord[62] (i.e., of Meher yazata)! Whose[66] thousand[67] (strokes) amongst the strokes[68] come[71] upon[69] the foe[70]. Who (i.e., Meher yazata) of ten thousand ¶watchers[73], valiant[74], all-knowing[75] (and) undeceivable[76].

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, Mithrem vouru-gaoyaoitim, zaothrābyo Mithrem vouru-gaoyaoitim yazamaide, rāma-shayanem hu-shayanem Airyābyo dainghubyo.

Ācha no jamyāt avanghe, ācha no jamyāt ravanghe, ācha no jamyāt rafnanghe, ācha no jamyāt marzdikāi, ācha no jamyāt baeshazāi, ācha no jamyāt verethraghnāi, ācha no jamyāt havanghāi, ācha no jamyāt ashavastāi, ughro, aiwi-thūro, yasnyo, vahmyo, an-aiwi-drukhto, vīspemāi anguhe astvaite, Mithro yo vouru-gaoyaoitish. Tem amavantem yazatem sūrem dāmohu sevishtem Mithrem yazāi zaothrābyo, tem pairi-jasāi vantacha nemanghacha; tem yazāi surunvata yasna Mithrem vouru-gaoyaoitīm; zaothrābyo Mithrem vouru-gaoyaoitīm yazamaide. Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arsh-ukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmcha tąschā tāoscha yazamaide.

* Or surely not; moi=mā; tū=Sanskrit tū=surely, verily

¶ Or 'of ten thousand spies'

(Karda XVIIIth) **(70) Mithrem vouru-gaoyaoitim yazamaide, arsh-vachanghem, vyākhanem, hazangra-gaoshem, hutāshtem, baevare-chashmanem, berezantem, perethu-vaedhayanem, sūrem, a-khvafnem, *jaghāurvāonghem.**

Yenghe[1] paurva-naemāt[2] vazaite[3] verethraghno[4] Ahuradhāto[5] hū[6] kehrpa[7] varāzahe[8] paiti-ereno[9], tizi-dąstrahe[10], arshno[11] tizi-asūrahe[12], hakeret-jano[13] varāzahe[14], anu-poithwahe[15], grantahe[16], parshvanikahe[17], takhmahe[18], ayangho-pādhahe[19], ayangho-zastahe[20], ayangho-jyehe[21], ayangho-dūmahe[22], ayangho-paitish-khvarenahe[23].

(71) Yo[24] frąstacho[25] hamerethādha[26] upa-hakhto[27] ā-manangha[28] hathra[29] nairya[30] hąm-vareti[31] stija[32] ni-jainti[33] hamerethe[34]. Naedha[35] manyate[36] jaghnavāo[37], naedha[38] chim[39] ghenąm[40] sadayeiti[41], yavata[42] aem[43] ni-jainti[44] merezucha[45] stūno[46] gayehe[47], merezucha[48] khāo[49] ushtānahe[50].

(72) Hakat[51] vīspāo[52] aipi-kerentaiti[53], yo[54] hakat[55] astescha[56] varesescha[57] mastareghnascha[58] vohunishcha[59] zemādha[60] hąm-raethwayeiti[61] Mithro-drująm[62] mashyānąm[63].

(70) In front[2] of whom[1] (i.e., Meher yazata) goes[3] Verethraghna[4] created by Ahura Mazdā[5] in the shape[7] of a wild boar[6-8] aggressive[9] (or attacking), with sharp tusks[10], valiant[11], sharp-jawed[12], killing at once[13], being moderately fat[15], wrathful[16], smiting the army[17], strong[18], with iron ¶hind feet[19], with iron ¶fore-feet[20], with iron *tendons[21], with an iron tail[22] (and) with iron jaws[23].

* For its translation, see Khorshed Nīāesh, para 6th

¶ Original meaning: "With iron feet, with iron hands" respectively.

* If the readig 'ayangho-zyehe' is accepted according to Westergaard, it would mean 'with iron weapons'.

(71) Who (i.e., Meher yazata) fleeing forth[25] with a determined mind[28] in the pursuit[27] of the enemy[26] (running away) kills[33] that enemy[34] in the battle[32] by means of (his) manly[30] valour[31]. (And) as long as[42] he[43] smites down[44] the entire strength[45] (of that enemy) (and his) pillars[46] of life[47], his vigour[48] and *the origin[49] of his vitality[50], (so long) he does not[35] consider[36] himself[36] as a smiter[37] (or) he does not[38] give up[41] ¶smiting[40] (i.e. to say, when Meher yazata kills the enemy with his life, he then regards as smiting him properly).

(72) Who[54] (Meher yazata) cuts all[52] (the limbs) to pieces[53] of the promise-breaking[62] persons[63] at once[51] (i.e. without any delay), and he mingles[61] with the dust of the earth[60] (their) bones[56], hair[57], brains[58] and blood[59].

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, Mithrem vouru-gaoyaoitīm. zaothrābyo Mithrem vouru-gaoyaoitīm yazamaide, rāma-shayanem, hushayanem Airyābyo dainghubyo.

Ācha no jamyāt avanghe, ācha no jamyāt ravanghe, ācha no jamyāt rafnanghe, ācha no jamyat marzdikāi, ācha no jamyāt baeshazāi, ācha no jamyāt verethraghrnāi, ācha no jamyāt havanghāi, ācha no jamyāt ashavastāi, ughro, aiwi-thūro, yasnyo, vahmyo, an-aiwi-drukhto vīspemāi anguhe astvaite, Mithro yo vouru-gaoyaoitish. Tem amavantem yazatem sūrem dāmohu sevishtem Mithrem yazāi zaothrābyo, tem pairi-jasāi vantacha nemanghacha; tem yazāi surunvata yasna Mithrem vouru-gaoyaoitim, zaothrābyo Mithrem vouru-gaoyaoitīm yazamaide. Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąscha tāoschā yazamaide.

* Original meaning: his marrow and pillars of life, '(his) marrow and springs of vitality'.

¶ "He does not consider as strokes" (Darmesteter)

(Karda XIXth) **(73) Mithrem vouru-gaoyaoitīm yazamaide, arsh-vachanghem, vyākhanem, hazangra-gaoshem, hutāshtem, baevare-chasmanem, berezantem, perethu-vaedhayanem, sūrem, a-khvafnem, *jaghāurvāonghem.**

Yo[1] bādha[2] ustānazasto[3] urvāzemno[4] avaroit[5] vāchīm[6] uityaojano[7]. Ahura Mazda[8], mainyo[9] spenishta[10] dātare[11] gaethanąm[12] astvaitinąm[13] ashāum[14]!

(74) Yedhi[15] zī mā mashyāka[18] aokhto-nāmana[19] yasna[20] yazayanta[21], yatha[22] anye[23] yazatāongho[24] aokhto-nāmana[25] yasna[26] yazenti[27], frā[28] nuruyo[29] ashavaoyo[30], thwarshtahe[31] zrū[32] āyū[32] shūshuyąm[33], khvahe[34] gayehe[35] khvanvato[36] ameshahe[37] upa[38] thwarshtahe[39] jaghmyąm[40].

(75) Buyama[41] te[42] shoithro-pāno[43], mā[44] buyama[45] shoithro-iricho[46], mā nmāno-iricho[48], mā vīso-iricho[49], mā[51] zantu-iricho[52], mā[53] dainghu-iricho[54]; mādha[55] yat[56] no[57] ughra-bāzāush[58] nivānāt[59] paro[60] tbishyanbyo[61].

(73) Who[1] (Meher yazata) with uplifted hands[3] (by way of request) being pleased[4], verily[2] ¶appeals[5-6] addressing[7] (the Creator Ahura Mazda) thus[7] (i.e., as under):

Oh Ahura Mazda[8], Most Beneficent[10] Spirit[9], Creator[11] of the corporeal[13] worlds[12], Thou Holy One[14]!

(74) If[15] men[18] would worship[21] me[17] with the famous[19] yasna[20] as[22] they worship[27] other[23] yazatas[24] with the famous[25] yasna[26], I should go forth[33] indeed[16] to the righteous[30] men[29] (i.e., for the help of the righteous persons) at the appointed[31] time[32], nay I should go[40] at the appointed[39] (time) of my own[34] handsome[36] (and) immortal[37] life[35] (for the help of the righteous persons).

* For its translation, see Khorshed Niaesh, para 6th.

¶ Original meaning: "lifts up the voice; shouts"

(75) (Oh Meher yazata!) may we be the thrivers (or protectors)[43] of thy[42] *fields! May we not be the ¶devastators of (thy) fields[46]! May we not *be the devastators of the house[48], devastators of the street[50], devastators of the town[52] and the devastators of the country[54]! (Also) our[57] mighty arms[58] would not $be defeated[59], in the presence of the envious (or wicked) persons[61].

(76) Tūm[62] aeshąm[63] tbishyatąm[64], tūm[65] aeshąm[66] tbaeshanguhatąm[67] tbaeshāo[68] schindayehi[69], schindaya[70] ashavajano[71]; hvasho[72] ahi[73] hurāthyo[74] zavano-sva[75] ahi[76] sūro[77].

(77) Ācha-thwā[78] zbayāi[79] avanghe[80]. Ācha-no[81] jamyāt[82] avanghe[83], ash-frāyashticha[87] zaothranąm[88] hu-fraberetícha[89], yatha[90] thwa[91] aiwishayamna[92] daregha[93] aiwishayana[94] hushitem[95] bereghmya-shaetem[96].

(78) Tūm[97] tā[98] dainghāvo[99] nipāhi[100], yā[1] huberetīm[2] yātayeiti[3] Mithrahe[4] vouru-gaoyaoitoish[5]. Tūm[6] tā[7] fra-schindayehi[8] yā[9] rąkhshyeitīsh[10] dainghāvo[11]. Āchathwā[12] zbayāi[13] avanghe[14]. Ācha no[15] jamyāt[16] avakhyāi[17] ughro[18], aiwi-thūro[19] yasnyo[20] vahmyo[21] Mithro[22] raevāo[23] dainghu-paitish[24].

(76) Thou[62] (Oh Meher yazata!) breakest[69] acts of enmities both of these envious persons[68,64] and of those[68] belonging to these[66] envious persons[67]. Do thou destroy[70] (Oh Meher yazata!) the injurers of the righteous[71]. (Oh Meher yazata!) thou art[73] possessed

* In this place I have rendered the meaning of "shoithra" equivalent to Sanskrit "khshetra" "field". Ordinary meaning is 'city'. Know that Meher yazata presides over the fields. The word "vouru-gaoyaoiti" occurs frequently in many places as his epithet "Lord of wide pastures".

¶ Original meaning is 'one who empties'; root irich=to empty, to pour out.

* In the original text, every word is prefixed with the prohibitive particle 'mā'.

♦ This is considered in the Passive voice: "That mighty armed yazata may not crush us in the presence of our enemies" (Darmesteter).

of good horses[72], possessed of good *chariot[74], beneficial when invoked[75] (and) heroic[77].

(77) I invoke[79] thee[78] (Oh Meher yazata!) for help[80]. Through many consecrations[84] and through good consecrations[86] of libations[85], through abundant offerings[87] and through good offerings[89] of libations[88] may (that Meher yazata) ¶come[82] to our[81] help[83]! So that[90] (we, oh Meher yazata!) abiding[92] in thee[91] (i.e., abiding in thy friendship), ruling[94] for a long time[93], (may become) possessed of a good abode[95] (and) *possessed of riches that can be wished for[96].

(78) Thou[97] dost protect those[98] provinces[99] (Oh Meher yazata!) which $carry[3] good gift[2] unto (thee) Meher yazata[4], the lord of wide pastures[5]. Also thou destroyest[8] those[7] which[9] are the provinces"[11] that cause harm[10] (or sinful). I invoke[13] thee[12] (Oh Meher yazata) for help[14]. May Meher yazata[22] the Lord of the province[24], the mighty[18], overpowering[19], worthy of worship[20], worthy of invocation[21] (and) radiant[23] come[16] to our[15] help[17].

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, Mithrem vouru-gaoyaoitīm; zaothrābyo Mithrem vouru-gaoyaoitīm yazamaide, rāma-shayanem, hushayanem Airyābyo dainghubyo.

Ācha no jamyāt avanghe, ācha no jamyāt ravanghe, ācha no jamyāt rafnanghe, ācha no jamyāt marzdikāi, ācha no jamyāt baeshazāi, ācha no jamyāt verethraghnāi, ācha no jamyāt havanghāi, ācha no jamyāt ashavastāi,

* "Having good ways" (Darmesteter). See hizvo-raithya (yasna Ha 50.6) "leading the tongue to the right direction".

¶ i.e., it would be better if he comes! We wish that he may come (in the benedictive mood).

* The translation of the last sentence does not seem to me to be satisfactory. Presumably, the sentence from "ācha no jamyat" upto the word "hufrabereticha" is parenthetical. Or in the alternative, omitting 'yatha' quite a different sentence may be considered.

$ Original meaning is "endeavours, tries", "are eager"; root yat = Sanskrit yat.

ughro, aiwi-thūro, yasnyo, vahmyo, an-aiwi-drukhto, vīspemāi anhuge astvaite, Mithro yo vouru-gaoyaoitish. Tem amavantem yazatem sūrem dāmohu sevishtem Mithrem yazāi zaothrābyo, tem pairi-jasāi vantacha nemanghacha; tem yazāi surunvata yasna Mithrem vouru-gaoyaoitīm; zaothrābyo Mithrem vouru-gaoyaoitīm yazamaide. Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āatyesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąschā tāoschā yazamaide.

(Karda XXth) **(79) Mithrem vouru-gaoyaoitīm yazamaide, arsh-vachanghem, vyākhanem, hazangra-gaoshem, hutāshtem, baevare-chashmanem, berezantem, perethuvaedhayanem, sūrem, a-khvafnem, ✲jaghaurvaonghem.**

Yo[1] Rashnush[2] daidhe[3] maethanem[4], yahmāi[5] Rashnush[6] dareghāi[7] hakhedrāi[8] fra-bavara[9] manavaintim[10].

(80) Tūm[11] maethanahe[12] pāta[13] nipāta[14] ahi[15] a-drująm[16]; tūm[17] varezānahe[18] paiti[19] nish-hareta[20] ahi[21] a-drująm[22]. Thwā[23] paiti[24] zī[25] hakhedrem[26] daidhe[27] vahishtem[28] verethraghnemcha[29] Ahura-dhātem[30]; yahmi[31] soire[32] mithro-drujo[33] aipi[34] vithishi[35] jata[36] paurva[37] mashyākāongho[38].

✲ For its translation, see Khorshed Niaesh, para 6th.

(79) Who[1] (i.e., Meher yazata) ✲gave[3] an abode[4] to Rashnu yazata[2]; to whom[5] (i.e., Meher yazata) Rashnu yazata[6] ¶had maintained[9] love[10] for long[7] friendship[8].

(80) Thou[11] (Oh Meher yazata!) art[15] the protector[13] (and) the warden[14] of the abode[12] of those who do not lie[16]; thou[17] (Oh Meher yazata!) the guardian[20] of ✲the workshop[18] of those who do not lie[22] for[25] (Rashnu[§] yazata) has maintained[27] the best[28] friendship[26] with thee[23] and with Behrām yazata[29] created by Ahura Mazda[30]. In whose (i.e., Meher yazata's) ✲presence[31] many[37] promise breaking[33] persons[38] have lain[32] smitten[36] in ♦private[35].

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, Mithrem vouru-gaoyaoitīm, zaothrābyo Mithrem, vouru-gaoyaoitīm yazamaide, rāma-shayanem, hushayanem Airyābyo dainghubyo.

Ācha no jamyāt avanghe, ācha no jamyāt ravanghe, ācha no jamyāt rafnanghe, ācha no jamyāt marzdikāi, ācha no jamyāt baeshazāi, ācha no jamyāt verethraghnāi, ācha no jamyāt havanghāi, ācha no jamyāt ashavastāi, ughro, aiwi-thūro, yasnyo, vahmyo, an-aiwi-drukhto, vīspemāi anguhe astvaite, Mithro yo vouru-gaoyaoitish. Tem amavantem yazatem sūrem dāmohu sevishtem. Mithrem yazāi zaothrābyo, tem pairi-jasāi vantacha

✲ daidhe - perfect tense third person singular atmānepada; root dā = Sanskrit dhā = to give.

¶ frabavara - perfect tense third person singular parasmaipada; root bar = Sanskrit bhar; reduplicated into 'babar' = bavar. Its significance is this that on account of the love for long friendship Meher yazata gave an abode to Rashnu yazata. Metaphorically, Meher yazata gave place to Rashnu yazata in his heart and regarded him his special friend.

✲ Clan (Darmesteter)

§ See para 70th and 79th of this yasht.

✲ Original meaning 'in which' (Sanskrit yasmin) - relative pronoun locative singular.

♦ aipi vithishi = Vedic api vyathish, even privily, in private (Darmesteter)

nemanghacha; tem yazāi surunvata yasna Mithrem vouru-gaoyaoitīm; zaothrābyo Mithrem vouru-gaoyaoitīm yazamaide.

Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąscha tāoschā yazamaide.

(Karda XXIst) **(81) Mithrem vouru-gaoyaoitīm yazamaide, arsh-vachanghem, vyākhanem, hazangragaoshem, hutāshtem, baevare-chashmanem, berezantem, perethu-vaedhayanem, sūrem, a-khvafnem, *jaghāurvāonghem.**

Yo Rashnush daidhe maethanem, yahmāi Rashnush dareghāi hakhedrāi frabavara manavaintīm.[1]

(82) Yenghe[1] hazangrem[2] yaokhshtinąm[3] fradathat[4] Ahuro Mazdāo[5] baevare[6] doithranąm[7] vīdoithre[8]. Āat[9] ābyo[10] doithrābyo[11] aiwyascha[12] yaokhshtibyo[13] spasyeiti[14] mithro-zyąm[15] mithro-drujemcha[16]. Āat[17] ābyo[18] doithrābyo[19] aiwyascha[20] yaokhshtibyo[21] adhaoyo[22] asti[23] Mithro[24] yo[25] baevare-spasano[26] sūro[27] vīspo-vīdhvāo[28] adhaoyamno[29].

(82) Whose (Meher yazata's)[1] thousand *faculties[3] and ten thousand[6] eyes[7]for seeing all-round[8] Ahura Mazda[5] (the Creator) made[4]. Then[9]with these[10] (ten thousand) eyes[11] and with these[12] (thousand) faculties[13] (Meher yazata) spots[14] the infringer of the contract[15] and the promise-breaker[16]. Also[17] owing to these[18]

* For its translation, see Khorshed Niaesh, para 6th.

1 For the translation of this paragraph, see para 79th of this yasht.

* In the original text "a thousand[2] of faculties[3]" and "ten thousand[6] of eyes[7]". The meaning of yaokhshti is "skill, scheme".

(ten thousand) eyes[19] and owing to these[20] (ten thousand) faculties[21] Meher yazata[24] is undeceivable[22], possessed of ten thousand spies[26], valiant[27], all-knowing[28] (and) undeceived[29].

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, Mithrem vouru-gaoyaoitīm, zaothrābyo Mithrem vouru-gaoyaoitīm yazamaide, rāma-shayanem hushayanem Airyābyo dainghubyo.

Ācha no jamyāt avanghe, ācha no jamyāt ravanghe, ācha no jamyāt rafnanghe, ācha no jamyāt marzdikāi, ācha no jamyāt baeshazāi, ācha no jamyāt verethraghnāi, ācha no jamyāt havanghāi, ācha no jamyāt ashavastāi, ughro, aiwi-thūro, yasnyo, vahmyo, an-aiwi-drukhto, vīspemāi anguhe astvaite, Mithro yo vouru-gaoyaoitish. Tem amavantem yazatem sūrem dāmohu sevishtem Mithrem yazāi zaothrābyo, tem pairi-jasāi vantacha nemanghacha; tem yazāi surunvata yasna Mithrem vouru-gaoyaoitīm; zaothrābyo Mithrem vouru-gaoyaoitīm yazamaide.

Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąschā tāoschā yazamaide.

(Karda XXIInd) **(83) Mithrem vouru-gaoyaoitīm yazamaide, arsh-vachanghem, vyākhanem, hazangra-gaoshem, hutāshtem, baevare-chasmanem, berezantem, perethu-vaedhayanem, jūrem, a-khvafnem, *jaghaurvaonghem.**

* For its translation, see Khorshed Niaesh, para 6th.

Yim[1] daingheush[2] dainghu-paitish[3] bādha[4] ustāna-zasto[5] zbayeiti[6] avanghe[7]; yim[8] zanteush[9] zantu-paitish[10] bādha[11] ustāna-zasto[12] zbayeiti[13] avanghe[14].

(84) Yim[15] vīso[16] vīs-paitish[17] bādha[18] ustāna-zasto[19] zbayeiti[20] avanghe[21]; yim[22] nmānahe[23] nmāno-paitish[24] bādha[25] ustāna-zasto[26] zbayeiti[27] avanghe[28]; yim[29] dvāchina[30] pithe[31] hachimna[32] bādha[33] ustāna-zasto[34] zbayeiti[35] avanghe[36]. Yim[37] drighush-chit[38] asho-tkaesho[39] apayato[40] havāish[41] dātāish[42] bādha[43] ustāna-zasto[44] zbayeiti[45] avanghe[46].

(85) Yenghe[47] vākhsh[48] gerezānahe[49] us[50] ava[51] raochāo[52] ashnaoiti[53], ava[54] pairi[55] imąm[56] zą̄m[57] jasaiti[58]; vī[59] hapta[60] karshvą̄n[61] jasaiti[62], yat-chit[63] nemangha[64] vāchim[65] baraiti[66] yat[67] gaoshachit[68].

(83) Whom (i.e., Meher yazata)[1] the king[3] of the country[2] (by of request) with hands uplifted[5] (towards the sky) invokes[6] verily[4] for help[7]. Whom (i.e., Meher yazata)[8] the ❋lord[10] of the town[9] (byway of request) with hands uplifted[12] (towards the sky) indeed[11] invokes[13] for help[14].

(84) Whom (i.e. Meher yazata)[15] the lord[17] of the streets[16] (by way of request) with hands uplifted[19] (towards the sky) verily[18] invokes[20] for help[21]. Whom (i.e. Meher yazata) the master[24] of the house[23] (by way of request) with hands uplifted[26] (towards the sky) indeed[25] invokes[27] for help[28]. Whom (i.e., Meher yazata)[29] the beggar[30] (and the person) wandering[32] for ¶food[31] from door to door[30] (of the people) (by way of request) with hands uplifted[34]

❋ According to Gujarati idiom in the original text, it is 'the lord of the town[10].

¶ pithe: dative singular of pitu = meaning 'food', pithwe = pithe (letter 'w' being dropped). If we accept the reading "paithe" instead of "pithe" (which Geldner has given in the footnote) and if we consider "china" in the word "dvāchina" as a suffix, the phrase can be translated as follows: "walking[32] between[31] two[30] roads" (i.e., a traveller who has lost his way).

(towards the sky) verily[33] invoke[35] for help[36]. Whom (i.e. Meher yazata)[37] the Dervīsh (= poor or needy person)[38] acting according to the Law of righteousness[39], (but) ❋suffered hardships[40] indeed[43] invokes[45] for help[46] (by way of request) with uplifted hands[44] in accordance with his own[41] ¶laws[42].

(85) Whose[47] (i.e., the Dervish's mentioned in the above paragraph) voice[48] of appeal[49], ❖whether he lifts up his voice with humility with a $low tone[65] ❖or $with a louder voice[68], (yet) goes[53] high[50] upto[51] the ❋sky[52], reaches all around[55] this[56] earth[57] and penetrates[59-62] the seven[60] regions[61].

(86) Yā[69] vareta[70] azimna[71] bādha[72] ustāna-zasto[73] zbayeiti[74] avanghe[75] gavaithim[76] paitishmaremna[77]; kadha[78]-no[79] arsha[80] gavaithim[81] apayat[82] paskāt[83] vazemno[84] Mithro[85] yo[86] vouru-gaoyaoitish[87]; kadha[88]-no[89] fraourvaesayāiti[90], ashahe[91] paiti[92] pantą̄m[93], drujo[94] vaesmenda[95] azemną̄m[96].

(87) Āat[97] yahmāi[98] khshnūto[99] bavaiti[100] Mithro[1] yo[2] vouru-gaoyaoitish[3], yahmāi[4] jasaiti[5] avanghe[6]. Āat[7] yahmāi[8] tbishto[9] bavaiti[10] Mithro[11] yo[12] vouru-gaoyaoitish[13], ahmāi fraschindayeiti[15] nmānemcha[16] vīsemcha[17] zantūmcha dakbyūmcha[19] dainghu-sastīmcha[20].

(86) The cow who[69] is driven[71] astray[70] (i.e., has missed the path), remembering[77] (her own) destination[76] (i.e., desiring to go back to her own place) (by way of request) with her front feet uplifted[73] implores[74] (Meher yazata) verily[72] for help[75] thus: after having brought to the right path by the valiant[80] Meher yazata[85]

❋ or went far off, being disgraced; apayata=apa+yam+ta; root yam = to go.

¶ "deprived[40]of his[41] rights[42]" (Harlez and Darmesteter).

❖ English meaning of the phrase 'yatchit yat' should be like "whether or"

$ or in **"bāz"** - in a murmur. The word bāz seems to be derived from Avesta word "vach". Gaosha = Sanskrit ghosha = loud voice, speaking loudly; 'being audible by the ears' is the original meaning.

❋ Original meaning 'light of heaven', 'stars'.

of wide pastures[87] when[78] will he cause us[79] reach[82] (our own) destinations[81] and when[88] will he turn[90] us[89] back to[92] the path[93] of righteousness (by diverting) (us) from the abode[95] of the false paths[96] of the druj[94]?

(87) Also[97] Meher yazata[1], the lord of wide pastures[3], goes[5] to the help[6] of him[4] by whom[98] he is[100] pleased[99]; but[7] Meher yazata[11], the Lord of wide pastures[13], destroys the house[16], the street[17], the town[18], the country[19] and the empire of the country[20] (respectively) of him by whom[8] he is tormented (or displeased)[9].

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, Mithrem vouru-gaoyaoitīm; zaothrābyo Mithrem vouru-gaoyaoitīm yazamaide, rāma-shayanem, hushayanem Airyābyo dainghubyo.

Ācha no jamyāt avanghe, ācha no jamyāt ravanghe, ācha no jamyāt rafnanghe, ācha no jamyāt marzdikāi, ācha no jamyāt baeshazāi, ācha no jamyāt verethraghnāi, ācha no jamyāt havanghāi, ācha no jamyāt ashavastāi, ughro, aiwi-thūro, yasnyo, vahmyo, an-aiwi-drukhto, vīspemai anguhe astvaite, Mithro yo vouru-gaoyaoitish. Tem amavantem yazatem sūrem dāmohu sevishtem Mithrem yazāi zaothrābyo, tem pairi-jasai vantacha nemanghacha; tem yazāi surunvata yasna Mithrem vouru-gaoyaoitīm; zaothrābyo Mithrem vouru-gaoyaoitīm yazamaide.

Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyaseha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąscha tāoschā yazamaide.

(Karda XXIIIrd) **(88) Mithrem vouru-gaoyaoitīm yazamaide, arsh-vachanghem, vyākhanem, hazangra-gaoshem, hutāshtem, baevare-chashmanem, berezantem, perethu-vaedhayanem, sūrem, a-khvafnem, *jaghaurvaonghem.**

Yim[1] yazata[2] Haomo[3] Frashmish[4], baeshazyo[5], srīro[6], khshathrayo[7], zairi-doithro[8], barezishte[9] paiti[10] barezahi[11]. Haraithyo[12] paiti[13] Barezayāo[14], yat[15] vaoche[16] hukairīm[17] nāma[18], anāhitem[19] anāhito[20] anāhitāt[21] paiti[22] baresmana[23], anāhitayāt[24] paro[25] zaothrayāt[26] anāhitaeibyo[27] paro[28] vaghzibyo[29].

(89) Yim[30] zaotārem[31] stayata[32] Ahuro[33] Mazdāo[34] ashava[35], āsu-yasnem[36] berezi-gāthrem[37]. Yazata[38] zaota[39] āsu-yasno[40] berezi-gāthro[41], berezata[42] vacha[43], zaota[44] Ahurāi Mazdāi[45], zaota[46] Ameshanąm Spentanąm[47]. Ho[48] vākhsh us[50] ava[51] raochāo[52] ashnaot[53], ava[54] pairi[55] imąm[56] ząm[57] jasat[58], vī-jasāt[59] vīspāish[60] avi[61] karshvąn[62] yāish[63] hapta[64].

(90) Yo[65] paoiryo[66] hāvana[67] haomą[68] uzdasta[69] stehr-paesangha[70] mainyu-tāshta[71], Haraithyo[72] paiti[73] Barezayāo[74]. Berejayat[75] Ahuro Mazdāo[76], berejayen[77] Ameshāo Spenta[78] yenghāo[79] kehrpo[80] huraodhayāo[81]; yahmāi[82] hvare[83] aurvat-aspem[84] dūrāt[85] nemo[86] baodhayaeiti[87].

(88) Whom (i.e. Meher yazata)[1] the immaculate[19], did worship[2] Haoma yazata[3], prosperity-giving[4], the healing[5], the beautiful[6], the ruling[7], golden-eyed[8], the pious[20], upon[10] the highest[9] height[11] of the Mount Albroz[12-14], which[15] is known[16] by the name[18] Hukairya[17], with[22] the consecrated[21] Barsom[23], with[25] the holy[24] **'Zohr'** (i.e. libations) (and) with[28] the holy[27] sacred verses of the Avesta[29].

* For its translation, see Khorshed Niaesh, para 6th.

(89) Whom (Meher yazata) Holy[35] (Creator) Ahura Mazda[33-34] installed[32] as the **'Zaotar'**[31], quick in performing the yasna[36] (and) loud-in-chanting[37]; and that **'Zaotar'**[39], quick in performing the yasna[40] (and) loud in chanting[41] (i.e., Meher yazata) who is the Zaotar[44] of (the Creator) Ahura Mazda[45] (and who is) the Zaotar[46] of the Ameshā Spentas[47] did worship[38] (the Creator Ahura Mazdā) with a loud[42] voice[43]. (Also) that[48] voice[49] (of recitation of Meher yazata) reached[53] high upto[51] the lights[52] (of heaven) (i.e., stars), spread wide[58] over[55] this[56] earth[57] (and) penetrated through all[60] the seven[64] regions[62].

(90) Who[65] (i.e., Meher yazata) first[66] prepared[69] Haoma[68] by pounding ceremoniously) in the *mortar[67] star-begemmed[70] (and) made by the Spirits[71], upon[73] (the Mount) Alborz[72-74] whose[79] beautiful[81] body[80] (the Creator) Ahura Mazda[76] praised[75] (or blessed)[75] and the Ameshā spentas[78] have praised[77]. To whom[82] the swift-horsed[84] Sun[83] considers[87] (proper to pay) homage[86] (as under) from afar[85].

(91) Nemo[88] Mithrāi[89] vouru-gaoyaoite-e[90] hazangro-gaoshāi[91] baevare-chashmaine[92]. Yesnyo[93] ahi[94] vahmyo[95], yesnyo[¶] buyāo[97] vahmyo[98] nmānāhu[99] mashyākanąm[100]. Ushta[1] buyāt[2] ahmāi[3] naire[4], yase[5]-thwa[6] bādha[7] frā-yazāite[8], aesmo-zasto[9], baresmo-zasto[10], gao-zasto[11], hāvano-zasto[12] frasnātaeibya[13] zastaeibya[14], frasnātaeibya[15] hāvanaeibya[16], frasteretāt[17] paiti[18] baresman[19], uzdātāt[20] paiti[21] haomāt[22], srāvayamnāt[23] paiti[24] Ahunāt Vairyāt[25].

(92) Aya[26] daenaya[27] fraorenta[28] Ahuro Mazdāo[29] ashava[30], frā Vohu Mano[31], frā Ashem Vahishtem[32], frā Khshathrem Vairīm[33], frā SpentaArmaitish[34]; frā Haurvata[35] Ameretāta[36]. Frā-he[37] Ameshāo Spenta[38] bereja[39] verenta[40] daenayāo[41]; frā-he[42] Mazdāo[43] hvāpāo[44] ratuthwem[45] barāt[46] gaethanąm[47]; yoi[48]-thwā[49] vaenen[50]

* Original meaning "by means of hāvani-mortar" (Instrumental singular)

dāmohu[51] ahūm[52] ratūmcha[53] gaethanąm[54], yaozdātārem[55] āonghąm[56] dāmanąm[57] vahishtąm[58].

(91) (May there be) homage[88] unto Meher yazata[89], the lord of wide pastures[90], possessed of the power of hearing equivalent to thousand ears[91] and possessed of the power of vision equivalent to ten thousand eyes[92]! (Oh Meher yazata!) thou art[94] worthy of worship[93] (and) worthy of adoration[95]. Mayest thou be[97] worthy of worship[96] (and) worthy of adoration[98] in the houses[99] of men[100]! May there be[2] greatness[1] (or happiness)[1] unto that[3] man[4] who will always[7] worship[8] thee[6], with fuel in hand[9], with Baresman in hand[10], with "jivām"-milk in hand[11] (and) with the mortar in hand[12], with both the hands[14] washed[13] (i.e., purified), with both the mortars[16] washed[15] (i.e., purified), with the Baresman[18-19] having spread[17], with the Haoma[22-21] uplifted[20] (or prepared by pounding[20]) and with chanting[23] the Ahura Vairya hymn[25-24].

(92) Holy[30] Ahura Mazda[29], Vohu Manah[31], Asha Vahishta[32], Khshathra Vairya[33], Spenta Āramaiti[34], Haurvatāt and Ameretāt became pleased[28] with this[26] Religion[27]. The Ameshā Spentas[38] chose[40] or acknowledged[40] him[37] (i.e., Meher yazata) *out of greatness[39] for the Religion[41]. (Also) Ahura Mazda[43], possessed of intrinsic merit[44] (or well-working44) conferred upon him (Meher yazata) the leadership[45] of the settlements[47]. ¶Amesha Spentas[48] saw[50] thee[49] (Oh Zarathushtra!) amongst (all) the creations[51] as the master[52] and leader[53] of (this) world[54] and as the best[58] purifier[55] of this[56] creation[57].

(93) Adha vaeibya ahubya, vaeibya no ahubya nipayāo, āi Mithra vouru-gaoyaoite, ahecha angheush yo astvato, yascha asti manahyo pairi drvatat mahrkāt, pairi drvatat aeshmāt, pairi drvaitibyo haenebyo, yāo us

* Original meaning is "wish, desire, blessing". Daenayai (Geldner)

¶ Presumably the word yoi (meaning who) is used for the Amesha Spentas. The portion from the word "yoi" upto the end of this paragraph seems to occur as a commentary for Holy Zarathushtra.

khrūrem drafshem gerewnąn, aeshmahe paro draomebyo, yāo aeshmo duzdāo drāvayāt mat vīdātaot *daevo-dātāt.

(94) Adha no tūm Mithra vouru-gaoyaoite, zāvare dayāo hitaeibyo, drvatātem tanubyo, pouru-spakhshtīm tbishyantąm, paiti-jaitīm dushmainyavanąm, hathrā-nivāitīm hamerethanąm aurvathanąm *tbishyantąm.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, Mithrem vouru-gaoyaoitīm, zaothrābyo Mithrem vouru-gaoyaoitīm yazamaide, rāma-shayanem hushayanem Airyābyo dainghubyo.

Ācha no jamyāt avanghe, ācha no jamyāt ravanghe, ācha no jamyāt rafnanghe, ācha no jamyāt marzdikāi, ācha no jamyāt baeshazāi, ācha no jamyāt verethraghnāi, ācha no jamyāt havanghāi, ācha no jamyāt ashavastāi, ughro, aiwi-thūro, yasnyo, vahmyo, an-aiwi-drukhto, vīspemāi, anguhe astvaite, Mithro yo vouru-gaogaoitish. Tem amavantem yazatem sūrem dāmohu sevishtem Mithrem yazāi zaothrābyo, tem pairi-jasāi vantacha nemanghacha; tem yazāi surunvata yasna Mithrem vouru-gaoyaoitīm, zaothrabyo Mithrem vouru-gaoyaoitīm yazamaide. Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha, arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat. Yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąschā tāoschā yazamaide.

(Karda XXIVth) **(95) Mithrem vouru-gaoyaoitīm yazamaide, arsh-vachanghem, vyākhanem, hazangra-gaoshem, hutāshtem, baevare-chashmanem, berezantem,**

* For the translation of paras 93-94, see Sarosh Yasht Vadi (Large), paras 25-26.

perethu-vaedhayanem, surem, a-khvanem, *jaghāurvāonghem.

Yo[1] zem-frathāo[2] aiwyāiti[3], pascha[4] hū[5] frāshmo-dāitīm[6], marezaiti[7] va[8] karana[9], ainghāo[10] zemo[11] yat[12] pathanayāo[13] skarenayāo[14] dūrae-pārayāo[15]; vīspem[16] imat[17] ā-didhāiti[18], yat[19] antare[20] ząm[21] asmanemcha[22].

(96) Vazrem[23] zastaya[24] drazemno[25], sata-fshtānem[26] sato-dārem[27], fravaeghem[28], vīro-nyāonchim[29], zaroish[30] ayangho[31] frahikhtem[32], amavato[33] zaranyehe[34], amasvastemem[35] zaenąm[36], verethravastemem[37] zaenąm[38].

(95) Who[1] (Meher yazata) comes up[3] to the extent[2] of the earth[2] after[4] the setting[6] of the Sun[5]; also he goes[7] upto both[8] the ends[9] of this[10] earth[11], wide[13], round[14] and far for crossing or passing over[15], and he surveys[16] this[17] entire[18] (creation) between[20] the earth[21] and heaven[22].

(96) Meher yazata ¶turns up everywhere holding[25] in (his) hands[24] a mace[23] (of such characteristics as) having a hundred *knobs[26], having a hundred edges[27], striking upon vigorously[28], hurling down men[29] (i.e., felling men by blow or cut), cast out[32] of $yellow brass[30-31] and golden[34], so strong[33] that it is the mightiest[35] of (all) weapons[36] and most smiting the adversary[37] (or most victorious[37]) of (all) the weapons[38].

(97) Yahmat[39] hacha[40] fra-teresaiti[41] angro mainyush[42] pouru-mahrko[43]; yahmat[44] hacha[45] fra-teresaiti[46] aeshmo[47] duzdāo[48] pesho-tanush[49]; yahmat[50] hacha[51] fra-teresaiti[52] būshyąsta[53] daregho-gava[54]; yahmat[55] hacha[56] fra-teresaiti[57] vīspe[58] mainyava[59] daeva[60], yaecha[61] varenya[62] drvanto[63].

* For its translation, see Khorshed Niaesh, para 6th.
¶ 'marezaiti' - connection is to be taken with the preceding paragraph.
* In the sense of English "knob".
$ Original meaning "of yellow iron", "of red brass" (Darmesteter)

(98) Mā[64] Mithrahe[65] vouru-gaoyaoitoish[66] grantahe[67] vaeghāi[68] jasaema[69]. Mā[70] no[71] granto[72] aipi-janyāt[73] Mithro[74] yo[75] vouru-gaoyaoitish[76]; yo[77] aojishto[78] yazatanąm[79], yo[80] tanchishto[81] yazatanąm[82], yo[83] thwakhshishto[84] yazatanąm[85], yo[86] āsishto[87] yazatanąm[88], yo[89] as[90] verethrająstemo[91] yazatanąm[92], frakhshtaite[93] paiti[94] āya[95] zemā[96] Mithro[97] yo[98] vouru-gaotaoitish[99].

(97) *By whom[39-40] Angra Mainyu[42] full of death[43] frightens[41]; by whom[44-45] the demon of wrath[47], evil-knowing[48] (and) sinful[49] is afraid[46]; by whom[50-51] būshyąstu[53] (i.e. demon of sloth[53]) the long-handed[54] frightens[52]; by whom[55-56] all the invisible[59] daevas[60] (and) the wicked people[63] of (the city of) Gilān[62] ¶terrify[57].

(98) May we not[64] come up[69] under the onslaught[68] of the wrathful[67] Meher yazata[65], the Lord of wide pastures[66]! (i.e., it would be better if we do not come under his angry blow!). May (that) wrathful[72] Meher yazata[74] of wide pastures[76], not[70] smite[73] us[71]. He who[98] is Meher yazata[97], the Lord of wide pastures[99], who[77] is the strongest[78] of (all) yazatas[79], who[80] is the firmest[81] of (all) yazatas[82], who[83] is the most active[84] of (all) the yazatas[85], who is the swiftest[87] of (all) the yazatas[88], and who[89] is the most victorious[91] (or the smiter of the enemy)[91] of (all) the yazatas[92], *rules over[94] this[95] earth[96] (as well)

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, Mithrem vouru-gaoyaoitīm; zaothrābyo Mithrem vouru-gaoyaoitīm yazamaide, rāma-shayanem, hushayanem Airyābyo dainghubyo.

* By Meher yazata; or by means of the mace of Meher yazata mentioned in para 96 above.

¶ For comparison, see para 134th of this yasht.

* Original meaning 'moves, moves about'. Know that some yazatas are regarded as spiritual and corporeal as well, viz., Meher, Sarosh, Farvardin, etc. The significance of the corporeal world in addition to the spiritual world is this that they are the destroyers of evil for the sake of the increase and prosperity of this world, so that the path of morality and ethics becomes wide opened. For its comparison, see para 135th of this yasht.

Ācha no jamyat avanghe, ācha no jamyāt ravanghe, ācha no jamyāt rafnanghe, ācha no jamyāt marzdikāi, ācha no jamyāt baeshazāi, ācha no jamyāt verethraghnāi, ācha no jamyāt havanghāi, ācha no jamyāt ashavastāi; ughro, aiwi-thūro, yaonyo, vahmyo, an-aiwi-drukhto, vīspemāi anguhe astvaite, Mithro yo vouru-gaoyaoitish. Tem amavantem yazatem sūrem dāmohu sevishtem Mithrem yazāi zaothryābyo, tem pairi-jasāi vantacha nemanghacha; tem yazāi surunvata yasna Mithrem vouru-gaoyaoitīm, zaothrābyo Mithrem vouru-gaoyaoitīm yazamaide.

Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąscha tāoschā yazamaide.

(Karda XXVth) **(99) Mithrem vouru-gaoyaoitīm yazamaide, arsh-vachanghem, vyākhanem, hazanrga-gaoshem, hutāshtem, baevare-chasmanem, berezantem, perethu-vaedhayanem, sūrem, a-khvafnem, *jaghāurīaonghem.**

Yahmat[1] hacha[2] fra-teresanta[3] vispe[4] mainyava[5] daeva[6], yaecha[7] varenya[8] drvanto[9]. Fravazaite[10] dainghupaitish[11] Mithro[12] yo[13] vouru-gaoyaoitish[14], dashinem[15] upa[16] karanem[17], ainghāo[18] zemo[19] yat[20] pathanayāo[21] skarenayāo[22] dūrae-pārayāo[23].

(100) Dashinem[24] he[25] upa[26] aredhem[27] vazaite[28], yo[29] vanghush[30] Sraosho[31] ashyo[32]; vairyastārem[33] he[34] upa[35] aredhem[36] vazaite[37]. Rashnush[38] berezo[39] yo[40] amavāo[41].

* For its translation, see Khorshed Nīāesh, para 6th.

Vīspe[42] he[43] upa[44] aredhem[45] vazenti[46] yāo[47] apo[48], yāoscha[49] urvarāo[50], yāoscha[51] ashaonąm[52] Fravashayo[53].

(101) Avi[54]-dīsh[55] aem[56] khshayamno[57] hamatha[58] baraiti[59] ishavo[60] erezifyo-parena[61]; āat yat[62] athra[63] para-jasaiti[64] vazemno[65], yathra[66] dainghāvo[67] avi-Mithranyāo[68]. Ho[69] paoiryo[70] gadhąm[71] nijainti[72] aspaecha[73] paiti[74] vīraecha[75], hathra[76] tarshta[77] thrāonghayeite[78] vaya[79] aspa[80] vīracha[81].

(99) From whom[1-2] all[4] the invisible[5] daevas[6] (and) the wicked people[9] of (the city of) Gitān[8] frightens[3]. The lord of the land[11] who[13] is Meher yazata[12], of wide pastures[14] drives forward in the chariot[10] at the right-hand[15] side[17] of this[18] earth[19], (which is) wide[21], circular[22] and far for crossing or passing over[23].

(100) Or[26] his[25] (i.e. Meher yazata's) right hand[26] side[27] drives in a chariot[28] the good[30] (and) holy[32] Sraosha yazata[31]; on[35] his[34] left[33] side[36] drives in a chariot[37] the exalted[39] and powerful[41] Rashna yazata[38]. On[44] all[42] sides[45] around him[43] drive in a chariot[46] (the yazatas presiding over) water[48] and trees[50] (and) the Fravashis[53] of the righteous (people)[52].

(101) When[62] (Meher yazata) goes[64] driving in a chariot[65] to that place[63] where[66] (there are) the countries[67] belonging to the promise-breakers[68], he[56], the ruling[57] carries[59] always[58] the falcon-feathered[61] arrows[60] unto them[54-55] (i.e., unto those countries); he[69] first[70] strikes[72] (his) mace[71] upon[74] the horses[73] and men[75] (of those countries), and then immediately[76] he frightens[78] both (those) horses[80] and men[81] (who are) terror-stricken[77] (i.e., he creates horrible terror amongst them).

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, Mithrem vouru-gaoyaoitīm; zaothrābyo Mithrem vouru-gaoyaoitām yazamaide, rāma-shayanem hushayanem Airyābyo dainghubyo.

Ācha no jamyāt avanghe, ācha no jamyāt ravanghe, ācha no jamyāt rafnanghe, ācha no jamyāt marzdikāi,

ācha no jamyāt baeshazāi, ācha no jamyāt verethraghnāi, ācha no jamyāt havanghāi, ācha no jamyāt ashavastāi, ughro, aiwi-thūro, yasnyo, vahmyo, an-aiwi-drukhto, vīspemāi anguhe astvaite, Mithro yo vouru-gaoyaoitish. Tem amavantem yazatem sūrem dāmohu sevishtem Mithrem yazāi zaothrābyo, tem pairi-jasāi vantacha nemanghacha; tem yazāi surunvata yasna Mithrem vouru-gaoyaoitīm; zaothrābyo Mithrem vouru-gaoyaoitīm yazamaide.

Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąschā tāoschā yazamaide.

(Karda XXVIth) **(102) Mithrem vouru-gaoyaoitīm yazamaide, arsh-vachanghem, vyākhanem, hazangragaoshem, hutāshtem, baevare-chashmanem, berezantem, perethu-vaedhayanem, sūrem, a-khvafnem, *jaghāurvāonghem.**

Aurushāspem[1], tizi-arshtīm[2], daregha-areshtaem[3], khshvivi-ishūm[4], paro-kedvīdhem[5], hunairyāonchim[6] rathaeshtąm[7].

(103) Yim[8] haretāremcha[9] aiwyākhshtāremcha[10] fradathat[11] Ahuro Mazdāo[12] vīspayāo[13] fravoish[14] gaethayāo[15]; yo[16] haretacha[17] aiwyākhshtacha[18] vīspayāo[19] fravaoish[20] gaetha yāo[21], yo[22] anavanguhabdemno[23] zaenangha[24] nipāiti[25] Mazdāo[26] dāmąm[27] yo[28] ana vanguhabdemno[29] zaenangha[30] nish-haurvaiti[31] Mazdāo[32] dāmąn[33].

* For its translation, see Khorshed Niaesh, para 6th

(102) (We worship Meher yazata who is) the warrior[7], *possessed of white horse1, of sharp spear[2], of long spear[3], possessing swift arrows[4], of the piercing instrument[5], and walking with full manliness[6].

(103) Whom[8] (i.e., Meher yazata) (the Creator) Ahura Mazda[12] appointed[11] the warden[9] and the watcher[10] of the whole[13] moving[14] world[15]. (It is he) who[16] is the warden[17] and the watcher[18] of the whole[19] moving[20] world[21]. (It is he) who[22] (Meher yazata) never-falling-asleep[23] guards[25] with vigilance[24] the creatures[27] of Ahura Mazda[26]; who[28] never-falling-asleep[29] ¶protects[31] with vigilance[30] the creatures[33] of Ahura Mazda[32].

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, Mithrem vouru-gaoyaoitīm, zaothrābyo Mithrem vouru-gaoyaoitīm yazamaide, rāma-shayanem hu-shayanem Airyābyo dainghubyo.

Ācha no jamyāt avanghe, ācha no jamyāt ravanghe, ācha no jamyāt rafnanghe, ācha no jamyāt marzdikāi, ācha no jamyāt baeshazāi, ācha no jamyāt verethraghnāi, ācha no jamyāt havanghāi, ācha no jamyāt ashavastāi, ughro, aiwi-thūro, yasnyo, vahmyo, an-aiwi-drukhto vīspemāi anguhe astvaite Mithro yo vouru-gaoyaoitish. Tem amavantem yazatem sūrem dāmohu sevishtem Mithrem yazāi zaothrābyo, tem pairi-jasāi vautacha nemanghacha; tem yazāi surunvata yasna Mithrem vouru-gaoyaoitīm; zaothrābyo Mithrem vouru-gaoyaoitīm yazamaide.

Haomayo gava baresmana, hizvo-daughangha, mąthracha, vachacha shyaothnacha, Zaothrābyascha

* The meaning of 'aurusha' is also "red, crimson". See Tir yasht, Karda Ist, para 2nd.

¶ For its comparison, see Sarosh yasht Hadokht, Karda 2nd and Sarosh yasht Vadi or Large, karda 7th. There the same sentence occurs for yazata Sarosha.

arshukhdhaeibyascha vāghzibyo. Yenge hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashat hachā, yāonghąmchā tąschā tāoschā yazamaide.

(Karda XXVIIth) **(104) Mithrem vouru-gaoyaoitīm yazamaide, arsh-vachanghem, vyākhanem, hazangra-gaoshem, hutāshtem, baevare-chashmanem, berezantem, perethuvaethayanem, sūrem, a-khvafnem, *jaghāurvāonghem.**

Yenghe[1] dareghāchit[2] bāzava[3] fragrewenti[4]. Mithro-aojangho[5], yatchit[6] ushastaire[7] hindvo[8] āgeurvayeite[9], yatchit[10] daoshataire[11] nighne[12], yatchit[13] Sanake[14] Ranghayāo[15], yatchit[16] vīmaidhim[17] anghāo[18] zemo[19].

(105) Temchit[20] Mithro[21] hangrefshemno[22] pairi[23] apaya[24] bāzuwe[25]. Dush-khvarenāo[26] nashto[27] razishta[28] ashāto[29] asti[30] anguhaya[31]; itha[32] mainyete[33] dushkhvarenāo[34], noit[35] imat[36] vīspem[37] duzvarshtem[38], noit[39] vīspem[40] aiwi-drukhtem[41] Mithro[42] vaenaiti[43] apishma[44].

(104) Whose (i.e., Meher yazata's) long[2] arms[3] hold fast[4] (i.e., help) those who stick to the promise strictly[5] (i.e., those who act according to promise).

Explanation:- (As regards the person who acts according to the promise, wherever he may be, it is explained below.)

Whether he[6] (i.e., the person who acts according to the promise) (may be) in the Eastern[7] Hind[8] (or whether) he[10] (may be) in the Western[11] "Niniveh"[12], (or whether) he[13] (may be) in the ¶Southern part[14] of Rangha (i.e., River Tigris)[15] (or whether) he[13] (may be) in the end[17] of this[18] earth[19], (yet Meher yazata) *helps[9] (him).

* For its translation, see Khorshed Niaesh, para 6th

¶ The southern basin of the River Tigris.

* Original meaning is 'holds, catches'.

(105) Meher yazata[21] *adheres[24] round about him[23] holding[22] with his two arms[25] him[20] (i.e., the person who acts according to the promise); the man of evil glory (i.e., dishonoured man)[26] (having recognised) himself ¶as outcast[27] from the righteous (person)[28] is[30] displeased[29] in his conscience[31]. The man of evil glory (i.e., dishonoured person)[34] thinks[33] thus[32] (in his mind): 'Meher yazata[42] the guileless[44] does not[39] see[43] all[36] these[37] evil deeds[38] (which men commit) nor[39] all[40] the lies[41] (which men utter) (with such false notions he speaks lie and commits wicked deeds).

(106) Āat[45] azem[46] manya[47] manangho[48]; noit[49] mashyo[50] gaethyo[51] sate[52] aojo[53] manyete[54] dushmatem[55], yatha[56] Mithraschit[57] mainyavo[58] aojo[59] mainyete[60] humatem[61]. Noit[62] mashyo[63] gaetho[64] sate[65] aojo[66] mraoiti[67] duzhukhtem[68], yatha[69] Mithraschit[70] mainyavo[71] aojo[72] mraoiti[73] hūkhtem[74]. Noit[75] mashyo[76] gaethyo[77] sate[78] aojo[79] verezyeiti[80] duzhvarshtem[81], yatha[82] Mithraschit[83] mainyavo[84] aojo[85] verezyeiti[86] hvarshtem[87].

(107) Noit[88] mashīm[89] gaethīm[90] sate[91] masyāo[92] hachaite[93] āsno[94] khratush[95], yatha[96] Mithrem chit[97] mainyaom[98] hachaite[99] āsnascha[100] khratush[1]. Noit mashyo gaethyo sate aojo surunaoiti gaoshaiwe, yatha Mithraschit mainyavo srut-gaosho hazangra-yaokhshtish vīspem vaenaiti druzintem. Amava Mithro frakhshtāite ughra vazaite khshathrahe srira dadhāiti daemāna dūrat sūka doithrābya.

* The translation of this sentence does not seem to be satisfactory. I have taken it in the sense of Instrumental Singular (3/1). Taking the reading 'tum-chit' according to Westergaard, if we regard the "Mithro" in the vocative case, it is translated thus: "Oh Meher yazata! do thou reach him all around".

¶ Original meaning is "destroyed". Or in the alternative: 'detracted from the path of righteousness' (nashtō razishta).

(106) Then[45] I[46] think[47] in mind[48] (as under):-

Just as[56] the heavenly[58] Meher yazata[57] thinks[61] a good thought[61] with a power[59] (of his), (in the same way) an *earthly[51] mortal[50] with (his) ¶hundred-fold[52] strength[53] cannot[49] think[54] a wicked thought. Just as[69] the heavenly[71] Meher yazata[70] speaks[73] good word[74] with a power[72] (of his), (in the same way) an *earthly[64] mortal[63] with (his) ¶hundred-fold[65] strength[66] cannot[62] speak[67] a wicked word[68]. Just as[82] the heavenly[84] Meher yazata[83] performs[86] a good deed[87] with a power (of his)[85], (in the same way) an *earthly[77] mortal[76] with (his) ¶hundred-fold[78] strength[79] cannot[75] perform[80] a wicked deed[81].

Explanation:- (Its significance seems to be this that Meher yazata by means of his only one power of humata, hukhta and hvareshta destroys a hundred-fold strength of wicked thought, wicked word and wicked deed of a wicked person and gives him punishment; In no way that wicked person could succeed in his wicked scheme.

(107) Just as[96] the innate[100] wisdom[1] ♆reaches[99] Meher yazata[97] (i.e., is sufficient for him), (in the same way) the innate[94] wisdom[95] although it is more than hundred-fold yet cannot[88] reach[93] the worldly[90] man[89] (i.e., is not sufficient for him); just as the heavenly[11] Meher yazata possessed of sharp ears[12] and endowed with a thousand contrivances[13] sees[15] every[14] liar[16], (in the same say) the worldly[4] man[3] (inspite of his) hundred-fold[5] strength[6] cannot[2] hear[7] with (his) two ears[8].

The courageous[17] Meher yazata[18] $driving[21] in a chariot[21] moves about[19] in (his) realm[22] (and) by means of (his) two eyes[28] he throws[24] afar[26] (his) beautiful[23] and shining[27] glance[25].

* Original meaning is 'pertaining to this world, worldly'.

¶ If we take "ste" according to Geldner's text and if we consider it as locative singular of the word "sti", existence, world, it would be translated thus: "an earthly mortal in this world (ste) cannot think with his power".

♆ Original meaning 'follows'.

$ Original meaning: drives in chariot[21] (and) moves about[19].

(108) Ko[29] mąm[30] yazāite[31], ko[32] druzāt[33], ko[34] huyeshti[35], ko[36] duz-yeshti[37], mąm[38] zī[39] mainyete[40] yazatem[41]. Kahmāi[42] raeshcha[43] khvarenascha[44], kahmāi[45] tanvo[46] drvatātem[47] azem[48] bakhshāni[49] khshayamno[50]; kahmāi[51] ishtīm[52] pourush-khvāthrąm[53] azem[54] bakhshāni[55] khshayamno[56], kahmāi[57] āsnąm-chit[58] frazaintīm[59] us[60] apara[61] barezayeni[62].

(109) Kahmāi[63] azem[64] ughrem[65] khshathrem[66] khvainisakhtem[67], pouru-spādhem[68] a-mainimnahe[69] manangho[70] paiti-dathāni[71], vahishtem[72] sāthraschit[73] hamo-khshathrahe[74] kameredho-jano[75] aurvahe[76] vananto[77] a-vanemnahe[78]. Yo[79] mishtayeiti[80] kerete-e[81] sraoshyąm[82]; ishare[83] hā[84] nishtāta[85] kiryeiti[86], yezi[87] granto[88] nishtayeiti[89]; tbishtahe-chit[90] a-khshnutahe[91] Mithra[92] mano[93] rāmayeiti[94], hu-khshnāitīm[95] paiti[96] Mithrahe[97].

(108) (Meher yazata speaks 'Who[29] ✲worships[31] me[30] ? Who[32] ✲deceives[33] (me)? Who[34] (¶worships me) with a good adoration[35]? Who[36] (✲deceives me) with a bad adoration[37]? (Who) indeed[39] thinks[40] of me[38], worthy of worship[41]? On whom[42] shall I[48] (who am) the ruling[50] bestow[49] lustre[43], glory[44] and the soundness of the body (i.e., health)? On whom[51] shall I[54] (who am) the ruling[56] bestow[55] wealth[52] (or which)[52] affording full comfort[53]? To whom[57] ✲shall I give[62] progeny[59] of innate wisdom[58]?

✲ Original meaning: 'may worship, will worship' (present tense subjunctive mood); 'may deceive, will deceive' (Imperfect tense subjunctive mood)

¶ The above mentioned words yazāite....druzāt) are to be repeated here.

✲ Original meaning: 'I may offer exalted status' (barezayeni); if we take "usa para-berejayeni" according to Westergaard text, it would mean "I may bless with pleasure". Usa-nāma instrumental singular; root vas = Sanskrit vash = to wish.

(109) (Meher yazata speaks): 'Unto whom[63] shall I give[71] the best[72] kingdom[66], with full power[74] (i.e., autocratic), smiting the skulls of the wicked[75], illustrious[76], the mighty[65], beautifully-equipped[67], inconceivable[69] in mind[70] (i.e., abundant), provided with many armies[68] of ✲the conquering[77] (and) ✲unconquerable[78] King[73]? Who[79] (the King) ¶orders[80] the execution of punishment[81] unto the sinner[82]. When[87] that wrathful[88] (Meher yazata) orders[89] (the execution of punishment to the sinner), he puts into execution[86] instantaneously[83] that[84] decided[85] (punishment). (The person who offers good libations) with full propitiation[95-96] of Meher yazata[97] (i.e., having invoked him with the khshnuman or propitiatory formula) rejoices[94] the mind[93] of ✲Meher yazata[92], being offended[90] (and) displeased[91].

(110) Kahmāi[98] yaskemcha[99] mahrkemcha[100], kahmāi[1] ainishtīm[2] duchithrem[3] azem[4] bakhshāni[5] khshayamno[6]. Kahmāi[7] āsnąmchit[8] frazaintīm[9] hathra-jata[10] nijanām[11].

(111) Kahmāi[12] azem[13] ughrem[14] khshathrem[15] khvainisakhtem[16], pouru-spādhem[17] a-mainimnahe[18] manangho[19] apa-barāni[20], vahishtem[21] sāthras-chit[22] hamo-khshathrahe[33] kameredho-jano[24] aurvahe[25] vahato[26] a-vanemnahe[27]. Yo[28] nishtayeiti[29] kerete-e[30] Sraoshyąm[31], ishare[32] hā[33] nishtāt[34] kiryeiti[35], yezi[36] granto[37] nishtayeiti[38]; khshnūtahechit[39] a-tbishtahe[40] Mithra[41] mano[42] yaozayeiti[43], akshnūitīm[44] paiti[45] Mithrahe[46].

(110) (Meher yazata speaks:) 'To whom[98] shall I[4] (who am) the dominating one[6] grant[5] disease[99] and death[100] and to whom[1]

✲ Original meaning: "the smiting ones[77], and the ones not being Smitten[78]".

¶ Original meaning: "fixes, appoints"; root ni-stā = Sanskrit ni-sthā = to fix, to appoint.

✲ In the original text of Westergaard and Geldner, this word - Mithra - is in the vocative singular.

(shall I give) poverty[2] and distress[3]? Whose[7] progeny[9] of innate wisdom[8] shall I smite[11] *with immediate stroke[10]?

(111) (Meher yazata speaks:) 'From whom will I snatch away[20] the best[21] kingdom[15] with full power[23] (i.e., autocratic), smiting the skulls of the wicked[24], illustrious[25], mighty[14], beautifully-equipped[16], inconceivable in mind[18] (i.e., abundant), provided with many armies[17] of the conquering[26] (and) unconquerable[27] King[22]. Who[28] (the King) orders[29] the execution of punishment[30] unto the sinner[31]. When[36] that wrathful[37] (Meher yazata) orders[38] (the execution of punishment to the sinner), he puts into execution[35] that[33] decided[34] (punishment) instantaneously[32]. (The person who offers bad and unlawful libations) with the displeasure[44-45] of Meher yazata[46] (i.e., with his unworthy adoration ¶provokes[43] the mind[42] of *Meher yazata[41], being pleased[39] (and) unoffended[40].

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, Mithrem vouru-gaoyaoitīm, zaothrābyo Mithrem vouru-gaoyaoitīm yazamaide, rāma-shayanem hushayanem Airyābyo dainghubyo.

Ācha no jamyāt avanghe, ācha no jamyāt ravanghe, ācha no jamyāt rafnanghe, ācha no jamyāt marzdikāi, ācha no jamyāt baeshazāi, ācha no jamyāt-verethraghnāi, ācha no jamyāt havanghāi, ācha no jamyāt ashavastāi, ughro, aiwi-thūro, yasnyo, vahmyo, an-aiwi-drukhto, vīspemāi anguhe astvaite, Mithro yo vouru-gaoyaoitish. Tem amavantem yazatem sūrem dāmohu sevishtem Mithrem yazāi zaothrābyo, tem pairi-jasāi vantacha nemanghacha; tem yazāi surunvata yasna Mithrem vouru-gaoyaoitīm; zaothrābyo Mithrem vouru-gaoyaoitīm yazamaide.

* If we take the reading 'hathra jaiti' according to Westergaard's text, it would then mean 'with one blow' (Instrumental singular)

¶ For comparison, see para 109 of the yasht.

* In the original text of Westergaard and Geldner, this word "mithra" is in the vocative case.

Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąschā tāoscha yazamaide.

(Karda XXVIIIth) **(112) Mithrem vouru-gaytaoitīm yazamaide, arsh-vachanghem, vyākhanem, hazangragaoshem, hutāshtem, baevare-chashmanem, berezantem, perethu-vaedhayanem, sūrem, a-khvafnem, *jaghāurvāonghem.**

Erezato-frashnem[1], zaranyo-vārethmanem[2], ashtranghādhem[3], amavantem[4], takhmem[5] vīspaitīm[6] rathaeshtąm[7], Chithrāo[8] Mithrahe[9] frayanāo[10]; yase[11]-tąm[12] dakhyūm[13] ācharaiti[14], yatha[15] hubereto[16] baraiti[17] pathanāo[18] jafrāo[19] gaoyaote-e[20]; āat[21] hva[22] pasu[23] vīra[24] vaso-khshathro[25] fracharaite[26].

(113) Tadha[27] no[28] jamyāt[29] avanghe[30] Mithra[31] Ahura[32] berezanta[33]. Yat[34] berezem[35] barāt[36] ashtra[37] vāchim[38], aspanąmcha[39] srifa[40] khshufsąn[41], ashtrāo[42] kahvān[43], jyāo[44] nivaithyąn[45] tighrāongho[46] astayo[47], tadha[48] hunavo[49] gouru-zaothranąm[50] jata[51] paithyąonte[52] fraveresa[53].

(112) (We worship Meher yazata who is) with a silver helmet[1], with a golden cuirass[2], killing with the poniard[3], powerful[4], strong[5] master of the streets[6] (and) a warrior[7]. The paths[10] of Meher yazata[9] (are) ¶manifest[8]. When[15] a person offering a good libation[16] (unto Meher yazata) dedicates[17] (his)wide[18] and long[19] fields[20], he[11]

* For its translation, see Khorshed Niaesh, para 6th.

¶ i.e., it is announced which places Meher yazata goes and which places he does not go.

(i.e., Meher yazata) goes[14] into that[12] country[13]. Then[21] (both) cattle[23] and men[24] ❖move about[26] at their will[24] ¶in those (places)[22].

(113) May the exalted[33] Meher yazata[31] and Ahura Mazda[32] come[29] hither[27] for our help! When[34] the weapons of war[37] raise[36] the loud[35] voice[38] and the hoofs[40] of horses[39] ❖trample (the ground) roughly[41] and the poniards[42] $gleam[43] (or ❖clash with one another[43]) (and) ♦the bow strings[41] whiz[45] out of the sharp[46] arrow[47] (from the bow) (i.e. to say, when he goes on in full swing), then[48] the broods of those who dedicate unworthy offerings[50] lie slain[51] to the ground[52] with dishevelled hair[53] (i.e., are thoroughly defeated).

(114) Adha no tūm Mithra vouru-gaoyaoite, zāvare dayāo hitaebyo drvatātem tanubyo, pouru-spakhshtīm tbishayantām, paiti-jaitīm dushmainyavanąm hathrāni-vāitīm hamerethanąm aurvathanąm ⁋tbishyantąm.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, Mithrem vouru-gaoyaoitīm, zaothrābyo Mithrem vouru-gogaoitīm yazamaide, rāma-shayanem hushayanem Airyabyo dainghubyo.

Ācha no jamyāt avanghe, ācha no jamyāt ravanghe, ācha no jamyāt rafnanghe, ācha no jamyāt marzdikāi, ācha no jamyāt baeshazāi, ācha no jamyāt verethraghnāi,

❖ i.e., as stated above, by dedicating the pasture-lands by their owners unto Meher yazata, i.e., by giving under his protection, cattle and men move about with ease in those fields.

¶ I have taken the word 'hva' in the sense of "āhva" - Sanskrit āsu, demonstrative pronoun, locative singular. Moreover, Geldner has given the variant reading "āhva" in the notes.

❖ The nostrils of horses tremble immensely, i.e., shake in the excited state. (Darmesteter)

$ Kahvąn - root kahv; somewhat identical to this word is Sanskrit chakās = to gleam, to shine.

❖ In the sense of English "to clash"; Sanskrit root "kās" = to fizz, to make hissing or spluttering sound.

♦ Bow strings. Persian zeh.

⁋ For translation of this para, see Sarosh Yasht Vadi para 26th.

ācha no jamyāt havanghāi, ācha no jamyāt ashavastāi, ughro, aiwi-thūro, yasnyo, vahmyo, an-aiwi-drukhto vīspemāi anguhe astvaite, Mithro yo vouru-gaoyaoitish. Tem amavantem yazatem sūrem dāmohu sevishtem Mithrem yazāi zaothrābyo, tem pairi-jasāi vantacha nemanghacha; tem yazāi surunvata yasna Mithrem vouru-gaoyaoitīm; zaothrābyo Mithrem vouru-gaoyaoitīm yazamaide. Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hatąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąschā tāoschā yazamaide.

(Karda XXIXth) **(115) Mithrem vouru-gaoyaoitīm yazamaide, arsh-vachanghem, vyākhanem, hazangragaoshem, hutāshtem, baevare-chashmanem, berezantem, perethu-vaedhayanem, sūrem, a-khvafnem, ❖jaghāurāonghem.**

Āi[1] Mithra[2] vouru-gaoyaoite[3], nmānya[4] ratvo[5] vīsya[6] zantūm[7] dakhyum[8] Zarathushtratema[9].

(116) Vīsaitivāo[10] asti[11] Mithro[12] antare[13] hasha[14] suptidharenga[15], thrisaitivāo[16] antare[17] varezāna[18], chathwaresathwāo[19] antare[20] hadho-gaetha[21], panchasathwāo[22] antare[23] huyāghna[24], khshvashtivāo[25] antare[26] hāvishta[27], haptaithivāo[28] antare[29] aethrya[30] aethra-paiti[31], ashtaithivāo[32] antare[33] zāmātara[34] khvasura[35], navaitivāo[36] antare[37] brāthra[38].

(117) Satāyush[39] antare[40] pitarem[41] puthremcha[42], hazangrāish[43] antare[44] dakhyu[45], baevaroish[46] asti[47] Mithro[48]

❖ For the translation of this portion, see Khorshed Niaesh, para 6th.

yo[49] daenayāo[50] Māzdayasnoish[51]; ava[52] hachaite[53] amahe[54] ayąn[55] atha[56] anghāiti[57] verethraghnahe[58].

(115) Oh[1] ✲Meher yazata[2] of wide pastures[3], the leader[5] protecting the house[4], protecting the street[6], protecting the town[7], protecting the country[8], and protecting the high priest[9]!

(116) Twenty-fold[10] is[11] the friendship[12] between[13] ¶helping[15] friends[14]; thirty-fold[16] is[11] the frienship[12] between a collaborateur[18] (i.e., persons having the same business - persons having one league); forty-fold[19] between[20] the co-proprietors of a landed estate[21] (or co-proprietors of property[21]); fifty-fold[22] between[23] the full (or good) ✲adorers[24] (of the yazatas and Amesha spentas); sixty-fold[25] between[26] $fellow students[27]; seventy-fold[28] between[29] disciple[30] and teacher[31]; eighty-fold[32] between[33] son-in-law[34] and father-in-law[35]; ninety-fold[36] is[11] the friendship[12] between[37] two ✲brothers[38].

(117) Hundred-fold[39] is[47] the friendship[48] between[40] father[41] and son[42]; thousand-fold is[47] the friendship[48] between[44] two countries[45]; ten thousand-fold[46] is[47] the friendship[48] with the Religion[50] of Mazda-worship[51] (of a virtuous person)(because) it[52] (i.e., the Religion of Mazda-worship) ♦brings[53] (as it were) with it courage[54] and (strength) of victory[58].

Explanation:- (In the paragraphs 116 and 117, the proportion as to how much friendship and sympathy should be between the

✲ The connection of this paragraph is with the following paragraph.

¶ Original meaning is "supporting by the shoulder"; supti=Persian soft = shoulder; root dar = Sanskrit dhar = to support.

✲ Huyāghna = hu + yaz + na; root yaz = Sanskrit yaj = to worship; z is charged into gh; its another example is: from zan (= to be born) is derived the word ghenā = a woman, one who gives birth. "Husband and wife" according to Windischmann.

$ In the sense of English terms "school-fellow, co-disciples".

✲ Or between brother and sister; In Sanskrit, the word bhrātar (brother) is in the dual, hence its meaning becomes "brother-sister".

♦ The translation from the worlds "ava" upto "verethraghnahe" should be done satisfactorily. Taking the word "ava" as demonstrative pronoun nom. sing. fem. I have applied it to "the daenā" - religion.

next of kin, businessmen, disciple and teacher etc. is mentioned. Amongst these, the proportion of maintaining love towards the Mazda-worshipping Religion of the virtuous person is considered most supreme).

(118) Nemangha[59] adhara[60]-dāta[61] ājasāni[62] upara[63]-dāta[64]. Yatha[65] avat[66] hvare-khshaetem[67] tarascha[68] Harąm[69] Berezaitim[70] fracha[71] āiti[72] aiwicha[73] vazaite[74], avatha[75] azem-chit[76] Spitama[77] nemangha[78] adhara[79]-dāta[80] ājasāni[81] upara[82]-dāta[83], tarascha[84] angrahe mainyeush[85] drvato[86] zaoshąn[87].

(118) Through the homage[59] fixed[61] ✲for this world[60] and fixed[64] ✲for the world beyond[63] (Oh Ahura Mazda!) may I reach[62] (Thee) (i.e., may I come near to Thee)! Just as[65] this[66] Sun ¶coming[72] acoss[68] (the Mount) Alborz[69-70] proceeds[74] forth[71] with majesty[73] (i.e., proceeds further crossing the Mont Alborz), in the same way[75], Oh Spitama (Zarathushtra!) through the homage[78] fixed[80] for this world[79] and fixed[83] for the world beyond[82] I may go[81] against[84] the will[87] of the wicked[86] Angra mainyu[85] (i.e., by going against his will and by treading quite it's the opposite, I may ✲perform the act of pleasing the Spenta Mainyu).

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, Mithrem vouru-gaoyaoitīm, zaothrābyo Mithrem vouru-gaoyaoitīm, yazamaide rāma-shayanem hu-shayanem Airyābyo dainghubyo.

Ācha no jamyāt avanghe, ācha no jamyāt ravanghe, ācha no jamyāt rafnanghe, ācha no jamyāt marzdikāi, ācha no jamyāt baeshazāi, ācha no jamyāt verethraghnāi, ācha no jamyāt havanghāi, ācha no jamyāt ashavastāi,

✲ Original meaning of "adhara" is "lower" and that of "upara" is "superior".

¶ Original meaning: 'comes and proceeds with greatness'.

✲ The principal aim of the Religion of Zarathushtra is to promote the prosperity of the world, morality and virtues and to destroy every kind of evil.

ughro, aiwi-thūro, yasnyo, vahmyo, an-aiwi-drukhto, vīspemāi anguhe astvaite, Mithro yo vouru-gaoyaoitish. Tem amavantem yazatem sūrem dāmohu Sevishtem Mithrem yazāi zaothrābyo, tem pairi-jasāi vantacha nemanghacha; tem yazāi surunvata yasna Mithrem vouru-gaoyaoitūm, zaothrābyo Mithrem vouru-gaoyaoitīm yazamaide.

Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashat hachā, yāonghąmchā tąschā tāoschā yazamaide.

(Karda XXXth) **(119) Mithrem vouru-gaoyaoitīm yazamaide, arsh-vachanghem, vyākhanem, hazangragaoshem, hutāshtem, baevare-chashmanem, berezantem, perethu-vaedhayanem, sūrem, a-khvafnem, ⁺jaghāurvāonghem.**

Mithrem[1] yazaesha[2] Spitama[3], framrvisha[4] aethryanąm[5]; yazayanta[6] thwąm[7] Mazdayasna[8], pasubya[9] staoraeibya[10] vayaeibya[11] pataretaeibya[12], yo[13] parenino[14] fravazāonte[15].

(120) Mithro[16] vīspe[17] Mazdayasnanąm[18] yąm[19] ashaonąm[20] eredhwācha[21] keredhwācha[22]; Haomo[23] āvisto[24] aiwi-visto[25], yāo[26] zaota[27] aiwicha[28] vaedhayāonte[29], fracha[30] yazāonte[31]. Nā[32] ashava[33] yaozdātąm[34] zaothrąm[35] franguharāt[36], yo[37] kerenavāt[38] yim[39] yazaite[49] Mithrem[41] yim[42] vouru-gaoyaoitīm[43], khshnūto[44] atbishto[45] hyāt[46].

⁺ For its translation, see Khorshed Niaesh, para 6th.

(119) Oh Spitamān[3] (Zarathushtra!) thou shouldst worship[2] Meher yazata[1], (and for his worship) thou shouldst declare[4] (thy disciples). The worshippers of Mazda[8] should worship[6] thee (Meher yazata) ⁺together with the small[10] and large[9] cattle, together with the winged[12] birds[11] ¶which[13] ⁺fly (being) winged[14].

(120) Meher yazata[16] is the helper[21] of all[17] righteous[20] Mazda-worshippers[18] and he is ⁵the worker (for them). Haoma yazata[23] (is) known[24] (and) well-renowned[25], ⁺whom[26] the officiating-priest[27] invites[29] and worships[31] (in the holy ceremony) with eminence[28]. If the righteous[33] man[32] who[37] has prepared[38] (that libation) (in accordance with the rituals) shall partake[36] of (that) purified[34] libation[35] (and then) worship[40] Meher yazata[41] of wide pastures[43], (that Meher yazata) shall be[67] propitiated[65] (and) unoffended[66].

(121) Paiti[47]-dim[48] peresat[49] Zarathushtro[50], kutha[51] Ahura Mazda[52], nā[53] ashava[54] yaozdātąm[55] zaothrąm[56] franguharāt[57], yo[58] kerenavāt[59] yim[60] yazaite[61] Mithrem[62] yim[63] vouru-gaoyaoitim[64], khshnuto[65] a-tbishto[66] hyāt[67].

(122) Āat[68] mraot[69] Ahuro Mazdāo[70], thri-ayarem[71] thri-khshaparem[72] tanūm[73] frasnayayanta[74], thri-satem[75] upāzananąm[76] pairi-ākayayanta[77], Mithrahe[78] vouru-gaoyaoitoish[79] yasnāicha[80] vahmāicha[81]; bi-ayarem[82] bi-khshaparem[83] tanūm[84] frasnayayanta[85], visaiti[86] upāzananąm[87] pairi-ākayayanta[88], Mithrahe[89] vouru-gaoyaoitoish[90] yasnāicha[91] vahmāicha[92]. Mā[93]-chish[94] me[95] āonghąm[96] zaothranąm[97] franguharāt[98], yā[99] noit[100] staotanąm[1] yesnyanąm[1] āmāto[2] vīspe[3] ratavo[4].

⁺ i.e. offering them in your honour

¶ - better 'Yōī' (Plural) for Yō

⁺ i.e. large birds who could fly with wings, not baby-birds

⁵ Kerethwacha - n-base masculine noun - nominative singular; root kere, -, skt. kru = 'to do'

⁺ to know that certain words translated in this paragraph could not be grammatically proper.

(121) (The Prophet) Zarathushtra[50] asked[49] Him (i.e., the Creator Ahura Mazda) again[47]: 'How[51], oh Ahura Mazda![52] shall (that) righteous[54] man[53] who[58] may have prepared[59] (that libation in due accordance with the rites) shall partake of[57] (that) purified[55] libation[56] and how[51] shall he worship[61] Meher yazata[62] of wide pastures[64] (in order that) (Meher yazata) may be[67] pleased[65] and satisfied[66]?'

(122) Thereupon[68] Ahura Mazda[70] said[69]: 'For three days[71] and three nights[72] they should wash[74] (their) bodies[73] and *should atone for[77] of thirty[75] ¹**upāzanas** for the sake of the worship[80] and adoration[81] of Meher yazata[78] of wide pastures[79]. For two days and two nights they should wash[85] (their) bodies[84] and should undergo a penance[88] of twenty ¹**upāzanas** for the sake of worship and adoration of Meher yazata[89] of wide pastures[90]. None[100] who soever[94] shall partake[98] of these[96] libations[97] *of mine[95], who has not[100] §invoked[2] all[3] the *lords[4] of the Staota Yasna[1] (i.e., embodied in the Staota yasht).

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Mithrem vouru-gaoyaoitīm, zaothrābyo Mithrem vouru-gaoyaoitīm yazamaide, rāma-shayanem hushayanem Airyābyo dainghubyo.

* Pairi-ākayayanta - Potential mood third person plural ātmanepada; root ki = chi = Sanskrit chi = to atone for. Root ki is to be regarded as another form of root chi.

1 For the explanation of the word "upāzana" see my translation of Vendidād, Fargard 3rd, para 36th.

* i.e., of Meher yazata. Its significance seems to be this that the person who does not know how to recite the yazashna and Vīsparad with rituals, cannot taste the libations offered unto Meher yazata.

§ āmāto - original form is ā + man + ta; root man = Sanskrit man = to think.

* From the words 'vīspe ratavo' the name Vīsparad is derived; the meaning of Vīsparad is the invocation of all the Lords pertaining to the spiritual and material worlds and it means the homage - prayer. For further details, see my translation of Visparad, page 1st.

Ācha no jamyāt avanghe, ācha no jamyāt ravanghe, ācha no jamyāt rafnanghe, ācha no jamyāt marzdikāi, ācha no jamyāt baeshazai, ācha no jamyāt verethraghnāi, ācha no jamyāt havanghai, ācha no jamyāt ashavastāi, ughro, aiwi-thūro, yasnyo, vahmyo, an-aiwi-drukhto vīspemāi anguhe astvaite, Mithro yo vouru-gaoyaoitīsh. Tem amavantem yazatem sūrem dāmohu sevishtem Mithrem yazāi zaothrābyo, tem pairi-jasāi vantacha nemanghacha; tem yazāi surunvata yasna Mithrem vouru-gaoyaoitīm; zaothrābyo Mithrem vouru-gaoyaoitīm yazamaide.

Haomayo gava baresmana, hizvo-danghangha, mąthrecha vachacha shyaothnacha, zaothrābyascha arshukhdhaeifyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąschā tāoschā yazamaide.

(Karda XXXIst) **(123) Mithrem vouru-gaoyaoitīm yazamaide, arsh-vachanghem, vyākhanem, hazangra-gaoshem, hutāshtem, baevare-chashmanem, berezantem, perethu-vaedhayanem, sūrem, a-khvafnem, *jaghāurvāonghem.**

Yim[1] yazata[2] Ahuro Mazdāo[3], raokhshnāt[4] paiti[5] garo-nmānat[6].

(124) Uz-bāzāush[7] paiti[8] amerekhtīm[9] fravazaite[10] Mithro[11] yo[12] vouru-gaoyaoitish[13], hacha[14] raokhshnāt[15] garonmānāt[16], vāshem[17] srīrem[18] vavazānem[19] hāmo-takhmem[20] vīspo-paesem[21] zaranaenem[22].

(125) Ahmya[23] vāshe[24] vazāonte[25] chathwāro[26] aurvanto[27], spaetita[28] hama-gaonaongho[29] mainyush-khvaretha[30] anaoshāongho[31]. Te[32] para-safāongho[33]

* For its translation, see Khorshed Niaesh, para 6th

zaranaena[34] paitishmukhta[35], āat[36] he[37] apara[38] erezataena[39]; āat[40] te[41] vīspa[42] frā-yukhta[43] hąm-isąmcha[44] simąmcha[45] simoithrąmcha[46], dereta[47] hukereta[48] upairispātā[49] aka[50] bastąm[51] khshathrem vairīm[52].

(123) Whom[1] (i.e., Meher yazata) did (the Creator) Ahura Mazda[3] praise[2] from the shining[4] Garothmān (Highest Heaven).

(124) Meher yazata, the Lord of wide pastures who is ✡the strong-armed[7] (starting) from that shining Garothman (Highest Heaven) drives forward (riding) in (his) beautiful[18] chariot[17], swiftly (or easily) ¶rolling[19], fully-powerful[20], all-adorned[21] and golden[22] to[8] the ✡Heavenly space[9] (i.e., to the abode of the Heavenly yazatas and Amesha Spentas).

(125) In that[23] chariot[24] four[26] steeds[27] white[28], $of the same colour[29] ✡fed with ambrosia[30] and immortal[31] carry[25] away[25] (Meher yazata). The front ♦hoofs[33] (of those horses) are shod[35] with gold[34], but[36] ♍their[37] hind (hoofs) are shod[35] with silver[39]. Moreover[40] all [42] those[41] (horses) (are) harnessed[43] to the same pole[44] (of the chariot); (and that pole is) fastened[51] with the cord[45] of the yoke[46] and with the well-fashioned, #solid[49] ✠clasp[47-50] of metal[52].

✡ Original meaning is: 'with raised arms'.

¶ Vavazanem = perfect participle ātmānepada adjective masculine gender, accusative singular; root vaz; re-duplicated form is vavaz + āna termination added; hence, vavazāna.

✡ Or in the sense of English "Heavenly Space"; towards the endless space of the sky. If the word amerekhtim is derived from the root merech, to smite and if the initial 'a' is taken as 'a', the word would then mean 'the place of smiting' and hence, it can be "battle field". That is to say, Meher yazata goes in the battle for smiting the daevas and drujas.

$ After mentioning 'white', the significance of describing 'of the same colour is this that without the slighest difference, the whiteness of those horses should be one and the same.

✡ In the sense of English 'ambrosia'; 'living upon ambrosia'.

♦ In the original text 'those front hoofs'; te demonstrative pronoun nominative plural.

♍ In the original text, the word is in the singular: his (he).

Original meaning: 'fitted from above' - well fastened.

✠ In the sense of the singular word "clasp"; cracked[42] hook[50].

(126) Dashinem[53] he[54] aredhe[55] vazaite[56] Rashnvo[57] razishto[58] spenishto[59] upa-raodhishto[60]; āat[61] he[62] hāvoya[63] aredhe[64] vazaite[65] razishtąm[66] chistąm[67] barat-zaothrąm[68] ashaonīm[69] spaeta[70] vastrāo[71] vanghaiti[72]; spaeta[73] daenayāo[74] Māzdayasnash[75] upamanem[76].

(127) Upavazat[77] takhmo[78] Dāmoish[79] Upamano[80], hu-kehrpa[81] varāzahe[82] paiti-ereno[83], tizi-dąstrahe[84], arshno[85], tizi-asūrahe[86], hakeret-jano[87] varāzahe[88], anu-poithwahe[89], grantahe[90], parshvanikahe[91] takhmahe[92], yukhdhahe[93], pairivāzahe[94]. Nikhshat[95] ahmāt[96] vazat[97] Ātarsh[98] yo[99] upa-sukhto[100], ughrem[1] yo[2] kavaem[3] khvareno[4].

(126) On his[54] (i.e., Meher yazata's) right[53] side[55] drives[51] Rashne yazata[57], the most just[58], the most beneficent[59] and the best-shapen[60]. Also[61] on his (i.e., Meher yazata's) left[63] side[64] drives[65] the most upright[66] ✡Chisti[67], the libations-bearing[68], the righteous[69] (who) has put on[72] white[70] garments[71]. White[73] is ¶the sign[76] (or symbol) of the Mazda-worshipping[75] Religion[74].

(127) The strong[78] (yazata called) Dami ✡Upamana[79-80] accompanies[77] (Meher yazata).

Explanation:- (As regards the shape in which he goes, it is stated as under).

✡ In the original text, the word 'Chista' and its epithets are in the accusative singular. Know that, Chisti (or Chista) yazata comes with "daenā" (din).

¶ Dr. Geldner has put a full stop before another "spaeta"[73] word. Taking in accordance with that manner, it is translated as under:- Chisti[67] (who) has put on[72] white[70] garments[71] (and who herself) is white[73] drives in a chariot[65] and the sign[66] (or symbol) of the Mazda-worshipping[75] Religion[74] (also drives in a chariot).

✡ Word by word meaning of "Dāmoish Upamana" is symbol of wisdom, sign of wisdom.

Dāmi (yazata named Dāmi Upamana goes with Meher yazata) in the good *body[81] of boar[82], aggressive[83] (or attacking), with sharp tusks[84], brave[85], sharp-jawed[86], killing at once[87], having moderate fat[89], wrathful[90], smiting the army[91], strong[92], strong-bodied[93], (and) rushing all around[94]. Also behind[95] him[96] (i.e., Meher yazata) go[77] the blazing Adar yazata[98] and the powerful[1] Kayanian[3] Glory[4].

(128) Hishtaite[5] aom[6] vāshahe[7] Mithrahe[8] Vouru-gaoyaoitoish[9] hazangrem[10] thanvareitinąm[11], asti[12] yo[13] gavasnahe[14] snāvya[15] jya[16] hukeretanąm[17]; mainyavasāo[18] vazenti[19], mainyavasāo[20] patenti[21], kameredhe[22] paiti[23] daevanąm[24].

(129) Hishtaite[25] aom[26] vāshahe[27] Mithrahe[28] vouru-gaoyaoitoish[29] hazangrem[30] ishunąm[31] kahrkāso-parnanąm[32] zaranyo-zafranąm[33] sroi-stayąm[34], asti[35] ayanghaena[36] sparegha[37] hukeretanąm[38]. Mainyavasāo[39] vazenti[40], mainyavasāo[41] patenti[42] kameredhe[43] paiti[44] daevanąm[45].

(128) On the ¶exterior side[6] of the chariot[7] of Meher yazata[8] of wide pastures[9] stand[5] a thousand[10] (bows) of bows[11] well-made[17] with a bow[15]-string[16] of cow-gut[14]. (The arrows darting through that bow pass[19] from the heavenly (or celestial) *space[18] and (having passed) through the celestial space[20] fall[21] upon[23] the evil heads[22] of the daevas[24].

* By accepting the reading hu kehrpa according to Geldner, if we compare hu with Sanskrit su, shu 'meaning' a swine, translation of the phrase hu.....varazahe would be "wild boar, pig". For comparison of this paragraph, see para 70th of this yasht and para 15th of Behram yasht.

¶ Darmesteter. This word is accusative singular of the demonstrative pronoun ava and if we consider it as a noun derived from the root av. to help, its meaning can be 'full help-protection' (in the sense of dative singular).

* Deriving from mainyu + asangh; or acting according to the spiritual wish, deriving from mainyava + vasangh; initial 'v' being dropped.

(129) On the exterior side[26] of the chariot[27] of Meher yazata[28] of wide jpastures[29] stand[25] a thousand[30] (arrows) of the arrows[31] vulture-feathered[32], *gold-notched[33], with a horn-shaft[34], with the edge-blade[37] of iron[36], well-made. (Those arrows) pass[40] through the heavenly (or celestial) space[39], and (having passed) through the celestial space[41] fall[42] upon[44] the skulls[43] of the daevas[45].

(130) Hishtaite[46] aom[47] vāshahe[48] Mithrahe[49] vouru-gaoyaoitoish[50] hazangrem[51] arshtinąm[52] baroithro-taezanąm[53] hukeretanąm[54]. Mainyavasāo[55] vazenti[56], mainyavasāo[57] patenti[58], kameredhe[59] paiti[60] daevanąm[61]. Hishtaite[62] aom[63] vāshahe[64] Mithrahe[65] vouru-gaoyaoitoish[66] hazangrem[67] chakushanąm[68] haosafnaeninąm[69] bitaeghanąm[70] hukeretanąm[71]. Mainyavasāo[72] vazenti[73], mainyavasāo[74] patenti[75] kameredhe[76] paiti[77] daevanąm[78].

(130) On the exterior side[47] of the chariot[48] of Meher yazata[49] of wide pastures[50] stand[46] a thousand[51] (spears) of spears[52] with sharp blades[53], well-made[54]. (Those spears) pass[56] through the spiritual (or celestial) space[55], (and having passed) through the celestial space[57] fall[58] upon[60] the skulls[59] of the daevas[61]. On the exterior side[63] of the chariot[64] of Meher yazata[65] of wide pastures[66] stand[62] a thousand[67] (quoits) *of the quoits[68] double-edged[70], well-made[71] of steel[69] (flung upon the enemy for killing). (Those quoits) pass[73] through the heavenly (or celestial) space[72] (and having passed) through the celestial space[74] fall[75] upon[77] the skulls[76] of the daevas[78].

(131) Hishtaite[79] aom[80] vāshahe[81] Mithrahe[82] vouru-gaoyaoitoish[83] hazangrem[84] karetanąm[85] vayo-dāranąm[86] hukeretanąm[87]. Mainyavasāo[88] vazenti[89], mainyavasāo[90] patenti[91] kameredhe[92] paiti[93] daevanąm[94]. Hishtaite[95] aom[96] vāshahe[97] Mithrahe[98] vouru-gaoyaoitoish[99] hazangrem[100] gadhanąm[1] ayanghaenanąm[2] hukeretanąm[3]. Mainyavasāo[4] vazenti[5], mainyavasāo[6] patenti[7] kameredhe[8] paiti[9] daevanąm[10].

* literally 'gold-mouthed'

¶ In the sense of English quoits.

(131) On the exterior side[80] of the chariot[81] of Meher yazata[82] of wide pastures[83] stand[79] a thousand[84] (swords) of the swords[85] two-edged[86], well-made[87]. (Those swords) pass[89] through the spiritual (or celestial) space[88], (and having passed) through the celestial space[90] fall[91] upon[93] the skulls[92] of the daevas. On the exterior side[96] of the chariot[97] of Meher yazata[98] of wide pastures[99] stand[95] a thousand[100] (maces) of ✲maces[1] of iron[2], well-made[3].

(132) Hishtaite[11] aom[12] vāshahe[13] Mithrahe[14] vouru-gaoyaoitoish[15] vazrem[16] srīrem[17] hunivikhtem[18], sata-fshtānem[19], satodārem[20], fravaeghem[21], vīso-nyāonchim[22], zaroish[23] ayangho[24] frahikhtem[25], amavato[26], zaranyehe[27], amavastemem[28] zayanąm[29], verethravastemem[30] zayanąm[31]. Mainyavasāo[32] vazenti[33], mainyavasāo[34] patenti[35] kameredhe[36] paiti[37] daevanąm[38].

(132) On the exterior side[12] of the chariot[13] of Meher yazata[14] of wide pastures[15] stand[11] ¶the powerful[26] ✲mace[16] (having such characteristics as) beautiful[17], sufficiently made heavy[18], with a hundred $knobs[19], with a hundred edges[20], striking upon vigorously[21], ✲felling man down, cast out[25] of brass[23-24] and gilt with gold[27], strongest[28] of (all) weapons[29] and most smiting the enemy[30] (or most victorious)[30] of (all) weapons[31]. (That mace) passes[33] through the spiritual (or celestial) space[34], (and having passed) through the celestial space ♦falls[35] upon[37] the skulls[36] of the daevas[38].

(133) Pascha[39] jainti[40] daevanąm[41], pascha[42] nighninti[43] Mithro-drująm[44] mashyānąm[45], fravazaite[46] Mithro[47] yo[48] vouru-gaoyaoitish[49], taro[50] Arezahi[51] Savahi[52], taro[53]

✲ In the sense of English word cudgel, mace.

¶ In the original text, this word is in the genetive singular.

✲ A short description of the weapons of war of Ancient Iran we find in the paragraphs 128-132. For comparison of this paragraph, see para 96th of this yasht.

$ In the sense of English "knob".

✲ Original meaning: "hurling down man[22]"

♦ Although its subject (vazrem) is in the singular number, yet in accordance with the preceeding paragraphs, the verb is in the plural.

Fradadhafshu[54] Vīdadhafshu[55], taro Vouru-bareshti[57] Voru-jareshti[58], taro[59] imat[60] karshvare[61] yat[62] Khvanirathem[63] bāmīm[64].

(134) Avi[65] bādha[66] frateresaiti[67] angro-mainyush[68] pourumahrko[69], avi[70] bādha[71] frateresaiti[72] Aeshmo[73] duz-dāo[74] peshotanush[75]; avi[76] bādha[77] frateresaiti[78] Bushyąsta[79] dareghogava[80]; avi[81] bādha[82] frateresenti[83] vīspe[84] mainyava[85] daeva[86], yaecha[87] Varenya[88] drvanto[89].

(133) After[39] the ✲smiting[40] of the daevas[41] (and) after the ✲slaying[43] of the promise-breaking[44] persons[45], Meher yazata[47], the Lord of wide pastures[49], after ¶crossing[50] Arezahi[51] and Savahi[52] (regions), after crossing[53] Fradadhafshu[54] and Vidadhaphu[55] (regions), after crossing[56] Vouru-bareshti[57] and Vouru-jareshti[58] (regions) and after crossing ✲this[60] region[61] which[62] (is) the shining[64] Khvaniratha[63] proceeds further[46].

(134) In the presence[65] (of Meher yazata) Angra Mainyu[68] full of death[69] is verily[66] afraid[67]; in (his) presence[70] the evil-knowing[74] and sinful[75] Aeshma daeva[73] surely[71] takes fright[72]; in (his) presence[76] Bushyasta[79] (i.e., the demon of procrastination), the long-handed[80] indeed frightens[78]; in (his) presence[81] all[84] the invisible[85] daevas (and) the wicked people[89] of Gitan (city)[88] indeed[82] $get scare[83].

(135) Mā Mithrahe vouru-gaoyaoitoish grantahe vaeghāi jasaema; mā-no granto aipi-janyāo Mithro yo vouru-gaoyaoitish; yo aojishto yazatanąm, yo tanchishto yazatanąm, yo thwakhshishto yazatanąm, yo āsishto yazatanąm, yo as verethrąjastemo yazatanąm, frakhshtāite paiti āya zemā.✲

✲ Jainti, nighninti - i-base noun feminine, instrumental singular; root jan, ni-jan.

¶ i.e., by passing through it; original meaning 'across' (Sanskrit tiras)

✲ i.e., of the people of that time when Avesta was written.

$ For its comparison, see paragraph 97th of this yasht.

✲ For the translation of this paragraph, see para 98 of this yasht.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, Mithrem vouru-gaoyaoitīm, zaothrābyo Mithrem vouru-gaoyaoitīm yazamaide, rāma-shayanem hu-shayanem Airyābyo dainghubyo.

Ācha no jamyāt avanghe, ācha no jamyāt ravanghe, ācha n jamyāt rafnanghe, ācha no jamyāt marzdikāi, ācha no jamyāt baeshazāi, ācha no jamyāt verethraghnāi, ācha no havanghāi, ācha no jamyāt ashavastāi, ughro, aiwi-thūro, yasnyo, vahmyo, an-aiwi-drukhto vīspemāi anguhe astvaite, Mithro yo vouru-gaoyaoitish. Tem amavantem yazatem sūrem dāmohu sevishtem Mithrem yazāi zaothrābyo, tem pairi-jasāi vantacha nemanghacha; tem yazāi surunvata yasna Mithrem vouru-gaoyaoitīm; zaothrābyo Mithrem vouru-gaoyaoitīm yazamaide.

Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tāschā taoscha yazamaide.

(Karda XXXIInd) **(136) Mithrem vouru-gaoyaoitīm yazamaide, arsh-vachanghem, vyākhanem, hazangragaoshem, hutāshtem, baevare-chashmanem, berezantem, perethu-vaedhayanem, sūrem, a-khvafnem, [Y]jaghāurvāonghem.**

Yahmāi[1] aurusha[2] aurvanta[3] yūkhta[4] vāsha[5] thanjayāonte[6], aeva[7] chakhra[8] zaranaena[9] asānascha[10] vīspo-bāme[11]; yezi[12]-she[13] zaothrāo[14] baraiti[15] avi[16]-she[17] maethanem[18].

[*] For its translation, see Khorshed Niaesh, para 6th.

(137) Ushta[19] ahmāi[20] naire[21] mainyāi[22], uiti[23] mraot[24] Ahuro Mazdāo[25], āi[26] ashāum[27] Zarathushtra[28]; yahmāi[29] zaota[30] ashava[31] angheush[32] dahmo[33] tanu-mąthro[34], frasteretāt[35] paiti[36] baresman[37], Mithrahe[37] vacha[38] yazāite[39], rāshtem[40] ahmāi[41] naire[42] mainyāi[43], Mithro[44] maethanem[45] ācharaiti[46]; yezi[47]-she[48] yānādha[49] bavaiti[50] sanghemchit[51] anu[52] sastrāi[53] sanghemchit[54] anu[55] mainyāi[56].

(136) For whom (i.e., for Meher yazata) [*]a pair of white steeds [¶]are yoked[6] to the chariot[5] with one[7] golden[9] wheel[8] and with all-glittering[11] axle[10].

If[12] he carries[15] libations[14] for him[13] to his[17] abode[18].[✧]

(137) (May there be) prosperity[19] unto that[20] person[21], (so) I think[22] (i.e., I wish all-prosperity to that person), Oh Holy[27] Zarathushtra[28]! Thus[23] said[24] (the Creator) Ahura Mazda[25].

Explanation: (As to who that man is it is stated below).

For whom[29] (i.e., for that person) the holy[31] Zaotar[30], most [$]virtuous, the word - incarnate[34], worships[39] (Meher yazata)with the Barsam[36] having spread[35] (and) with the hymn[38] of Meher yazata[37] (i.e., with the sacred verses of the Avesta to be recited in honour of Meher yazata); then [✧]I think, for (the help of) that[41] person[42] Meher yazata [♦]goes[46] [ₘ]straight[40] to (his) abode[45].

(138) Sādrem[57] ahmāi[58] naire[59] mainyāi[60], uiti[61] mraot[62] Ahuro Mazdāo[63], āi[64] ashāum[65] Zarathushtra[66],

[*] Original meaning: 'yoked[4] horses[3]'

[¶] Original meaning: 'they harness the steeds'.

[✧] I have translated the sentence word for word; I do not understand its purport.

[$] In the original text, 'the virtuous[33] of the world[32]'.

[✧] The Creator, Ahura Mazda speaks.

[♦] I cannot properly translate the sentence from the word yezi-she upto the word 'mainyāi'.

[ₘ] In the sense of the English word 'straight' or similar to Persian 'rāst'. Original meaning 'straight, arranged, true'.

yahmāi[67] zaota[68] anashava[69] a-dahmo[70] a-tanu-mąthro[71], pascha[72] baresma[73], frahishta[74], perenemcha[75] baresma[76] starāno[77], dareghemcha[78] yasnem[79] yazāno[80].

(139) Noit[81] khshnāvayeiti[82] Ahurem Mazdąm[83], noit[84] anye[85] Ameshāo Spenta[86], noit[87] Mithrem[88] yim[89] vouru-gaoyaoitīm[90]. Yo[91] Mazdąm[92] taro[93] manyete[94], taro[95] anye[96], Ameshāo Spenta[97], taro[98] Mithrem[99] yim[100] vouru-gaoyaoitīm[1], taro[2] dātemcha[3] Rashnūmcha[4] Arshtātemcha[5] frādat-gaethąm[6], varedat-gaethąm[7].

(138) Woe[57] (be) unto that man, I think[60] (so) (i.e., I think that that person ought to suffer pain), Oh[64] Holy[65] Zarathushtra[66]! Thus[61] (the Creator) Ahura Mazda[63] spoke[62].

Explanation: (As regards what type of that man he is, it is stated below)

For whom (i.e., for that man) if he who is the Zaotar - the officiating priest[68] (inspite of being) the spreader[77] of sufficient[75] (i.e., as required) Barsam[76] and *the consecrator of long[78] yazishn[79] is impious[69], immoral[70], and not keeping his body under the control of māthra[71] (i.e., religious commandments) and ¶standing[74] behind[72] the Baresman-twigs[73] (as to what happens thereby, it is stated in the following paragraph).

(139) (The Zaotar of the above-mentioned characteristics) does neither[81] please[82] (the Creator) Ahura Mazda[83], nor[84] does he please[82] other[85] Amesha Spentas[86], nor even[87] does he please[82] Meher yazata[88] of wide pastures; (rather by performing the ceremony unlawfully) that *man[91] (as if) regards[94] (the Creator) Ahura Mazda[92] as mean[93] (i.e., he hates Ahura Mazda), he regards[94] other[96] Amesha Spentas[97] as mean[95] he regards[94] Meher yazata[99],

* Original meaning: consecrating the yasna ceremony.

¶ Frahishta - present participle parasmaipada nominative singular masculine; like 'frā....shusa (yasna I.17). Also the same word can be perfect tense third person singular parasmaipada.

* Original meaning 'who' (yo); and it applies to "zaota anashava" occurring in the above para.

of wide pastures[1] as mean[98]; he *regards[94] as mean[2] the Law[3] (of Zarathushtra), Rashna yazata[4] and Ashtad yazata[5], the world-furthering (and) the world-increasing.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, Mithrem vouru-gaoyaoitīm, zaothrābyo Mithrem vouru-gaoyaoitīm yazamaide, rāmashayanem hu-shayanem Airyābyo dainghubyo.

Ācha no jamyāt avanghe, ācha no jamyāt ravanghe, ācha no jamyāt rafnanghe, ācha no jamyāt marzdikai, ācha no jamyāt baeshazāi, ācha no jamyāt verethraghnāi, ācha no jamyāt havanghāi, ācha no jamyāt ashavastāi, ughro, aiwi-thūro, yasnyo, vahmyo, an-aiwi-drukhto, vīspemāi anguhe astvaite, Mithroyo vouru-gaoyaoitish. Tem amavantem yazatem sūrem dāmohu sevishtem Mithrem yazāi zaothrābyo, tem pairi-jasāi vantacha nemanghacha; tem yazāi surunvata yasna Mithrem vouru-gaoyaoitīm, zaothrābyo Mithrem vouru-gaoyaoitīm yazamaide.

Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hacha, yāonghąmcha tąshcā tāoscha yazamaide.

(Karda XXXIIIrd) **(140) Mithrem vouru-gaoyaoitīm yazamaide arsh-vachanghem, vyākhanem, hazangra-gaoshem, hutāshtem, baevare-chashmanem, berezantem,**

* From the above paragraphs 138-139, it is noticed that if the mobed who performs the religious ceremonies is neither holy nor virtuous and does not know how to perform his duty properly, then that ceremony performed by him is null and void; not only that but such a person casts a slur upon Ahura Mazda and His Divine yazatas. Therefore, a true priest should be pious, virtuous and well-versed in rituals and ceremonies.

perethu-vaedhayanem, sūrem, a-khvafnem, *jaghāurvāonghem.

Yazāi[1] Mithrem[2], Spitama[3], vanghush[4] takhmem[5], mainyaom[6] aghrīm[7], hvāmarzdikem[8] amithwem[9], uparo-nmānem[10], aojanghem[11] takhmem[12] rathaeshtąm[13].

(141) Verethravāo[14] zaena[15] hachimno[16], hutāshta[17], temanghādha[18] jaghāurum[19] adhaoyamnem[20]. Aojishtanąm[21] asti[22] aojishtem[23], tanchishtanąm[24] asti[25] tanchishtem[26], baghanąm[27] asti[28] ash-khrathwastemo[29], verethravāo[30] khvarena[31] hachimno[32], hazangrā-gaosho[33] baevare-chashmano[34], yo[35] baevare-spasano[36] sūro[37], vīspovidhvāo[38] adhaoyamno[39].

(140) (The Creator Ahura Mazda says: 'Oh Spitamān[3] (Zarathushtra)! Thou ¶dost worship[1] Meher yazata[2], good[4], strong[5], heavenly[6], foremost[7], *self-forgiving[8], free from §falsehood[9], ◆possessing an abode on high[10], mighty[11] (and) powerful[12] warrior[13].

(141) (Meher yazata is) victorious[14] and equipped with[16] a well-fashioned[17] weapon[15]. (He is) •a warden[19] in darkness[18] (and) ▫undeceived[20] by anyone. He is the *the mightiest[23] amongst the mightiest[21], he is[25] *the strongest[26] amongst the strongest[24], and he

° For its translation, see Khorshed Niaesh, para 6th.

¶ Yazāi - present subjunctive parasmaipada second person singular; original form yaz+a+hi; h is dropped. Similarly, vindāi (instead of vindāhi); see Vendidad19, para 6.

* hva+ā+marzdika; or most merciful (hu+ā+marzdika).

§ Or unequalled; a=Sanskrit a=not; Sanskrit mithuna=a pair.

◆ Know that the palace of Meher yazata is stated to be on the top of Mount Alborz (see para 50th of this yasht).

• Original meaning: "wakeful, alert"; i.e. to say, he is the watcher over lying promise-breakers who cannot succeed in darkness for their wicked actions.

▫ It would be better if the last two words would be in the nominative case. Taking them in the accusative case, they can be the object of "yazamaide".

* These words (aojishto, tanchishto) should be in nominative singular.

is[28] fully wisest[29] amongst the divinities[27]. (Moreover he is) victorious[30], possessed of[32] glory[31], *of a thousand ears, ¶of ten thousand eyes[34], of ten thousand *spies[36], brave[37], all-knowing[38] (and) undeceivable by anyone[39].

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, Mithrem vouru-gaoyaoitīm, zaothrābyo Mithrem vouru-gaoyaoitīm yazamaide, rāma-shayanem, hu-shayanem Airyābyo dainghubyo.

Ācha no jamyāt avanghe, ācha no jamyāt ravanghe, ācha no jamyāt rafnanghe, ācha no jamyāt marzdikāi, ācha no jamyāt baeshazāi, ācha no jamyāt verethraghnāi, ācha no jamyāt havanghāi, ācha no jamyāt ashavastāi, ughro, aiwi-thūro, yasnyo, vahmyo, an-aiwi-drukhto, vīspemāi anguhe astvaite, Mithroyo vouru-gaoyaoitish. Tem amavantem yazatem sūrem dāmohu sevishtem Mithrem yazāi zaothrābyo, tem pairi-jasāi vantacha nemanghacha; tem yazāi surunvata yasna Mithrem vouru-gaoyaoitīm; zaothrābyo Mithrem vouru-gaoyaoitīm yazamaide. Haomayo gava baresmana, hizvo-danghancha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenge hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąschā tāoschā yazamaide.

(Karda XXXIVth) **(142) Mithrem vouru-gaoyaoitīm yazamaide, arsh-vachanghem, vyākhanem, hazangrahaoshem, hutāshtem, baevare-chashmanem, berezantem, perethu-vaedhayanem, sūrem, a-khvafnem, §jaghāurvāonghem.**

* i.e., possessed of sharp hearing power to the extent of a thousand ears.

¶ i.e., possessed of sharp vision to the extent of ten thousand eyes.

* Darmesteter.

§ For its translation, see Khorshed Niaesh, para 6th.

Yo[1] paoirish[2] vaeidhish[3] sūrem frādhāiti[5] Spentahe[6] Mainyeush[6] dāmąn[7]; hudhāto[8] mazishto[9] yazato[10], yatha[11] tanūm[12] raochayeiti[13], yatha[14] māongho[15] hvāraokhshno[16].

(143) Yenghāo[17] ainiko[18] brāzaiti[19]; yatha[20] Tishtryostārahe[21], yenghe[22] vāshem[23] hangrewnāiti[24] adhavish[25] paoirish[26] Spitama[27]; yatha[28] dāmąn[29] sraeshtāish[30] hūbāmya[31] khshaetāi[32]. Yazāi[33] hąm-tashtem[34], yo[35] dadhvāo[36] Spenta-mainyush[37], stehrpaesanghem[38] mainyu-tāshtem[39], yo[40] baevare-spasāno[41] sūro[42] vīspo-vidhvāo[43] adhaoyamno[44].

(142) Who (Meher yazata) (being) fully[2] learned[3] increases[5] *strongly[4] the creatures[7] of Spenta Mainyu[6]. (Who is) well-created[8] greatest[9] yazata[10]. Just as[14] the Moon[15] is self-shining[16], in the same way[11] (Meher yazata) makes (his) body[12] shine[13].

(143) Whose[17] (Meher yazata's) face[18] shines[19] like[20] Star Tishtrya[21]. Whose[22] chariot[23], Oh Spitaman[27] (Zarathushtra)! The undeceiving[25] and the ¶foremost[26] (Spirit) seizes[24]. ♦In comparison[28] with (other) creatures[29] (Meher yazata is) most beautiful[30], resplendent as the sun[31] (and) brilliant[32]. I praise[33] (the chariot of Meher yazata) $the manufacture[34] of the Creator[36] Ahura Mazda[37], star-begemmed[38] and $fashioned by the Spirit[39]. (He is Meher yazata) who[40] is of ten thousand spies[41], brave[42], all-knowing[43] and undeceivable[44].

* i.e., tries his level best to increase or to prosper the creatures.

¶ This reference seems to be about the Divine Ashishvangh yazata; see para 68th of this yasht.

♦ Word "yatha" whose usual meaning is "just as", "in the same way" occurs also in the sense of showing "comparison, analogy".

$ Its import seems to be this that the Creator Ahura Mazda showed the sample and the heavenly yazatas fashioned that chariot according to that sample; or fashioned in the spiritual world (or in Heaven). Or taking alternatively-made of the spiritual (thing). About Ahura Mazda there occurs "spenishta" or "spentotema". On account of "dadhvāo" (i.e., Creator), I have taken the meaning of "Spento Mainyush" as "Spenishta".

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, Mithrem vouru-gaoyaoitīm, zaothrābyo Mithrem vouru-gaoyaoitīm yazamaide, rāma-shayanem hu-shayanem Airyābyo dainghubyo.

Ācha no jamyāt avanghe, ācha no jamyāt ravanghe, ācha no jamyāt rafnanghe, ācha no jamyāt marzdikāi, ācha no jamyāt baeshazāi, ācha no jamyāt verethraghnāi, ācha no jamyāt havanghāi, ācha no jamyāt ashavastāi, ughro, aiwi-thūro, yasnyo, vahmyo, an-aiwi-drukhto vīspemai anhuge astvaite, Mithro yo vouru-gaoyaoitish. Tem amavantem yazatem sūrem dāmohu sevishtem Mithrem yazāi zaothrābyo, tem pairi-jasāi vantacha nemanghacha; tem yazāi surunvata yasna Mithrem vouru-gaoyaoitīm; zaothrābyo Mithrem vouru-gaoyaoitīm yazamaide. Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukh dhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąschā tāoschā yazamaide.

(Karda XXXVth) **(144) Mithrem vouru-gaoyaoitīm yazamaide, arsh-vachanghem, vyākhanem, hazangra-gaoshem, hutāshtem, baevare-chashmanem, berezantem, perethu-vaedhayanem, sūrem, a-khvafnem, *jaghaurvaonghem.**

Mithrem aiwi-dakhyūm yazamaide; Mithrem antare-dakhyūm yazamaide; Mithrem ā-dakhyūm yazamaide; Mithrem upairi-dakhyūm yazamaide; Mithrem adhairi-dakhyūm yazamaide; Mithrem pairi-dakhyūm yazamaide; Mithrem aipi-dakhyūm ¶yazamaide.

* For its translation, see Khorshed Niaesh, para 6th.

¶ For its translation, see Meher Niaesh, para 11th.

(145) Mithra Ahura berezanta aithyejangha ashavana yazamaide, streushcha māonghemcha hvarecha, urvarāhu paiti baresmānyahu, Mithrem vīspanąm dakhyunąm danghu-paitīm yazamaide. Ahe raya khvarenghacha, tem yazāi surunvata yasna, Mithrem vouru-gaoyaoitīm; zaothrābyo Mithrem vouru-gaoyaoitīm yazamaide, rāma-shayanem hu-shayanem Airyābyo *dainghubyo.

Ācha no jamyāt avanghe, ācha no jamyāt ravanghe, ācha no jamyāt rafnanghe, ācha no jamyāt marzdihāi, ācha no jamyāt baeshazāi, ācha no jamyāt verethraghnāi, ācha no jamyāt havanghāi, ācha no jamyāt ashavastāi, ughro, aiwi-thūro, yasnyo, vahmyo, an-aiwi-drukhto vīspemāi anguhe astvaite, Mithro yo vouru-gaoyaoitish. Tem amavantem yazatem sūrem dāmohu sevishtem Mithrem yazāi zaothrābyo, tem pairi-jasāi vantacha nemanghacha; tem yazāi surunvata yasna Mithrem vouru-gaoyaoitīm; zaothrābyo Mithrem vouru-gaoyaoitim [1]yazamaide.

Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąschā tāoschā yazamaide.

(Recite in Bāz in a low tone) **Ahura Mazda Khodāe, awazūnīe mardum, mardum sardagān hamā sardagąn, ham-bāyaste vehąn, oem behedīn Māzdayasnąn āgahī āstavānī nekī rasānad; aedūn bād.** (Recite aloud) **Yathā Ahu Vairyo (2).**

* For its translation, see Meher Niaesh, paras 12-13.

[1] For its translation, see Meher Niaesh, paras 14-15.

Yasnemcha vahmemcha aojascha zavarecha āfrināmi, Mithrahe vouru-gaoyaoitoish hazangra-gaoshahe, baevare-chashmano, aokhto-nāmano yazatahe, Rāmanascha Khvāstrahe. Ashem Vohū (1).

Ahmāi raeshcha; Hazangrem; Jasa me avanghe Mazda; Kerfeh Mozd.

Roz nek nąm, roz pāk nąm, roz mubārak (faląn)* **māhe mubārak** (faląn), **Gāhe** (faląn), **namāz Dādāre gehān damąn. Khshnaothra Ahurahe Mazdāo, taroidite angrahe mainyeush. Haithyā-varshtąm hyat vasnā ferashotemem. Staomi ashem; Ashem Vohū (1).**

Gorje Khoreh awazāyād Meher Frāgayod dāvare rāst be-rasād amāvand pīrozgar amāvandih pīrozgarī. Dād Dīn beh Māzdayasnąn āgāhī ravāi goāfrangānī bād hafte Keshvar zamīn; aedūn bād. Man āno āwāyad shudan, man āno āwāyad shudan, man āno āwāyad shudan. Ashaone Ashem Vohu (1).

(Recite facing the South) **Dādāre Gehąn Dīne Māzdayasnī Dāde Zarathushti. Nemase-te ashāum sevishte Ardvī Sūra anāhite, ashaone Ashem Vohū (1).**

Nemo urvaire vanguhi Mazda-dhāte ashaone Ashem Vohū (1).

Mithrem vouru-gaoyaoitīm yazamaide. Ashem Vohū (1).

Meher Frāgayod dāvare rāst be-rasād. Ashem Vohū (1).

Rashne Yasht

Khshnaothra Ahurahe Mazdāo. Ashem Vohū 1.

Pa nāme yazdąn Ahura Mazda Khodāe awazūnī gorje khoreh awazāyād; Rashne rāst be-rasād*.

Az hamā gunāh patet pashemānum; az harvastīn dushmata duzhukhta duzhvarshta, mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ąn gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnoānī, okhe awākhsh pashemān pa se gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, taroidīte angrahe mainyeush; haithyā-varshtąm hyat vasnā fereshotemem. Staomi ashem. Ashem Vohū 3.

Fravarāne Mazdayasno Zarathushtrish vīdaevo Ahura-tkaesho (Recite the Gāh whichever may be) **frasastayaecha. Rashnaosh razishtahe Arshtātascha frādat-gaethayāo varedat-gaethayāo arshukhdhahe vachangho yat ¶frādat-gaethahe. Khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaecha, yathā ahu Vairyo zaotā frā me mrūte, athā ratush ashāt-chit hacha frā ashava vīdhvāo mraotū.**

(Karda I[st]) **(1) Paiti[1] dim[2] peresat[3] ashava[4], ashāum[5] Ahura Mazda[6], ise[7] thwąm[8] Ahura Mazda[9], perese[10] thwąm[11] rashnya[12] ukhdha[13] paiti[14] me[15] vīdhvāo[16] mrūidhi[17].**

* i.e., may Rashna yazata, the just, come (to my help)!

¶ i.e., for the worship, etc. of Rashnu yazata, the most just, of Āshtād yazata, making the world prosperous and causing the world to increase and of the rightly-spoken utterance, that brings prosperity to the world. (For further explanation, see the paragraph of "Fravarāne Mazdayasno" of Khorshed Nīāesh).

Adhaoyo[18] ahi[19] adhaoyo-khratush[20] adhaoyo[21] vīspo-vīdhvāo[22]. Kat[23] astī[24] mąthrahe[25] spentahe[26] arsh-dātem[27], *kat[28] frazdātem[28], kat[29] vīchithem[30], kat thamananghuntem[31], kat[32] varechanghuntem[33], kat[34] yaokhshtivantem[35], taradhātem[36] anyāish[37] dāmąn[38].

(2) Āat[39] mraot[40] Ahuro Mazdāo[41], azem[42] bā[43]-te[44] tat[45] framravāni[46], erezvo[47] ashāum[48] Spitama[49], mąthro[50] spento[51] yo[52] ash-khvarenāo[53]. Tat[54] asti[55] mąthrahe[56] spentahe[57] arsh-dātem[58], tat[59] frazdātem[60], tat[61] vīchithem[62], tat[63] thamanaghuntem[64], tat[65] varechanghuntem[66], tat[67] yaokhshtivantem[68], tardhātem[69] anyāish[70] dāmān[71].

(1) Holy[4] (Zarathushtra) asked[3] Him[2] (i.e., Ahura Mazda): Oh Holy[5] Ahura Mazda[16]. I ¶wish[7] from Thee[8], I ask[10] Thee[11]; (therefore) Oh *Omniscient[16] Ahura Mazda[9]! Speak[17] $ Thou unto me[15] the truthful[12] word[13], (because) Thou art[19] undeceivable[18], possessed of undeceivable wisdom[20], undeceived by anyone[21] (and) all-knowing (or omniscient)[22].

What[23] (part) of the beneficent[26] (or holy)[26] scripture[25] is truly-created[27], prosperity-bringing[28], discriminative (of right and wrong), health-giving[31], ❖lustrous[33], powerful[35] (and) created superior[36] to other[37] creations[38]?

* In this paragraph, the word "Kat" has occurred before each adjective, but in accordance with the style of Gujarati language, I have translated it once.

¶ ise thwąm Ahura Mazda - these words are not given in Westergaard's Text, but he has given in the notes thus: Se thwąm Ahura Mazda. "Ise" is present tense third person singular ātmānepada; also, this same word (ise) occurs even as Perfect Tense third person singular ātmānepada (see yasna Hā 50.1). Root is; reduplicated is = īs (Gāthic form) + e.

❖ Or harvisp-āgāh. Sometimes for Ahura Mazda the word "vīdhvāo" only occurs instead of "vīspo-vīdhvāo" (see yasna Hā 29.6).

$ For its comparison, see the first line of each strophe of yasna Hā 44:- Tat thwā peresā eresh moi vaochā Ahura.

❖ "Wise" (Darmesteter); protecting (Harlez).

(2) Thereupon[39] Ahura Mazda[41] spoke: 'Oh pure[47] righteous[48] Spitamān (Zarathushtra)! I[42] will, indeed, speak[46] that[45] unto thee[44]; and that is the most glorious[53] holy spell[50]. *That[54] (part) of the Holy[57] spell[56] is[55] truly-created[58], prosperity-giving[60], discriminative (of right and wrong)[62], health-giving[64], lustrous[66], powerful[68] (and) created superior[69] to other[70] creatures[71].

(3) Āat[72] mraot[73] Ahuro Mazdāo[74], thrishūm[75] baresma[76] frasterenuyāo[77] paitisha[78] hū[79] adhwanem[80], zbayamahi[81] frīnāmahi[82] mąm[83] yim[84] Ahurem Mazdąm[85]; urvathāmchit[86] zbayemi[87], avi[88] amat[89] varo[90] uzdātem[91], avi[92] ātaremcha[93] baresmācha[94], avi[95] perenąm[96] vīghzārayeintīm[97] avi[98] raoghnyąm[99] varanghem[100], āzūitīmcha[1] urvaranąm[2].

(4) Aetat[3] te[4] jasānī[5] avanghe[6] azem[7] yo[8] Ahuro Mazdāo[9], avi[10] avat[11] varo[12] uzdātem[13], avi[14] ātaremcha[15] baresmācha[16] avi[17] perenąm[18] vīghzārayeintim[19], avi[20] raoghnyām[21] varanghem[22], āzūitimcha[33] urvaranąm[24], hathra[25] vāta[26] verethrā-jano[27], hathra[28] Dāmoish[29] Upamano[30], hathra[31] Kavaem[32] Khvareno[33], hathra[34] Saoke[35] Mazda-dhāite[36].

(3) Then[72] Ahura Mazda[74] said: 'Towards[78] the course[80] of the Sun[79] (i.e., facing the Southern direction) we worship[81] and we praise[82] ¶Ahura Mazda[85Y]; thou *shouldst spread one-third Barsam (whilst reciting this verse). Towards[88] this[89] prepared[91] libation[90], towards[92] the fire[93] and the Baresman[94], towards[95] (the libation) of

* Which is much glorious. Presumably, there is a reference about some certain portion of the Holy Spell. In this paragraph, the word "tat" occurs before every adjective, but I have translated it only once according to the Gujarati style.

¶ It would be better if the word "mąm" (i.e., me) would not be there. There was no necessity of this word here.

* "Thou shouldst bind" (Darmesteter) i.e., one-third portion of the Barsam which is generally spread. How much Barsam is covered by one-third portion is not stated.

over-flowing[96] milk[97], towards[98] the libation[100] rich in butter[99], (and) towards the sap of the plants (or vital juice circulating in plants), I *invoke[87] (i.e., I call for help) the friendship[86] (of Ahura Mazda) (provided thou would ¶utter the word in this manner).

(4) I[7] (who am) Ahura Mazda[9] accompanied by[25] the victorious[27] Wind[26], by[38] (the yazata named) *Dāmi Upamana[39-40], by[41] the Kayanian[42] Glory[43], and by $(the yazata called) Saoka[45] created by Ahura Mazda, will come up[5] to thy[4] help[6], towards[10] that[11] prepared[13] libation[12], towards[14] the Fire[15] and the Baresman[16], towards (the libation) of over-flowing[18] milk[19], towards[20] the libation[22] rich in oil[21], towards[20] the sap[23] of the plants[24] (or vital juice circulating in plants).

(5) Zbayamahi[47] frīnāmahi[48] Rashnūm[49] yim[50] amavantem[51], urvathąm chit[52] zbayemahi[53], avi[54] imat[55] varo[56] uzdātem[57], avi[58] ātaremcha[59] baresmācha[60], avi[61] perenąm[62] vīghzārayeintīm[63], avi[64] rooghnyąm[65] varanghem[66], āzūitīmcha[67] *urvaranąm[68].

(6) Aetat[69] te[70] jasāiti[71] avanghe[72] Rashnush[73] berezo[74] yo[75] amavāo[76], avi[77] imat[78] varo[79] uzdātem[80], avi[81] ātaremcha[82] baresmācha[83], avi[84] perenąm[85] vighzārayeintīm[86], avi[87] raoghnyąm[88] varanghem[89], āzūitīmcha[90] urvaranąm[91], hathra vāta[92] verethrājano[93],

* Presumably, sacred verses of the Avesta from 'zbayamahi frīnāmahi' upto 'āzūitīmcha urvaranąm' are to be recited, i.e., whilst spreading the Baresman these sacred verses should be recited. Professor Darmesteter renders the meaning of the words "varo", "varanghem" occurring in this paragraph by ordeal (i.e. strictest mode of deciding suspected person's guilt or innocence).

¶ Its connection comes in the paragraph following.

* Original meaning is: "the symbol of wisdom".

$ Original meaning is: "welfare, prosperity, wealth, profit, happiness".

* Paragraphs 5th and 6th are quite similar to paragraphs 3rd and 4th above, with this difference that, in the later paragraphs, the name of Rashnu yazata occurs instead of that of Ahura Mazda.

hathra[94] Dāmoish Upamano[95], hathra[96] Kavaem[97] Khvareno[98], hathra[99] saoke[100] *Mazda-dhāite!

(5) We invoke[47] and we praise[48] the courageous[51] Rashnu[49]. Towards[54] this[55] prepared[57] libation[56], towards[58] the Fire[59] and the Baresman[60], towards[61] (the libation) of overflowing[62] milk[63], towards[64] the libation[66] rich in butter[65], and towards[64] the sap[67] of the plants[68] (or the vital juice circulating in plants)[67], I call for *help[53] the friendship[52] (of Rashnu yazata).

(6) (By calling for help of the Friendship of Rashnu yazata) the exalted[74] and the courageous[76] Rashnu yazata[73], associated with[92] the victorious[93] wind[92], associated with[94] (the yazata called) Dāmi Upamana[95], associated with[96] the Kayanian[97] Glory[98] and associated with[99] (the yazata called) Saoka[100] created by Ahura Mazda, *will come up[71] unto thy[70] help[72] towards[77] this[78] prepared[80] libation[79], towards[81] the Fire[82] and the Baresman[83] towards[84] (the libation) of over-flowing[85] milk[86], towards[87] the libations[89] rich in butter[88] and towards[90] the sap[90] of the plants[91] (or the vital juice circulating in the plants).

(7) Rashnavo[1] ashāum[2], Rashnavo[3] razishta[4], Rashnavo[5] spenishta[6], Rashnavo[7] vaedhishta[8], Rashnavo[9] vidh-choisht[10], Rashnavo[11] parakavishtem[12], Rashnavo[13] dūraedareshtem[14], Rashnavo[15] arethamat[16] bairishta[17], Rashnavo[18] tāyūm[19] ni-jaghnishta[20].

(8) A-tbishta[21] hāidhishta[22] jaghnishta[23], nasishta[24] tāyūmscha[25] hazanguhanemcha[26], ahmi arethe yahmi gaethe kesha vashta, hadha nara tadha mara hadha nātanasush.

(7) Oh Rashnu[1] the righteous[2]! Oh most just[4] Rashnu yazata[3]! Oh most beneficent[6] Rashnu yazata[5]! Oh most knowing[8] Rashnu yazata[7]! Oh most discerning[10] Rashnu yazata[9]! Oh most foreboding[12] Rashnu yazata[11]! Oh most far-seeing[14] Rashnu yazata! Oh Rashnu

* Paragraphs 5th and 6th are quite similar to paragraphs 3rd and 4th, with this only differehce that in the later paragraphs the name of Rashnu yazata occurs instead of that of Ahura Mazda.

yazata[15], giving the greatest encouragement[17] to a righteous person[16]! Oh Rashnu yazata, the greatest smiter[20] of thief[19].

(8) Oh (Rashnu yazata) the untormented[21], the best killer (of evil and immortality)[22], the most smiter[23] (of the enemy)[23], the most destroyer[24] of thieves[25] and robbers[26]! "thou takest into account the deeds of men in whatever part of the world, whether those men may be here or in other *place".

(Karda IInd) **(9) Yat-chit[1] ahi[2] Rashnvo[3] ashāum[4] upa[5] karshvare[6] yat[7] Arezahi[8].**

(9) If[1] thou art, Oh Rashnu[3], the righteous[4]! in the region (called) Arezahi[8], (from there) we invoke thy ¶name[9] and we ¶praise thee[10].

***Zbayamahi frīnāmahi Rashnūm yim amavantem. Urvathąmchit zbayemi, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenąm vīghzārayeintīm, avi raoghnyąm varanghem, āzūitīmcha urvarnąm. Aetat te jasāiti avanghe Rashnush berezoyo amavāo, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenąm vīghzārayeintim, avi raoghuyąm varanghem, āzūitimcha urvaranąm, hathra vāta verethrājano, hathra Dāmoish Upamano, hathra Kavaem Khvareno, hathra Saoke Mazdadhāite. Rashnvo ashāum, Rashnvo razishta, Rashnvo spenishta, Rashnvo vaedhishta, Rashnvo vidhchoishta, Rashnvo parakavistem, Rashnvo dūrae-dareshtem, Rashnvo arethamat bairishta, Rashnvo tāyūm**

* I cannot give the translation from "ahmi arethe" upto "hadha na-tanasush". European scholars could not give the satisfactory translation of this sentence.

¶ On the basis of Darmesteter. These words zbayamahi frinamahi occur below.

* This entire paragraph (the portion from zbayamahi frināmahi upto hadha na-tanasush) is similar to paragraphs 5-8 of this yasht. At the end of each karda, this portion regularly occurs.

ni-jaghnishta. Atbishta hāidhishta jaghmishta, nasishta tāyūmcha hazanguh anemcha, ahmi arethe yahmi gaethe kesha vashta, hadha nara tadha mara hadha nā-tanasush.

(Karda IIIrd) **(10) Yatchit[11] ahi[12] Rashnvo[13] ashāum[14] upa[15] karshvare[16] yat[17] Savahi[18],**

(10) If[11] thou, Oh Rashnu the righteous! Art in the region (called) *Savahi[18],

Zbayamahi frīnāmahi Rashnūm yim amavantem. Urvathąmchit zbayemi, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenąm vīghzārayeintīm, avi raoghnyąm varanghem, āzūitīmcha urvarnąm. Aetat te jasāiti avanghe Rashnush berezoyo amavāo, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenąm vīghzārayeintim, avi raoghuyąm varanghem, āzūitimcha urvaranąm, hathra vāta verethrājano, hathra Dāmoish Upamano, hathra Kavaem Khvareno, hathra Saoke Mazdadhāite. Rashnvo ashāum, Rashnvo razishta, Rashnvo spenishta, Rashnvo vaedhishta, Rashnvo vidhchoishta, Rashnvo parakavistem, Rashnvo dūraedareshtem, Rashnvo arethamat bairishta, Rashnvo tāyūm ni-jaghnishta. Atbishta hāidhishta jaghmishta, nasishta tāyūmcha hazanguh anemcha, ahmi arethe yahmi gaethe kesha vashta, hadha nara tadha mara hadha nā-tanasush.

(Karda IVth) **(11) Yatchit[21] ahi[22] Rashnvo[23] ashāum[24] upa[25] Karshvare[26] yat[27] Fradadhafshu[28]**

(11) If[21] thou, Oh righteous[24] Rashnu[23]! Art[22] in[25] the region[26] (called) Fradadhafshu[28],

Zbayamahi frīnāmahi Rashnūm yim amavantem. Urvathąmchit zbayemi, avi imat varo uzdātem, avi

* As regards the explanation of the Seven Regions of the earth, see my Khordeh Avesta Ba Maeni, note on para 13th of Khorshed Niaesh.

ātaremcha baresmācha, avi perenąm vīghzārayeintīm, avi raoghnyąm varanghem, āzūitīmcha urvarnąm. Aetat te jasāiti avanghe Rashnush berezoyo amavāo, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenąm vīghzārayeintim, avi raoghuyąm varanghem, āzūitimcha urvaranąm, hathra vāta verethrājano, hathra Dāmoish Upamano, hathra Kavaem Khvareno, hathra Saoke Mazdadhāite. Rashnvo ashāum, Rashnvo razishta, Rashnvo spenishta, Rashnvo vaedhishta, Rashnvo vidhchoishta, Rashnvo parakavistem, Rashnvo dūraedareshtem, Rashnvo arethamat bairishta, Rashnvo tāyūm ni-jaghnishta. Atbishta hāidhishta jaghmishta, nasishta tāyūmcha hazanguh anemcha, ahmi arethe yahmi gaethe kesha vashta, hadha nara tadha mara hadha nā-tanasush.

(Karda V[th]) **(12) Yat-chit[31] ahi[32] Rashnvo[33] ashāum[34] upa[35] karshvare[36] yat[37] Vīdadhafshu[38]**

(12) If[31] thou, Oh righteous[34] Rashnu[33]! Art[32] in[35] the region[36] (called) Vīdadhafshu[38],

Zbayamahi frīnāmahi Rashnūm yim amavantem. Urvathąmchit zbayemi, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenąm vīghzārayeintīm, avi raoghnyąm varanghem, āzūitīmcha urvarnąm. Aetat te jasāiti avanghe Rashnush berezoyo amavāo, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenąm vīghzārayeintim, avi raoghuyąm varanghem, āzūitimcha urvaranąm, hathra vāta verethrājano, hathra Dāmoish Upamano, hathra Kavaem Khvareno, hathra Saoke Mazdadhāite. Rashnvo ashāum, Rashnvo razishta, Rashnvo spenishta, Rashnvo vaedhishta, Rashnvo vidhchoishta, Rashnvo parakavistem, Rashnvo dūraedareshtem, Rashnvo arethamat bairishta, Rashnvo tāyūm ni-jaghnishta. Atbishta hāidhishta jaghmishta, nasishta

tāyūmcha hazanguh anemcha, ahmi arethe yahmi gaethe kesha vashta, hadha nara tadha mara hadha nā-tanasush.

(Karda VIth) **(13) Yat-chit[41] ahi[42] Rashnvo[43] ashāum[44] upa[45] karshvare[46] yat[47] Vouru-bareshti[48]**

(13) If[41] thou art[42], Oh Righteous[44] Rashnu[43]! in[45] the region[46] (called) Vouru-bareshti[48],

Zbayamahi frīnāmahi Rashnūm yim amavantem. Urvathąmchit zbayemi, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenąm vīghzārayeintīm, avi raoghnyąm varanghem, āzūitimcha urvarnąm. Aetat te jasāiti avanghe Rashnush berezoyo amavāo, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenąm vīghzārayeintim, avi raoghuyąm varanghem, āzūitimcha urvaranąm, hathra vāta verethrājano, hathra Dāmoish Upamano, hathra Kavaem Khvareno, hathra Saoke Mazdadhāite. Rashnvo ashāum, Rashnvo razishta, Rashnvo spenishta, Rashnvo vaedhishta, Rashnvo vidhchoishta, Rashnvo parakavistem, Rashnvo dūrae-dareshtem, Rashnvo arethamat bairishta, Rashnvo tāyūm ni-jaghnishta. Atbishta hāidhishta jaghmishta, nasishta tāyūmcha hazanguh anemcha, ahmi arethe yahmi gaethe kesha vashta, hadha nara tadha mara hadha nā-tanasush.

(Karda VIIth) **(14) Yat-chit[51] ahi[52] Rashnvo[53] ashāum[54] upa[55] karshvare[56] yat[57] Vouru-jareshti[58]**

(14) If[51] thou, oh righteous[54] Rashnu[53]! art[52] in[55] the region[56] (called) Vouru-jareshti[58],

Zbayamahi frīnāmahi Rashnūm yim amavantem. Urvathąmchit zbayemi, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenąm vīghzārayeintīm, avi raoghnyąm varanghem, āzūitimcha urvarnąm. Aetat te jasāiti avanghe Rashnush berezoyo amavāo, avi imat varo

uzdātem, avi ātaremcha baresmācha, avi perenąm vīghzārayeintim, avi raoghuyąm varanghem, āzūitimcha urvaranąm, hathra vāta verethrājano, hathra Dāmoish Upamano, hathra Kavaem Khvareno, hathra Saoke Mazdadhāite. Rashnvo ashāum, Rashnvo razishta, Rashnvo spenishta, Rashnvo vaedhishta, Rashnvo vidhchoishta, Rashnvo parakavistem, Rashnvo dūrae-dareshtem, Rashnvo arethamat bairishta, Rashnvo tāyūm ni-jaghnishta. Atbishta hāidhishta jaghmishta, nasishta tāyūmcha hazanguh anemcha, ahmi arethe yahmi gaethe kesha vashta, hadha nara tadha mara hadha nā-tanasush.

(Karda VIIIth) **(15) yat-chit[61] ahi[62] Rashnvo[63] ashāum[64] upa[65] imat[65] karshvare[66] yat[67] Khvanirathem[68] bāmīm[69]**

(15) If[61] thou, oh righteous[64] Rashnu[63]! art[62] in[65] this[65] region[66] (called) shining[69] Khvaniratha[68],

Zbayamahi frīnāmahi Rashnūm yim amavantem. Urvathąmchit zbayemi, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenąm vīghzārayeintīm, avi raoghnyąm varanghem, āzūitimcha urvarnąm. Aetat te jasāiti avanghe Rashnush berezoyo amavāo, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenąm vīghzārayeintim, avi raoghuyąm varanghem, āzūitimcha urvaranąm, hathra vāta verethrājano, hathra Dāmoish Upamano, hathra Kavaem Khvareno, hathra Saoke Mazdadhāite. Rashnvo ashāum, Rashnvo razishta, Rashnvo spenishta, Rashnvo vaedhishta, Rashnvo vidhchoishta, Rashnvo parakavistem, Rashnvo dūrae-dareshtem, Rashnvo arethamat bairishta, Rashnvo tāyūm ni-jaghnishta. Atbishta hāidhishta jaghmishta, nasishta tāyūmcha hazanguh anemcha, ahmi arethe yahmi gaethe kesha vashta, hadha nara tadha mara hadha nā-tanasush.

(Karda IXth) **(16) Yat-chit[72] ahi[73] Rashnvo[74] ashāum[75] upa[76] Zrayo[77] vouru-kashem[78]**

(16) If[72] thou, oh righteous[75] Rashnu[74], art[73] in[76] the sea[77] (called) Vouru-kasha[78],

Zbayamahi frīnāmahi Rashnūm yim amavantem. Urvathąmchit zbayemi, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenąm vīghzārayeintīm, avi raoghnyąm varanghem, āzūitīmcha urvarnąm. Aetat te jasāiti avanghe Rashnush berezoyo amavāo, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenąm vīghzārayeintim, avi raoghuyąm varanghem, āzūitimcha urvaranąm, hathra vāta verethrājano, hathra Dāmoish Upamano, hathra Kavaem Khvareno, hathra Saoke Mazdadhāite. Rashnvo ashāum, Rashnvo razishta, Rashnvo spenishta, Rashnvo vaedhishta, Rashnvo vidhchoishta, Rashnvo parakavistem, Rashnvo dūrae-dareshtem, Rashnvo arethamat bairishta, Rashnvo tāyūm ni-jaghnishta. Atbishta hāidhishta jaghmishta, nasishta tāyūmcha hazanguh anemcha, ahmi arethe yahmi gaethe kesha vashta, hadha nara tadha mara hadha nā-tanasush.

(Karda X[th]) **(17) Yat-chit[81] ahi[82] Rashnvo[83] ashāum[84], upa[85] avąm[86] vanąm[87] yąm[88] Sanahe[89] yā[90] hishtaite[91] maidhīm[92] zrayangho[93] Vouru-kashahe[94], yā[95] hubish[96] eredhwo-bish[97] yā[98] vaoche[99] vīspo-bish[100] nāma[1] yąm[2] upairi[3] urvaranąm[4] vīspanąm[5] taokhma[6] nidhayat[7]**

(17) If[81] thou, oh righteous[84] Rashnu[83]! art[82] on[85] this[86] tree[87] of (the bird called) *Saena[89], which[90] stands[91] in the middle part[92] of the sea[93] (called) Vouru-kasha[94] (and) which[95] (tree) is known[99]

* i.e., that tree on which the bird called Saena perches. About the explanation of the word Saena, see my Avesta Dictionary.

by the name *hu-bish[96], eredhav-bish[97] and vispo-bish[100] and in[3] which[2] (tree) are ¶included[7] the seeds[6] of all[5] trees[4],

Zbayamahi frīnāmahi Rashnūm yim amavantem. Urvathąmchit zbayemi, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenąm vīghzārayeintīm, avi raoghnyąm varanghem, āzūitīmcha urvarnąm. Aetat te jasāiti avanghe Rashnush berezoyo amavāo, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenąm vīghzārayeintim, avi raoghuyąm varanghem, āzūitimcha urvaranąm, hathra vāta verethrājano, hathra Dāmoish Upamano, hathra Kavaem Khvareno, hathra Saoke Mazdadhāite. Rashnvo ashāum, Rashnvo razishta, Rashnvo spenishta, Rashnvo vaedhishta, Rashnvo vidhchoishta, Rashnvo parakavistem, Rashnvo dūrae-dareshtem, Rashnvo arethamat bairishta, Rashnvo tāyūm ni-jaghnishta. Atbishta hāidhishta jaghmishta, nasishta tāyūmcha hazanguh anemcha, ahmi arethe yahmi gaethe kesha vashta, hadha nara tadha mara hadha nā-tanasush.

(Karda XIth) **(18) Yat-chit[10] ahi[11] Rashnvo[12] ashāum[13], upa[14] aodhaeshu[15] Ranghayāo[16]**

(18) If[18] thou, oh righteous[13] Rashnu[12]! art[11] in the country located on the northern part[14-15] of (the river called) Rangha[16],

Zbayamahi frīnāmahi Rashnūm yim amavantem. Urvathąmchit zbayemi, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenąm vīghzārayeintīm, avi raoghnyąm varanghem, āzūitīmcha urvarnąm. Aetat te jasāiti avanghe Rashnush berezoyo amavāo, avi imat varo

* Hubish means "the tree of good rememdies; eredhwo-bish means "the tree of powerful remedies"; vispo-bish means the tree of all remedies; bish = baeshaza = remedy, healing virtue.

¶ Original meaning: on which (tree) the seeds of all trees are placed (in the passive sense).

uzdātem, avi ātaremcha baresmācha, avi perenąm vīghzārayeintim, avi raoghuyąm varanghem, āzūitimcha urvaranąm, hathra vāta verethrājano, hathra Dāmoish Upamano, hathra Kavaem Khvareno, hathra Saoke Mazdadhāite. Rashnvo ashāum, Rashnvo razishta, Rashnvo spenishta, Rashnvo vaedhishta, Rashnvo vidhchoishta, Rashnvo parakavistem, Rashnvo dūraedareshtem, Rashnvo arethamat bairishta, Rashnvo tāyūm ni-jaghnishta. Atbishta hāidhishta jaghmishta, nasishta tāyūmcha hazanguh anemcha, ahmi arethe yahmi gaethe kesha vashta, hadha nara tadha mara hadha nā-tanasush.

(Karda XIIth) **(19) Yat-chit[19] ahi[20] Rashnvo[21] ashāum[22], upa[23] sanake[24] Ranghayāo[25]**

(19) If[19] thou, oh righteous[22] Rashnu[21]! art[20] in the country located in the Southern directin[23-24] of (the river called) Rangha[25],

Zbayamahi frīnāmahi Rashnūm yim amavantem. Urvathąmchit zbayemi, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenąm vīghzārayeintīm, avi raoghnyąm varanghem, āzūitimcha urvarnąm. Aetat te jasāiti avanghe Rashnush berezoyo amavāo, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenąm vīghzārayeintim, avi raoghuyąm varanghem, āzūitimcha urvaranąm, hathra vāta verethrājano, hathra Dāmoish Upamano, hathra Kavaem Khvareno, hathra Saoke Mazdadhāite. Rashnvo ashāum, Rashnvo razishta, Rashnvo spenishta, Rashnvo vaedhishta, Rashnvo vidhchoishta, Rashnvo parakavistem, Rashnvo dūraedareshtem, Rashnvo arethamat bairishta, Rashnvo tāyūm ni-jaghnishta. Atbishta hāidhishta jaghmishta, nasishta tāyūmcha hazanguh anemcha, ahmi arethe yahmi gaethe kesha vashta, hadha nara tadha mara hadha nā-tanasush.

(Karda XIIIth) **(20) Yat-chit[28] ahi[29] Rashnvo[30] ashāum[31], upa[32] karanem[33] anghāo[34] zemo[35]**

(20) If[28] thou, oh righteous[31] Rashnu[30]! art[29] at[22] the end[23] (i.e., at the boundary) of this[24] earth[25],

Zbayamahi frīnāmahi Rashnūm yim amavantem. Urvathąmchit zbayemi, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenąm vīghzārayeintīm, avi raoghnyąm varanghem, āzūitimcha urvarnąm. Aetat te jasāiti avanghe Rashnush berezoyo amavāo, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenąm vīghzārayeintim, avi raoghuyąm varanghem, āzūitimcha urvaranąm, hathra vāta verethrājano, hathra Dāmoish Upamano, hathra Kavaem Khvareno, hathra Saoke Mazdadhāite. Rashnvo ashāum, Rashnvo razishta, Rashnvo spenishta, Rashnvo vaedhishta, Rashnvo vidhchoishta, Rashnvo parakavistem, Rashnvo dūraedareshtem, Rashnvo arethamat bairishta, Rashnvo tāyūm ni-jaghnishta. Atbishta hāidhishta jaghmishta, nasishta tāyūmcha hazanguh anemcha, ahmi arethe yahmi gaethe kesha vashta, hadha nara tadha mara hadha nā-tanasush.

(Karda XIVth) **(21) Yat-chit[38] ahi[39] Rashnvo[40] ashāum[41], upa[42] vīmaidhīm[43] anghāo[44] zemo[45],**

(21) If[38] thou, oh righteous[41] Rashnu[40]! art[39] at[42] the exterior-limit[43] of this[44] earth[45],

Zbayamahi frīnāmahi Rashnūm yim amavantem. Urvathąmchit zbayemi, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenąm vīghzārayeintīm, avi raoghnyąm varanghem, āzūitimcha urvarnąm. Aetat te jasāiti avanghe Rashnush berezoyo amavāo, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenąm vīghzārayeintim, avi raoghuyąm varanghem, āzūitimcha

urvaranąm, hathra vāta verethrājano, hathra Dāmoish Upamano, hathra Kavaem Khvareno, hathra Saoke Mazdadhāite. Rashnvo ashāum, Rashnvo razishta, Rashnvo spenishta, Rashnvo vaedhishta, Rashnvo vidhchoishta, Rashnvo parakavistem, Rashnvo dūrae-dareshtem, Rashnvo arethamat bairishta, Rashnvo tāyūm ni-jaghnishta. Atbishta hāidhishta jaghmishta, nasishta tāyūmcha hazanguh anemcha, ahmi arethe yahmi gaethe kesha vashta, hadha nara tadha mara hadha nā-tanasush.

(Karda XVth) **(22) Yat-chit[48] ahi[49] Rashnvo[50] ashāum[51] upa[52] kavachit[53] anghāo[54] zemo[55]**

(22) If[48] thou, oh righteous[51] Rashnu[50]! art[49] in[52] any part whatever[53] of this[54] earth[55],

Zbayamahi frīnāmahi Rashnūm yim amavantem. Urvathąmchit zbayemi, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenąm vīghzārayeintīm, avi raoghnyąm varanghem, āzūitīmcha urvarnąm. Aetat te jasāiti avanghe Rashnush berezoyo amavāo, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenąm vīghzārayeintim, avi raoghuyąm varanghem, āzūitimcha urvaranąm, hathra vāta verethrājano, hathra Dāmoish Upamano, hathra Kavaem Khvareno, hathra Saoke Mazdadhāite. Rashnvo ashāum, Rashnvo razishta, Rashnvo spenishta, Rashnvo vaedhishta, Rashnvo vidhchoishta, Rashnvo parakavistem, Rashnvo dūrae-dareshtem, Rashnvo arethamat bairishta, Rashnvo tāyūm ni-jaghnishta. Atbishta hāidhishta jaghmishta, nasishta tāyūmcha hazanguh anemcha, ahmi arethe yahmi gaethe kesha vashta, hadha nara tadha mara hadha nā-tanasush.

(Karda XVIth) **(23) Yat-chit[58] ahi[59] Rashnvo[60] ashāum[61], upa[62] Harąm Berezaitīm[63] pouru-fraourvaesąm[64]**

bāmyąm[65], yathra[66] noit[67] khshapa[68], noit[69] temāo[70], noit[71] aoto[72] vāto[73], noit[74] garemo[75], noit[76] akhtish[77] pouru-mahrko[78], noit[79] āhitish[80] daevo-dāta[81], naedha[82] dunmąn[83] us-jasaiti[84] Haraithyo paiti Berezayāo[85]

(23) If[58] thou, oh righteous[61] Rashnu[60]! art[59] on[62] (the mount) Alborz[63] (having such characteristics as) brilliant[65], around which many (stars) ✲revolve[64] and where[66] there was ¶neither[67] night[68] nor[69] darkness[70], neither[71] cold[72] wind[73] nor[74] hot[75], neither[76] illness[77] full of death[78] nor[79] defilement[80] created by daevas[81], nor ever[82] the mist[83] come upto[84] the Mount Alborz[85].

Zbayamahi frīnāmahi Rashnūm yim amavantem. Urvathąmchit zbayemi, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenąm vīghzārayeintīm, avi raoghnyąm varanghem, āzūitīmcha urvarnąm. Aetat te jasāiti avanghe Rashnush berezoyo amavāo, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenąm vīghzārayeintim, avi raoghuyąm varanghem, āzūitimcha urvaranąm, hathra vāta verethrājano, hathra Dāmoish Upamano, hathra Kavaem Khvareno, hathra Saoke Mazdadhāite. Rashnvo ashāum, Rashnvo razishta, Rashnvo spenishta, Rashnvo vaedhishta, Rashnvo vidhchoishta, Rashnvo parakavistem, Rashnvo dūrae-dareshtem, Rashnvo arethamat bairishta, Rashnvo tāyūm ni-jaghnishta. Atbishta hāidhishta jaghmishta, nasishta tāyūmcha hazanguh anemcha, ahmi arethe yahmi gaethe kesha vashta, hadha nara tadha mara hadha nā-tanasush.

(Karda XVIIth) **(24) Yat-chit[88] ahi[89] Rashnvo[90] ashāum[91], upa[92] Hukairīm[93] Berezo[94] vīspo-vahmem[95]**

✲ Professor Darmesteter. Pouru-fraourvaesam - this word is an adjective feminine gender accusative singular of "Haram Berezaitim".

¶ In the original text before every noun the word noit occurs, but according to the style of Gujarati I have translated it only once.

zaranaenem[96], yahmat[97] me[98] hacha[99] frazgadhaite[100] Aredvī Sūra[1] anāhita[2], hazangrāi[3] bareshna[4] vīranąm[5]

(24) If[88], thou, oh Righteous[91] Rashnu[90]! art[89] upon[92] the Mount[94] (called) Hukara[93], ✲worthy of all homage[95], (and) full of verdure[96], from which[97,99] ¶flows forth[100] My[98] (river called) Ardvi Sura[1], the undefiled[2] from the height[4] of a thousand[3] men[5] (i.e., from the height equivalent to that of a thousand men),

Zbayamahi frīnāmahi Rashnūm yim amavantem. Urvathąmchit zbayemi, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenąm vīghzārayeintīm, avi raoghnyąm varanghem, āzūitīmcha urvarnąm. Aetat te jasāiti avanghe Rashnush berezoyo amavāo, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenąm vīghzārayeintim, avi raoghuyąm varanghem, āzūitimcha urvaranąm, hathra vāta verethrājano, hathra Dāmoish Upamano, hathra Kavaem Khvareno, hathra Saoke Mazdadhāite. Rashnvo ashāum, Rashnvo razishta, Rashnvo spenishta, Rashnvo vaedhishta, Rashnvo vidhchoishta, Rashnvo parakavistem, Rashnvo dūrae-dareshtem, Rashnvo arethamat bairishta, Rashnvo tāyūm ni-jaghnishta. Atbishta hāidhishta jaghmishta, nasishta tāyūmcha hazanguh anemcha, ahmi arethe yahmi gaethe kesha vashta, hadha nara tadha mara hadha nā-tanasush✲.

(Karda XVIIIth) **(25) Yat-chit[8] ahi[9] Rashnvo[10] ashāum[11], upa[12] Taerem[13] Haraithyāo Berezo[14], yat[15] me[16] aiwito[17] urvisenti[18] starascha[19] māoscha[20] hvarecha[21]**

✲ The reason for calling Mount Hukara 'worthy of all homage' is that the river Ardivisura flows forth from this mountain. Mount Hukara is one of the peaks of Albroz Mountains.

¶ Compare Āvan yasht, paragraph 96.

(25) If[8] thou, oh righteous[11] Rashnu[10]! art[9] upon[12] the (summit called) ✲Taera[13] of (the Mount) Alborz[14], around[17] which[15] the stars[19], the Moon[20] and the Sun[21] revolve ¶for me[16]

Zbayamahi frīnāmahi Rashnūm yim amavantem. Urvathąmchit zbayemi, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenąm vīghzārayeintīm, avi raoghnyąm varanghem, āzūitīmcha urvarnąm. Aetat te jasāiti avanghe Rashnush berezoyo amavāo, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenąm vīghzārayeintim, avi raoghuyąm varanghem, āzūitimcha urvaranąm, hathra vāta verethrājano, hathra Dāmoish Upamano, hathra Kavaem Khvareno, hathra Saoke Mazdadhāite. Rashnvo ashāum, Rashnvo razishta, Rashnvo spenishta, Rashnvo vaedhishta, Rashnvo vidhchoishta, Rashnvo parakavistem, Rashnvo dūrae-dareshtem, Rashnvo arethamat bairishta, Rashnvo tāyūm ni-jaghnishta. Atbishta hāidhishta jaghmishta, nasishta tāyūmcha hazanguh anemcha, ahmi arethe yahmi gaethe kesha vashta, hadha nara tadha mara hadha nā-tanasush.

(Karda XIXth) **(26) Yat chit[24] ahi[25] Rashnvo[26] ashāum[27], upa[28] Vanantem[29] stārem[30] Mazdadhātem[31]**

(26) If[24] thou, oh righteous[27] Rashnu[26]! art[25] on[28] the star[30] Vanant[29] created by Ahura Mazda[31],

Zbayamahi frīnāmahi Rashnūm yim amavantem. Urvathąmchit zbayemi, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenąm vīghzārayeintīm, avi raoghnyąm varanghem, āzūitīmcha urvarnąm. Aetat te jasāiti avanghe Rashnush berezoyo amavāo, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenąm

✲ Taera is the highest peak of the Mount Alborz situated in the middle.

¶ If we take the word 'me' in the genetive case, then the translation would be: "my stars....revolve".

vīghzārayeintim, avi raoghuyąm varanghem, āzūitimcha urvaranąm, hathra vāta verethrājano, hathra Dāmoish Upamano, hathra Kavaem Khvareno, hathra Saoke Mazdadhāite. Rashnvo ashāum, Rashnvo razishta, Rashnvo spenishta, Rashnvo vaedhishta, Rashnvo vidhchoishta, Rashnvo parakavistem, Rashnvo dūraedareshtem, Rashnvo arethamat bairishta, Rashnvo tāyūm ni-jaghnishta. Atbishta hāidhishta jaghmishta, nasishta tāyūmcha hazanguh anemcha, ahmi arethe yahmi gaethe kesha vashta, hadha nara tadha mara hadha nā-tanasush.

(Karda XXth) **(27) Yat-chit[34] ahi[35] Rashnvo[36] ashāum[37] upa[38] Tishtrīm[39] stārem[40] raevantem[41] khvarenanguhantem[42]**

(27) If[34] thou, oh righteous[37] Rashnu[36]! Art[35] on[38] *the star[39] Tishtrya[40], radiant[41] and glorious[42],

Zbayamahi frīnāmahi Rashnūm yim amavantem. Urvathąmchit zbayemi, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenąm vīghzārayeintīm, avi raoghnyąm varanghem, āzūitīmcha urvarnąm. Aetat te jasāiti avanghe Rashnush berezoyo amavāo, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenąm vīghzārayeintim, avi raoghuyąm varanghem, āzūitimcha urvaranąm, hathra vāta verethrājano, hathra Dāmoish Upamano, hathra Kavaem Khvareno, hathra Saoke Mazdadhāite. Rashnvo ashāum, Rashnvo razishta, Rashnvo spenishta, Rashnvo vaedhishta, Rashnvo vidhchoishta, Rashnvo parakavistem, Rashnvo dūraedareshtem, Rashnvo arethamat bairishta, Rashnvo tāyūm ni-jaghnishta. Atbishta hāidhishta jaghmishta, nasishta

* According to Pahlavi Text Bundahesh, Tishtrya was regarded as the chief of the stars of the East.

tāyūmcha hazanguh anemcha, ahmi arethe yahmi gaethe kesha vashta, hadha nara tadha mara hadha nā-tanasush.

(Karda XXIst) **(28) Yat chit[45] ahi[46] Rashnvo[47] ashāum[48], upa[49] ave[50] stāro[51] yoi[52] Haptoiringa[53]**

(28) If[45] thou, oh righteous[48] Rashnu[47]! art[46] on those stars which[52] (are) *Haptoiranga[53],

Zbayamahi frīnāmahi Rashnūm yim amavantem. Urvathąmchit zbayemi, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenąm vīghzārayeintīm, avi raoghnyąm varanghem, āzūitīmcha urvarnąm. Aetat te jasāiti avanghe Rashnush berezoyo amavāo, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenąm vīghzārayeintim, avi raoghuyąm varanghem, āzūitimcha urvaranąm, hathra vāta verethrājano, hathra Dāmoish Upamano, hathra Kavaem Khvareno, hathra Saoke Mazdadhāite. Rashnvo ashāum, Rashnvo razishta, Rashnvo spenishta, Rashnvo vaedhishta, Rashnvo vidhchoishta, Rashnvo parakavistem, Rashnvo dūraedareshtem, Rashnvo arethamat bairishta, Rashnvo tāyūm ni-jaghnishta. Atbishta hāidhishta jaghmishta, nasishta tāyūmcha hazanguh anemcha, ahmi arethe yahmi gaethe kesha vashta, hadha nara tadha mara hadha nā-tanasush.

(Karda XXIInd) **(29) Yatchit[56] ahi[57] Rashnvo[58] ashāum[59] upa[60] ave[61] stāro[62] yoi[63] afsh-chithra[64],**

(29) If[56] thou, oh righteous[59] Rashnu[58]! art[57] on[60] those[61] stars[62] which[63] are ¶possessing the origin (or seed) of waters[64],

Zbayamahi frīnāmahi Rashnūm yim amavantem. Urvathąmchit zbayemi, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenąm vīghzārayeintīm, avi

* According to Bundehesh, Haptoiranga was considered as the chief of the stars of the North.

¶ i.e., possessing the quality of increasing the waters.

raoghnyąm varanghem, āzūitīmcha urvarnąm. Aetat te jasāiti avanghe Rashnush berezoyo amavāo, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenąm vīghzārayeintim, avi raoghuyąm varanghem, āzūitimcha urvaranąm, hathra vāta verethrājano, hathra Dāmoish Upamano, hathra Kavaem Khvareno, hathra Saoke Mazdadhāite. Rashnvo ashāum, Rashnvo razishta, Rashnvo spenishta, Rashnvo vaedhishta, Rashnvo vidhchoishta, Rashnvo parakavistem, Rashnvo dūraedareshtem, Rashnvo arethamat bairishta, Rashnvo tāyūm ni-jaghnishta. Atbishta hāidhishta jaghmishta, nasishta tāyūmcha hazanguh anemcha, ahmi arethe yahmi gaethe kesha vashta, hadha nara tadha mara hadha nā-tanasush.

(Karda XXIIIrd) **(30) Yatchit[67] ahi[68] Rashnvo[69] ashāum[70] upa[71] ave[72] stāro[73] yoi[74] zemaschithra[75]**

(30) If[67] thou, oh righteous[70] Rashnu[69]! art[68] on[71] those[72] stars[73] which[74] (are) *possessing the origin (or seed) of the earth[75],

Zbayamahi frīnāmahi Rashnūm yim amavantem. Urvathąmchit zbayemi, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenąm vīghzārayeintīm, avi raoghnyąm varanghem, āzūitīmcha urvarnąm. Aetat te jasāiti avanghe Rashnush berezoyo amavāo, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenąm vīghzārayeintim, avi raoghuyąm varanghem, āzūitimcha urvaranąm, hathra vāta verethrājano, hathra Dāmoish Upamano, hathra Kavaem Khvareno, hathra Saoke Mazdadhāite. Rashnvo ashāum, Rashnvo razishta, Rashnvo spenishta, Rashnvo vaedhishta, Rashnvo vidhchoishta, Rashnvo parakavistem, Rashnvo dūraedareshtem, Rashnvo arethamat bairishta, Rashnvo tāyūm ni-jaghnishta. Atbishta hāidhishta jaghmishta, nasishta

* i.e., possessing the quality of making the land prosperous and fertile.

tāyūmcha hazanguh anemcha, ahmi arethe yahmi gaethe kesha vashta, hadha nara tadha mara hadha nā-tanasush.

(Karda XXIVth) **(31) Yatchit[78] ahi[79] Rashnvo[80] ashāum[81] upa[82] ave[83] stāro[84] yoi[85] urvaro-chithra[86]**

(31) If[78] thou, oh righteous[81] Rashnu[80]! art[79] on[82] those[83] stars[84] which[85] (are) *possessing the origin (or seed) of the plants[86],

Zbayamahi frīnāmahi Rashnūm yim amavantem. Urvathąmchit zbayemi, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenąm vīghzārayeintīm, avi raoghnyąm varanghem, āzūitīmcha urvarnąm. Aetat te jasāiti avanghe Rashnush berezoyo amavāo, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenąm vīghzārayeintim, avi raoghuyąm varanghem, āzūitimcha urvaranąm, hathra vāta verethrājano, hathra Dāmoish Upamano, hathra Kavaem Khvareno, hathra Saoke Mazdadhāite. Rashnvo ashāum, Rashnvo razishta, Rashnvo spenishta, Rashnvo vaedhishta, Rashnvo vidhchoishta, Rashnvo parakavistem, Rashnvo dūraedareshtem, Rashnvo arethamat bairishta, Rashnvo tāyūm ni-jaghnishta. Atbishta hāidhishta jaghmishta, nasishta tāyūmcha hazanguh anemcha, ahmi arethe yahmi gaethe kesha vashta, hadha nara tadha mara hadha nā-tanasush.

(Karda XXVth) **(32) Yatchit[89] ahi[90] Rashnvo[91] ashāum[92], upa[93] ave[94] stāro[95] yoi[96] spento-mainyava[97]**

(32) If[89] thou, oh righteous[92] Rashnu[91]! art[90] on[93] those[94] stars[95] which[96] (are) ¶belonging to the creation of Spenta Mainyu[97],

* i.e., possessing the quality of rendering the trees and plants prosperous and fruitful.

¶ In the Pahlavi texts, the stars are regarded as the creation of Spenta-Mainyu and the planets as that of Angra Mainyu; see Bundahesh Chapter Third and Menok i Kharat, Chapter Eighth.

Zbayamahi frīnāmahi Rashnūm yim amavantem. Urvathąmchit zbayemi, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenąm vīghzārayeintīm, avi raoghnyąm varanghem, āzūitīmcha urvarnąm. Aetat te jasāiti avanghe Rashnush berezoyo amavāo, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenąm vīghzārayeintim, avi raoghuyąm varanghem, āzūitimcha urvaranąm, hathra vāta verethrājano, hathra Dāmoish Upamano, hathra Kavaem Khvareno, hathra Saoke Mazdadhāite. Rashnvo ashāum, Rashnvo razishta, Rashnvo spenishta, Rashnvo vaedhishta, Rashnvo vidhchoishta, Rashnvo parakavistem, Rashnvo dūrae-dareshtem, Rashnvo arethamat bairishta, Rashnvo tāyūm ni-jaghnishta. Atbishta hāidhishta jaghmishta, nasishta tāyūmcha hazanguh anemcha, ahmi arethe yahmi gaethe kesha vashta, hadha nara tadha mara hadha nā-tanasush.

(Karda XXVIth) **(33) Yatchit[100] ahi[1] Rashnvo[2] ashāum[3], upa[4] aom[5] māonghem[6] gao-chithrem[7]**

(33) If[100] thou, oh righteous[3] Rashnu[2]! art[1] on[4] this[5] moon[6], possessing the seed of cattle[7],

Zbayamahi frīnāmahi Rashnūm yim amavantem. Urvathąmchit zbayemi, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenąm vīghzārayeintīm, avi raoghnyąm varanghem, āzūitīmcha urvarnąm. Aetat te jasāiti avanghe Rashnush berezoyo amavāo, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenąm vīghzārayeintim, avi raoghuyąm varanghem, āzūitimcha urvaranąm, hathra vāta verethrājano, hathra Dāmoish Upamano, hathra Kavaem Khvareno, hathra Saoke Mazdadhāite. Rashnvo ashāum, Rashnvo razishta, Rashnvo spenishta, Rashnvo vaedhishta, Rashnvo vidhchoishta, Rashnvo parakavistem, Rashnvo dūrae-

dareshtem, Rashnvo arethamat bairishta, Rashnvo tāyūm ni-jaghnishta. Atbishta hāidhishta jaghmishta, nasishta tāyūmcha hazanguh anemcha, ahmi arethe yahmi gaethe kesha vashta, hadha nara tadha mara hadha nā-tanasush.

(Karda XXVIIth) **(34) Yatchit[10] ahi[11] Rashnvo[12] ashāum[13], upa[14] hvare-khshaetem[15] aurvat-aspem[16],**

(34) If[10] thou, oh righteous[13] Rashnu[12]! art[11] on[14] the swift-horsed[16] Sun[15],

Zbayamahi frīnāmahi Rashnūm yim amavantem. Urvathąmchit zbayemi, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenąm vīghzārayeintīm, avi raoghnyąm varanghem, āzūitīmcha urvarnąm. Aetat te jasāiti avanghe Rashnush berezoyo amavāo, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenąm vīghzārayeintim, avi raoghuyąm varanghem, āzūitimcha urvaranąm, hathra vāta verethrājano, hathra Dāmoish Upamano, hathra Kavaem Khvareno, hathra Saoke Mazdadhāite. Rashnvo ashāum, Rashnvo razishta, Rashnvo spenishta, Rashnvo vaedhishta, Rashnvo vidhchoishta, Rashnvo parakavistem, Rashnvo dūrae-dareshtem, Rashnvo arethamat bairishta, Rashnvo tāyūm ni-jaghnishta. Atbishta hāidhishta jaghmishta, nasishta tāyūmcha hazanguh anemcha, ahmi arethe yahmi gaethe kesha vashta, hadha nara tadha mara hadha nā-tanasush.

(Karda XXVIIIth) **(35) Yatchit[19] ahi[20] Rashnvo[21] ashāum[22] upa[23] anaghra[24] raochāo[25] khvadhātao[26]**

(35) If[19] thou, oh righteous[22] Rashnu[21]! art[20] on[23] the Endless[24] Lights[25], taking their course according to one system[26],

Zbayamahi frīnāmahi Rashnūm yim amavantem. Urvathąmchit zbayemi, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenąm vīghzārayeintīm, avi

raoghnyąm varanghem, āzūitīmcha urvarnąm. Aetat te jasāiti avanghe Rashnush berezoyo amavāo, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenąm vīghzārayeintim, avi raoghuyąm varanghem, āzūitimcha urvaranąm, hathra vāta verethrājano, hathra Dāmoish Upamano, hathra Kavaem Khvareno, hathra Saoke Mazdadhāite. Rashnvo ashāum, Rashnvo razishta, Rashnvo spenishta, Rashnvo vaedhishta, Rashnvo vidhchoishta, Rashnvo parakavistem, Rashnvo dūraedareshtem, Rashnvo arethamat bairishta, Rashnvo tāyūm ni-jaghnishta. Atbishta hāidhishta jaghmishta, nasishta tāyūmcha hazanguh anemcha, ahmi arethe yahmi gaethe kesha vashta, hadha nara tadha mara hadha nā-tanasush.

(Karda XXIXth) **(36) Yatchit[29] ahi[30] Rashnvo[31] ashāum[32], upa[33] vahishtem[34] ahūm[34] ashaonąm[35] raochanghem[36] vīspo-khvāthrem[37]**

(36) If[29] thou, oh righteous[32] Rashnu[31]! art[30] in[33] the heaven[34] of the righteous[35], bright[36] and all-comfortable[37],

Zbayamahi frīnāmahi Rashnūm yim amavantem. Urvathąmchit zbayemi, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenąm vīghzārayeintīm, avi raoghnyąm varanghem, āzūitīmcha urvarnąm. Aetat te jasāiti avanghe Rashnush berezoyo amavāo, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenąm vīghzārayeintim, avi raoghuyąm varanghem, āzūitimcha urvaranąm, hathra vāta verethrājano, hathra Dāmoish Upamano, hathra Kavaem Khvareno, hathra Saoke Mazdadhāite. Rashnvo ashāum, Rashnvo razishta, Rashnvo spenishta, Rashnvo vaedhishta, Rashnvo vidhchoishta, Rashnvo parakavistem, Rashnvo dūraedareshtem, Rashnvo arethamat bairishta, Rashnvo tāyūm ni-jaghnishta. Atbishta hāidhishta jaghmishta, nasishta

tāyūmcha hazanguh anemcha, ahmi arethe yahmi gaethe kesha vashta, hadha nara tadha mara hadha nā-tanasush.

(Karda XXXth) **(37) Yatchit[40] ahi[41] Rashnvo[42] ashāum[43], upa[44] raokhshne[45] Garo-nmāne[46]**

(37) If[40] thou, oh righteous[43] Rashnu[42]! art[41] in[44] the shining[45] Garō-nmāna[46] (Highest Heaven[46])

Zbayamahi frīnāmahi Rashnūm yim amavantem. Urvathąmchit zbayemi, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenąm vīghzārayeintīm, avi raoghnyąm varanghem, āzūitīmcha urvarnąm. Aetat te jasāiti avanghe Rashnush berezoyo amavāo, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenąm vīghzārayeintim, avi raoghuyąm varanghem, āzūitimcha urvaranąm, hathra vāta verethrājano, hathra Dāmoish Upamano, hathra Kavaem Khvareno, hathra Saoke Mazdadhāite. Rashnvo ashāum, Rashnvo razishta, Rashnvo spenishta, Rashnvo vaedhishta, Rashnvo vidhchoishta, Rashnvo parakavistem, Rashnvo dūraedareshtem, Rashnvo arethamat bairishta, Rashnvo tāyūm ni-jaghnishta. Atbishta hāidhishta jaghmishta, nasishta tāyūmcha hazanguh anemcha, ahmi arethe yahmi gaethe kesha vashta, hadha nara tadha mara hadha nā-tanasush.

(Karda XXXIst) **(38) Yatchit ahi Rashnvo ashāum upa hadhana hadhanā tanasusha.**

Zbayamahi frīnāmahi Rashnūm yim amavantem. Urvathąm-chit zbayemi, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenąm vīghzārayeintīm, avi raoghnyąm varanghem, āzūitīmcha urvaranąm. Aetat te jasāiti avanghe Rashnush berezo yo amavāo, avi imat varo uzdātem, avi ātaremcha baresmācha, avi perenąm vīghzārayeintīm, avi raoghnyąm varanghem, āzūitīmcha

urvaranąm, hathra vāta verethrājano, hathra Dāmoish Upamano, hathra Kavaem Khvareno, hathra Saoke Mazda-dhāite. Rashnvo ashāum, Rashnvo razishta, Rashnvo spenishta, Rashnvo vaedhishta, Rashnvo vidhchoishta, Rashnvo parakavistem, Rashnvo dūrae-dareshtem, Rashnvo arethamat bairishta, Rashnvo tāyūm nijaghnishta. A-tbishta hāidhishta jaghnishta, nasishta tāyūmcha hazanguhanemcha, ahmi arethe yahmi gaethe kesha vashta, hadha nara tadha mara hadha nā-tanasush.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna ahe Rashnvo ashāum ashaonīm; zaothrābyo ahe Rashnvo ashāum ashaonīm ashahe ratūm *yazamaide.

Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąscha tāoscha yazamaide.

(To recite in Bāz in a low tone) **Ahura Mazda Khodāe awazūnie mardum, mardum sardagąn, hamā sardagąn, hambāyaste vehąn, oem behedīn Māzda-yasnān āgahī āstavāni nekī rasānad; aedūn bād.** (To recite aloud) **Yathā Ahū Vairyo 2.**

Yasnemcha vahmemcha aojascha zavarecha āfrīnāmi, Rashnaosh razishtahe Arshtātascha frādat-gaethayāo

* This paragraph which is given in Professor Westergaard's Avesta Edition, is presumably a corrupt one; and it is not according to other yashts. Dr. Geldner has not given this paragraph in his Avesta Edition. It would be better if there would be "Rashnum razishtem" instead of "ahe Rashnvo ashaum ashaonim". It would be proper also if the text has given "Rashnum razishtem ashavanem ashahe ratum yazamaide" instead of the portion after "zaothrābyo".

varedat-gaethayāo arshukhdhahe vachangho yat frādat-gaethahe. Ashem Vohū 1.

Ahmāi raeshcha; hazangrem; Jasa me avanghe Mazda; Kerfeh Mozda.

Roz nek nąm, roz pāk nąm, roz mubārak (falān) māhe mubārak (falān) gāhe (falān), namāz Dādāre gehān dāmąn. Khshnaothra Ahurae Mazdāo, taroidīte angrahe mainyeush. Haithyāvarshtąm hyat vasnā ferashotemem. Staomi ashem; Ashem Vohū 1.

Gorje khoreh awazāyād Rashne Rāst, be-rasād amāvand pīrozgar amāvandīh pīrozgarīh. Dād Dīn beh Māzdayasnān, āgahi ravāi goāfarangānī bād hafte keshvar zamīn; aedūn bād. Man āno āwāyad shudan, man āno āwāyad shudan, man āno āwāyad shudan; ashaone Ashem Vohū 1.

(Facing the Southern Direction, recite)**Dādāre gehąn Dīne Māzdayasnī Dāde Zarathushtī. Nemase-te ashāum sevishte Ardvī Sura anāhite. ashaone Ashem Vohu 1. Nemo urvaire vanguhi Mazda-dhāte ashaone Ashem Vohū 1. Ahe Rashnvo ashāum ashaonīm ashahe ratūm *Yazamaide. Ashem Vohū 1. Rashne rāst be-rasād. Ashem Vohū 1.**

* This sentence appears to be corrupt. It would be better if the text would read thus: Rashnum razishtem ashavanem ashahe ratūm yazamaide.

Rām Yasht

Khshnaothra Ahurahe Mazdāo. Ashem Vohū 1.

Pa nāme yazdąn Ahura Mazda Khodāe awazūni, gorje khoreh awazāyād; Mīno Rām be-rasād.*

Az hamą̄ gunāh patet pashemānum; az harvastīn dushmata duzhūkhta duzhvarshta, mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ąn gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnoąnī, okhe awākhsh pashemān pa se gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, taroidīte angrahe mainyeush; haithyāvarshtąm hyat vasnā fereshotemem. Staomi Ashem; Ashem Vohū 3.

Fravarāne Mazdayasno Zarathushtrish vīdaevo Ahura-tkaesho (Recite Gāh according to the period of the day) frasastayaecha. Rāmano khvāstrahe, vayaosh uparo-kairyehe taradhāto anyāish dāmąn, aetat te vayo yat te asti Spento-mainyaom, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaecha, Yathā Ahū Vairyo zaotā frā me mrūte, athā ratush ashāt-chit hacha frā ashava vīdhvāo mraotū.

(Kardā I[st]) **(1) Yazāi[1] apemcha[2] baghemcha[3], yazāi[4] ākhshtīm[5] hąm-vaintīmcha[6] suyąmcha[7] kataremchit[8]. Tem[9] vaem-chit[10] yazamaide[11], tem[12] vaem-chit[13] zbayamahi[14] ahmāicha[15] nmānāi[16] ahmāicha[17] nmānahe[18] nmāno-pate-e[19], ahmāicha[20] zaothrobarāi[21] aredrāi[22]. Paiti-asti[23] geush[24] vachahyehecha[25] hathravatahecha[26] paiti[27] hamarethanąm[28], vahishtem[29] yazatem[30] yazamaide[31].**

* i.e. may Mīnō Rām come (unto my help)!

(1) I praise[1] the water[2] and (the yazata) who causes (it) *to reach[3] (everywhere). I praise[4] both[8] the victorious[6] friendship[5] (or friendly[6] peace[5]) and happiness[7]. We worship[11] that[9] ¶Vayu yazata[10]. We invoke[14] that[12] Vayu yazata[13] for this[15] house[16], *for the house-lord[19] of this[17] house[18], *for the person carries this[20] libation[21] (and) *for the person who dedicates an oblation in worship[22]. We worship[21] that best (Vayu) yazata[30] (with this aim that) having accepted[23] (the offering) of $Jivam[24] and prayer[25] (from) us (he may grant us) in return[27] the universal overthrow[26] of the enemies[28].

(2) Tem[32] yazata[33] yo[34] Dadhvāo[35] Ahuro Mazdāo[36] Airyene Vaejahi[37] Vanghuyāo Dāityayāo[38] zaranaene[39] paiti[40] gātvo[41], zaranaene[42] paiti[43] fraspāiti[44], zaranaene[45] paiti[46] upasterene[47], frasteretāt[48] paiti[49] baresman[50], perenebyo[51] paiti[52] ghzārayatbyo[53].

(2) The Creator[35] Ahura Mazda[36] worshipped[33] him[32] (i.e., Vayu yazata) in Airyene Vaeja[37] in the proximity of the (River) Veh Dāitya[38], on[40] a golden[39] throne[41], on[46] a golden[45] carpet[47] (and sitting) under[43] a golden[42] canopy[44], with the Baresman[49-50] having spread[48] (and) with (the libations of) plenty[51] and freshly-drawn[52-53] (milk).

* This reference appears to be as regards Tishtrya yazata or Apąm Nāpāt who is generally known by the name Barzo yazata. See paragraphs 1st and 34th of Tir Yasht.

¶ The original meaning of Vaya, Vayu (Sanskrit Vāyu) is "air, atmosphere, the space between the earth and the sky, and the yazata presiding over them. With this yazata is always associated Rāma Khvāstra, i.e., the closest connection of Mīno Rām, rather being his collaborator.

* i.e., for the protection of the lord of the house, of the bearer of libation in worship and of the dedicator of offering.

$ Understood in the sense of "gąm jivyąm" or it can be in the sense of "goshodo" (gāush hudhāo).

(3) Then He asked[55] of him[54] (i.e., of Vayu yazata): 'Oh *powerful[62] Vayu yazata[60]! Grant thou [58] this[56] (below-mentioned) boon[57] unto Me[59]; that[63] I may smite[65] the creatures[67] of Angra Mainyu[66]. (Moreover) none whatsoever[78] (may smite) this (My creation)[69] of Spenta Mainyu[76].

(4) Dathat[72] ahmāi[73] tat[74] avat[75] āyaptem[76] Vayush[77] yo[78] uparo-kairyo[79], yatha[80] tā[81] upanghachat[82] yo[83] Dadhvāo[84] Ahuro Mazdāo[85].

(5) Vaem[86] ashavanem[87] yazamaide[88]; Vaem[89] uparo-kairīm[90] yazamaide[91]; aetat[92] te[93] Vayo[94] yazamaide[95], yat[96] te[97] asti[98] spento-mainyaom[99].

(4) Powerful[79] Vayu yazata[77] granted[72] Him[73] that[75] boon[77], so that[80] the Creator[84] ahura Mazda[85] obtained His wish[82].

(5) We worship[88] the holy[87] Vayu yazata[86]; we worship[91] the powerful[90] Vayu yazata[89]. Oh Vayu yazata![94] we worship[95] that[92] (wind) of thine[93] which[96] is[98] pertaining to Spenta Mainyu[99].

Explanation:- Know that according to later books Vāe (Vāyu) is of two kinds: 'vāe veh' and vāe sarītar or vāe vadtar. 'Vāe veh' is that pure undefiled air of the high places, of the atmosphere and from the sky and 'Vāe sarītar' or 'vāe vadtar' is that air which is poisonous, polluted, smoky and of the underground etc. First air stated above is pertaining to Spenta Mainyu and Vāe yazata is presiding over that air, and the second which is impure air is pertaining to Angra Mainyu and it should be regarded as the creation of daevas and drujas. See Vendidād Fragard Fifth, paras 8-9 and the notes thereon.

Ahe raya khvarenanghacha, tem yāzai surunvata yasna, ughrem vaem uparo-kairīm zaothrābyo; ughrem vaem uparo-kairīm yazamaide. Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaebyascha vāghzibyo. Yenghe

* Lit. "working high; working with more vigour."

hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąschā tāoschā yazamaide.

(Kardā IInd) **(6) Yazāi apemcha baghemcha, yazāi ākhshtīm hąm-vaintīmcha suyąmcha kataremchit. Tem vaem-chit yazamaide, tem vaem-chit zbayamahi, ahmāicha nmānāi ahmāicha nmanahe nmāno-pate-e, ahmāicha zaothro-barāi aredrāi. Paiti-asti geush vachahyehecha, hathra-vatahecha paiti hamerethanąm, vahishtem yazatem *yazamaide.**

(7) Tem[1] yazata[2] Haoshyangho[3] Paradhāto[4] upa[5] Taerem[6] Harayāo[7] yukhtayāo[8] paiti-ayangho[9] zaranaene[10] paiti[11] gātvo[12], zaranaene[13] paiti[14] fraspāiti[15]; zaranaene[16] paiti[17] upasterene[18], frasteretāt[19] paiti[20] baresman[21], perenebyo[22] paiti[23] ghzārayatbyo[24].

(8) Aom[25] jaidhyat[26] avat[27] āyaptem[28] dazdi[29]-me[30] Vayush[31] yo[32] uparo-kairyo[33], yatha[34] azem[35] nijanāni[36] dva[37] thrishva[38] Māzainyanąm[39] daevanąm[40] Varenyanąmcha[41] drvatąm[42].

(7) (King) Hōshang[3] of the Peshdādyan[4] (Dynasty) worshipped[2] him (i.e., Vāe yazata) on[5] (the summit called) Taera[6] of (the Mount) Alborz[7], strong[8] and hard as iron[9], on[11] the golden[10] throne[12], on[17] the golden[16] carpet[18], (and sitting) under[14] the golden[13] canopy[15], with the Baresman[20-21] having spread[19] (and) with (the libations of) plenty[22] and freshly-drawn (milk)[23-24].

(8) He (then) asked[26] of him[25] (i.e., of Vayu yazata): 'Oh powerful[33] Vayu yazata[31]! Grant thou[29] unto me[30] this[27] (below-mentioned) boon[28], that[34] I[35] may ¶smite[36] two-thirds[38] of the daevas[40] of Māzandarān[39] and wicked men[42] of Gilan[41]'.

* For its translation, see para 1st of this yasht.

¶ For its comparison, see Āvān yasht, para 22nd and Zamyāt yasht, para 26th.

(9) Dathat ahmāi tat avat āyaptem Vayush yo uparo-kairyo, yatha tā upanghachat yo Dadhvāo Ahuro Mazdāo.

Vaem ashavanem yazamaide; vaem uparo-kairīm yazamaide; aetat te vayo yazamaide, yat te asti Spento-mainyaom.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, ughrem Vaem uparo-kairīm zaothrābyo; ughrem Vaem uparo-kairīm yazamaide. Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąschā tāoschā yazamaide.

(Karda IIIrd) **(10) Yazāi apemcha baghemcha, yazāi ākhshtīm hąm-vaintīmcha suyąmcha kataremchit. Tem Vaemchit yazamaide, tem Vaemchit zbayamahe, ahmāicha nmānāi ahmāicha nmānahe nmāno-pate-e, ahmāicha zaothro-barāi aredrāi. Paiti-asti geush vachahyehecha, hathravatahecha paiti hamerethanąm, vahishtem yazatem *yazamaide.**

(11) Tem[1] yazata[2] Takhmo Urupa[3] azinavāo[4], zaranaene[5] paiti[6] gātvo[7], zaranaene[8] paiti[9] fraspāiti[10], zaranaene[11] paiti[12] upasterene[13], frasteretāt[14] paiti[15] baresman[16], perenebyo[17] paiti[18] ghzārayatbyo[19].

(12) Aom[20] jaidhyat[21] avat[22] āyaptem[23] dazdi[24]-me[25] Vayush[26] yo[27] uparo-kairyo[28], yat[29] bavāni[30] aiwi-vanyāo[31] vīspe[32] daeva[33] mashyācha[34], vīspe[35] yātavo[36] pairikāoscha[37]. Yat[38] barāni[39] angrem[40] mainyūm[40] framitem[41] aspahe[42] kehrpa[43], thrisatem[44] aiwi-gāmanąm[45] va[46] pairi[47] zemo[48] karana[49].

* For its translation, see para 1st of this yasht.

(11) The well-armed[4] (hero) *Tehemuras[3] worshipped[2] him[1] (i.e., Vayu yazata)[1] on[6] a golden[5] throne[7], on[12] the golden[11] carpet[13] (and sitting) under[9] the golden[8] canopy[10], with the Baresman[15-16] having spread[14] (and) with (the libations of) plenty[17] (and) freshly-drawn (milk)[18-19].

(12) He (then) asked[21] of him[20] (i.e., of Vayu yazata): 'Oh powerful[28] Vayu yazata[26]! Grant thou[24] unto me[25] this[22] (below-mentioned) boon[23], that[29] I may be[30] triumphant[31] over all[32] the daevas[33] and (wicked) men[34], over all[35] the wizards[36] and witches[37]. (Moreover) I having subjugated[41] Angra Mainyu[40] will ¶ride[39] (over him) in the shape of a horse (i.e., like a horse), for thirty[44] years[45], around[47] both[46] the ends[49] of the earth[48] (i.e., from one end of the earth to the other end).

(13) Dathat ahmāi tat avat āyaptem Vayush yo uparo-kairyo. Yatha tā upanghachat yo Dadhvāo Ahuro Mazdāo.

Vaem ashavanem yazamaide; Vaem uparo-kairīm yazamaide; aetat te vayo yazamaide, yat te asti Spento-mainyaom.

Ahe raya khvarenanchacha, tem yazāi surunvata yasna, ughrem Vaem uparo-kairīm zaothrābyo; ughrem vaem uparo-kairīm yazamaide. Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąscha tāoschā yazamaide.

* The elder brother of King Jamshed. He is well-known as "Tehemurase div band" as he vanquished all the daevas.

¶ For its comparison, see Zamyāt yasht, para 29th.

(Karda IVth) **(14) Yazāi apemcha baghemcha, yazāi ākhshtīm hąm-vaintīmcha suyąmcha kataremchit. Tem Vaemchit yazamaide, tem Vaemchit zbayamahi, ahmāicha nmānāi ahmāicha nmānahe nmāno-pate-e, ahmāicha zaothro-barāi aredrāi. Paiti-asti geush vachahyehecha, hathravatahecha paiti hamerethanąm, vahishtem yazatem ✲yazamaide.**

(15) Tem[1] yazata[2] yo[3] yimo[4] khshaeto[5] hvąthwo[6], Hukairyāt[7] hacha[8] Barezanghat[9] vīspo-bāmyāt[10] zaranaenāt[11], zaranaene[12] paiti[13] gātvo[14], zaranaene[15] paiti[16] fraspāiti[17], zaramaene[18] paiti[19] upasterene[20], frasteretāt[21] paiti[22] baresman[23], perenebyo[24] paiti[25] ghzārayatbyo[26].

(15) King[5] Jamshed[4], the well-protector of the subject[6], worshipped[2] him[1] (i.e. Vayu yazata) from[8] the all-resplendent[10] (and) golden[11] Mount[9] (called) Hukara[7], on[13] the golden[12] throne[14], on[19] the golden[18] carpet[20] (and sitting) under[16] the golden[15] canopy[17], with the Baresman[22-23] having spread[21] (and) with (the libations of) plenty[24] and freshly-drawn (milk)[25-26].

(16) Aom[27] jaidhyat[28] avat[29] āyaptem[30] dazdi[31]-me[32] Vayush[33] yo[34] uparo-kairyo[35], yat[36] bavāni[37] khvarenanguhastemem[38] zātanąm[39], hvare-daresem[40] mashyānąm[41]; yat[42] kerenavāni[43] māvoya[44] khshathrādha[45] amareshinta[46] pasu[47] vīra[48], anghaoshemne[49] āpa[50] urvaire[51], khvairyąn[52] khvarethem[53] ajyamnem[54]. Yimahe[55] khshathre[56] aurvahe[57], noit[58] aotem[59] aongha[60], noit[61] garemem[62], noit[63] zaurva[64] āongha[65], noit[66] merethyush[67], noit[68] arasko[69] yo[70] daevo-dāto[71].

(16) He (then) asked[28] of him[27] (i.e. Vayu yazata): 'Oh powerful[35] Vayu yazata[33]! grant thou[31] unto me[32] this[29] (below-mentioned) boon[30], that[36] I may become[37] most possessed of

✲ For its translation, see para 1st of this yasht.

khvarenah[38] of those born[39] and ✲worthy of beholding the Sun[40] amongst mortals[41]. (Second is) that[42] ¶owing to my sovereignty[45] I may make[43] animals[47] and men[48] immortal[46], water[50] and vegetation[51] not drying up[49] (i.e. ever fresh) and edible[52] food[53] not becoming stale[54] (or inexhaustible[54]).

During the rule[56] of the illustrious[57] Jamshed[55] there was[60] neither[61] (excessive) cold[59] nor (excessive) heat[62], neither[63] was[65] there old age[64] nor[66] death[67], nor[68]✲ was there[65] envy[69] created by the daevas[71].

(17) Dathat ahmāi tat avat āyaptem Vayush yo uparo-kairyo. Yatha tā upanghachat yo Dadhvāo Ahuro Mazdāo.

Vaem ashavanem yazamaide; Vaem uparo-kairīm yazamaide; aetat te Vayo yazamaide, yat te asti Spento-mainyaom.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, ughrem Vaem uparo-kairīm zaothrābyo; ughrem Vaem uparo-kairīm yazamaide.

Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmcha tąschā tāoschā yazamaide.

(Kardā V[th]) **(18) Yazāi apemcha baghemcha, yazāi ākhshtīm hąm-vaintīmcha suyąmcha kataremchit. Tem Vaem-chit yazamaide, tem Vaem-chit zbayamahi,**

✲ Or having the appearance of the sun, sun-like in appearance i.e., most brilliant.

¶ i.e., owing to benignity of my kingdom, owing to his sovereignty.

✲ For the comparison of this paragraph, see Yazishn Ha IX, paras 4-5; For further details, see Zamyāt yasht, paras 31-38.

ahmāicha nmānāi ahmāicha nmānahe nmāno-pate-e, ahmāicha zaothro-barāi aredrāi. Paiti-asti geush vachahyehecha, hathravatahecha paiti hamerethanąm, vahishtem yazatem ✲yazamaide.

(19) Tem[1] yazata[2] Azish[3] thri-zafāo[4] Dahāko[5], upa[6] Kvirintem[7] duzitem[8], zaranaene[9] paiti[10] gātvo[11], zaranaena[12] paiti[13] fraspāiti[14], zaranaene[15] paiti[16] upasterene[17], frasteretāt[18] paiti[19] baresman[20], perenebyo[21] paiti[22] ghzārayatbyo[23].

(19) The three-jawed[4] Azi Dahaka[3-5] worshipped[2] him[1] (i.e. Vayu yazata) in[6] (his) inaccessible[8] palace (built by himself) (called) ¶Kvirinta[6-7], on[10] the golden[9] throne[11], on[13] the golden[12] carpet[14], (and sitting) under[16] the golden[15] canopy[17], with[19] the Baresman[20] having spread[18], (and) with[22] (the libations) of plenty[21] and freshly-drawn[23] (milk).

(20) Aom[24] jaidhyat[25] avat[26] āyaptem[27] dazdi[28]-me[29] Vayush[30] yo[31] uparo-kairyo[32], yatha[33] azem[34] amashyą[35] kerenavāni[36] vīspāish[37] avi[38] karshvąn[39] yāish[40] hapta[41].

(21) Noit[42] yazemnāi[43], nit[44] jaidhyantāi[45], noit[46] zbayantāi[47], noit[48] aredrāi[49], noit[50] zaothro-barāi[51], noit[52] ahmāi[53] dathat[54] tat[55] avat[56] āyaptem[57] Vayush[58] yo[59] uparo-kairyo[60].

(20) He (then) asked[25] of him[24] (i.e., Vayu yazata): 'Oh powerful[32] Vayu yazata[30]! grant thou[28] unto me[29] this[26] (below-mentioned) boon[27] that[33] I may make[36] all[37] the seven[41] regions of the earth[39] devoid of men[35] (i.e., desolate)'

✲ For its translation, see para first of this yasht.

¶ Name of the beautiful palace of Zohāk built in Bābul. For further details, see my Avesta Dictionary under the word Kvirinta.

(21) The powerful[60] Vayu yazata[58] (did ✲not[52] ¶grant[54] that[56] boon[57] (viz. his evil wish of rendering the world barren) to him[53] (i.e.) to the worshipper[43], to the wisher of the boon[45], to the beseecher[47], to the offerer of gift[49] and to the bearer of libations (Zohak)[51].

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, ughrem Vaem uparo-kairīm zaothrābyo; ughrem Vaem uparo-kairīm yazamaide.

Haomayo gava baresmana, hizvo-danghangha mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąschā tāoschā yazamaide.

(Kardā VIth) **(22) Yazāi apemcha baghemcha, yazāi ākhshtīm hąm-vaintīmcha suyąmcha kataremchit. Tem Vaemchit yazamaide, tem Vaemchit zbayamahi, ahmāicha nmānāi ahmāicha nmanahe nmāno-pate-e, ahmāicha zaothro-barāi aredrāi. Paiti-asti geush vachahyehecha, hathra vatahecha paiti hamerethanąm, vahishtem yazatem ✲yazamaide.**

(23) Tem[1] yazata[2] Vīso[3] puthro[4] Āthwyānoish[5] vīso[6] sūrayāo[7] Thraetaono[8], upa[9] varenem[10] chathru-gaoshem[11], zaranaene[12] paiti[13] gātvo[14], zaranaene[15] paiti[16] fraspāiti[17],

✲ In the original text, the word "noit" meaning 'not' has come before every noun such as "worshipper", "wisher of boon" etc. and I have translated only once in this para in accordance with the Gujarati idiom.

¶ Know that the request of cruel and wicked men done with guilty conscience and with bad intention is nullified. On the contrary, the request of the pious, virtuous and religious persons done with good intention for performing good, virtuous, benevolent and patriotic deeds is acknowledged.

✲ For its translation, see para first of this yasht.

zaranaene[18] paiti[19] upasterene[20], frasteretāt[21] paiti[22] baresman[23], perenebyo[24] paiti[25] ghzārayatbyo[26].

(23) Faredun of the valiant[7] race[6], the son[4] of the Athavyan[5] worshipped[2] him[1] (i.e., Vayu yazata) Family[3], in[9] the °four-cornered[11] Gilan (city)[10], on[13] the golden[12] throne[14], on[16] the golden[15] carpet[17], (sitting) under[19] the golden canopy[20], with the Baresman[22-23] having spread[21] (and) with[25] (the libations of) plenty[24] and freshly-drawn[26] (milk).

(24) Aom[27] jaidhyat[28] avat[29] āyaptem[30] dazdī[31]-me[32] Vayush[33] yo[34] uparo-kairyo[35], yat[36] bavāni[37] aiwi-vanyāo[38] Azīm Dahākem thri-zafnem thri-kameredhem, khshvash-¶ashīm, hazangra-yaokhshtīm, ash-aojanghem, daevīm drujem, aghem gaethāwyo drvantem, yąm ash-aojastemąm drujem fracha kerentat angromainyush, avi yąm astvaitīm gaethąm, mahrkāi ashahe guthanąm. Uta he vanta azāni Savanghavāchi Arenavāchi, yoi hen kehrpa sraeshta zazāte-e gaethyāicha, yoi ¶abdoteme.

(24) He (then) asked[27] of him[27] (i.e. Vayu yazata): 'Oh powerful[35] Vayu yazata[33]! grant thou unto me this (below-mentioned) boon, that I may be °triumphant over the three-jawed and three-skulled Zohāk.

(25) Dathat ahmāi tat avat āyaptem Vayush yo uparo-kairyo. Yatha tā upanghachat yo Dadhvāo Ahuro Mazdāo.

Vaem ashavanem yazamaide; Vaem uparo-kairīm yazamaide; aetat te Vayo yazamaide, yat te asti Spento-mainyaom.

° Or having four gates or having four high-roads (as a city). See para 18th of the First Fragard of the Vendidad and para 13th of Gosh Yasht.

¶ For its translation, see Gosh yasht, para 14. For its comparison, see Āvān yasht, para 34th.

° For the remaining translation, see Gosh yasht, para 14th.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, ughrem Vaem uparo-kairīm zaothrābyo; ughrem Vaem uparo-kairīm yazamaide. Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąschā tāoschā yazamaide.

(Karda VIIth) **(26) Yazāi apemcha baghemcha; yazāi ākhshtīm hąm-vaintīmcha suyāmcha kataremchit. Tem Vaemchit yazamaide, tem Vaemchit zbayamahi, ahmāicha nmānāi ahmāicha nmānahe nmāno-pate-e, ahmāicha zaothro-barāi aredrāi. Paiti-asti geush vachahyehecha, hathravatahecha paiti hamerethanąm, vahishtem yazatem yazamaide.**

(27) Tem[1] yazata[2] nairje-manāo[3] Keresāspo[4], upa[5] Gudhem[6] apaghzārem[7] Ranghayāo[8] Mazdadhātayāo[9] zaranaene[10] paiti[11] gātvo[12], zaranaene[13] paiti[14] fraspāiti[15], zaranaene[16] paiti[17] upasterene[18], frasteretāt[19] paiti[20] baresman[21], perenebyo[22] paiti[23] ghzārayatbyo[24].

(27) The heroic[3] Keresāspa[4] worshipped[2] him[1] (i.e. Vayu yazata) near[5] the tributary[7] (called) Gudha[6] of (the River) Rangha[8] created by Ahura Mazda[9], on[11] the golden[10] throne[12], on[14] the golden[13] carpet[15] (and sitting) under[17] the golden[16] canopy[18], with the Baresman[20-21] having spread[19] and with (the libations of) plenty[22] and freshly drawn (milk)[23-24].

(28) Aom[25] jaidhyat[26] avat[27] āyaptem[28], dazdi[29]-me[30] Vayush[31] yo[32] uparo-kairyo[33], yat[34] kaena[35] ni-jasāni[36] azem[37] brāthro[38] urvākhshaya[39], yat[40] janāni[41] Hitāspem[42] raithe[43] paiti[44] vazaidhyāi[45]; uiti[46] asti[47] gafyo[48] Āhūirish[49], uiti[50] aevo[51] gafyo[52] paitish[53] uiti Gandarevo[55] upāpo[56].

(28) He (then) asked[26] of him[25] (i.e. Vayu yazata): 'Oh powerful[33] Vayu yazata[31]! grant thou[29] unto me[30] this[27] (below-

mentioned) boon[28] that I may succeed[36] in avenging[35] my brother[38] Urvākhshaya[39]; it is in such a way that[40] I may smite[41] Hitaspa[42] (the murderer of Urvakhshaya) and *may drag[45] him to[44] (my) chariot[43]. Similarly[46] I may succeed (in smiting the monster called) Gandareva[55] ¶resìding in the sea[56], (who) is also[46] the lord of the abyss of darkness[48-49] (and who) is[47] also[50] the sole[51] master of the abyss of darkness[52-53]. (Keresaspa *asked of such a boon from Vayu yazata).

(29) Dathat ahmāi tat avat āyaptem Vayush yo uparo-kairyo. Yatha tā upanghachat yo Dadhvāo Ahuro Mazdāo.

Vaem ashavanem yazamaide; Vaem uparo-kairīm yazamaide; aetat te Vayo yazamaide, yat te asti Spento-mainyaom.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, ughrem Vaem uparo-kairīm zaothrābyo; ughrem Vaem uparo-kairīm yazamaide. Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąschā tāoschā yazamaide.

(Kardā VIIIth) **(30) Yazāi apemcha baghemcha, yazāi ākhshtīm hąm-vaintīmcha suyąmcha kataremchit. Tem Vaemchit yazamaide, tem Vaemchit zbayamahi, ahmāicha nmānāi ahmāicha nmānahe nmāno-pate-e, ahmāicha zaothro-barāi aredrāi. Paiti-asti geush vachahyehecha**

* This fact resembles to the episode of Achilles and Hector occurring in the Greek History. Vazaidhyāi, infinitive, is used here in the sense of a verb. In its evidence see Yazishna Hā 28.2; Yasishna Hā 31.5; Yazishna Hā 43.11; Yazishna Hā 46.15 and Yazishna Hā 51.20.

¶ Original meaning is 'residing in water'.

* In translating this connection is to be taken with the word 'jaidhyat' occurring in the beginning of this para.

hathra vatahecha paiti hamerethanąm vahishtem yazatem yazamaide.

(31) Tem[1] yazata[2] Aurvasārao[3] dainghu-paitish[4] avi[5] spaetinish[6] razurāo[7], upa[8] spaeititem[9] razurem[10], upa[11] vīmaidhīm[12] razuraya[13], zaranaene[14] paiti[15] gātvo[16], zaranaene[17] paiti[18] fraspāiti[19], zaranaene[20] paiti[21] upasterene[22], frastaretāt[23] paiti[24] baresman[25], perenebyo[26] paiti[27] ghzārayatbyo[28].

(31) The Lord of the country[4] (called) *Aurvasāra[3] worshipped[2] him (i.e., Vayu yazata) (whilst going) to[5] the white[6] ¶forests[7], in the forest[10] (called) "Spaetita"[9] and within the limit[12] of the forest[13], on[15] the golden[14] throne[16], on[18] the golden[17] carpet[19] and sitting under[21] the golden[20] canopy[22], with the Baresman[24-25] having spread[23], (and) with (the libations of) plenty[26] and freshly-drawn (milk)[27-28].

(32) Aom[29] jaidhyat[30] avat[31] āyaptem[32] dazdi[33]-me[34] Vayush[35] yo[36] uparo-kairyo[37], yat[38] nā[39] noit[40] nijanāt[41] arsha[42] Airyanąm[43] dakhyunąm[44] khshathrāi[45] hankeremo[46] Haosrava[47]; yatha[48] azem[49] uzayeni[50] hacha[51] Kavoish[52] Haosravanghahe[53].

Janāt[54] tem[55] Kava[56] Haosrava[57] vīspe[58] aire[59] razuraya[60].

* The name of the enemy fighting against the King Kay Haosrava - Kaykhosru.

¶ According to Bahman Yasht, it was the seat of the last and decisive battle between Arjaspa and Gushtāspa. According to Bundehesh, the White Forest was regarded as the chief of all forests (Darmesteter).

(32) He (then) asked[30] of him[29] (i.e., Vayu yazata): 'Oh powerful[37] Vayu yazata[35]! Grant thou[33] unto me[34] this[31] (below-mentioned) boon[32] that[38] the valiant (King)(Kay) Haosrava, *the uniter[46] with the sovereignty[45] of Iranian[43] Provinces[44] may not[40] smite[41] us[39]; but[48] I may escape[50] from (the clutches) of the King Kay Haosrava. ¶Kay[56] Haosrava[57] (and) all[58] the Iranians[59] might smite[54] him[55] (i.e., Aurvasāra) in the battlefield[60].

(33) Dathat ahmāi tat avat āyaptem Vayush yo uparo-kairyo. Yatha tā upanghachat yo Dadhvāo Ahuro Mazdāo.

Vaem ashavanem yazamaide; vaem uparo-kairīm yazamaide; aetat te vayo yazamaide, yat te asti spento-mainyaom.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, ughrem Vaem uparo-kairīm zaothrābyo; ughrem Vaem uparo-kairim yazamaide.

Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenge hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tāschā taoscha yazamaide.

* i.e., the uniter of all the provinces under the control of Iran into one Sovereignty; see Gosh yasht para 21st. 'Towards the white forests' - there appear to occur these words like "in the forest (named) Spaetita and within the limbs of the forest (i.e. not in the midst of the forest)" as a commentary of these words.

¶ In this place, there seems to be something incomplete; and that portion which is dropped out here, is found from the para 50th of Āvān yasht. That is in such a way that she did not acknowledge the homage-prayer of the wicked Aurvasara, the enemy of the Iranians; but that Vayu yazata did acknowledge the homage-prayer which King Kay Haosrava performed in order to defeat him (Aurvasava) in the battle.

(Kardā IXth) **(34) Yazāi apemcha baghemcha, yazāi ākhshtīm hąm-vaintīmcha suyąmcha kataremchit. Tem Vaemchit yazamaide, tem Vaemchit zbayamahi, ahmāicha nmānāi ahmāicha nmānahe nmāno-pate-e, ahmāicha zaothro-barāi aredrāi. Paiti-asti geush vachahyehecha, hathravatahecha paiti hamerethanąm, vahishtem yazatem yazamaide.**

(35) Tem[1] yazata[2] Hutaosa[3], yā[4] pouru-brāthra[5] vīso[6] avi[7] Naotaranąm[8], zaranaene[9] paiti[10] gātvo[11], zaranae[12]-paiti[13] fraspāiti[14], zaranaene[15] paiti[16] upasterene[17], frasteretāt[18] paiti[19] baresman[20], perenebyo[21] paiti[22] ghzārayatbyo[23].

(35) Hutaosa[3], of the *descendent[6] of Naotara[8] (and) ¶having many brothers[5], worshipped[2] him[1] (i.e., Vayu yazata) on[10] the golden[9] throne[11], on[13] the golden[12] carpet[14], (and sitting) under[16] the golden[15] canopy[17], with the Baresman[19-20] having spread[18], and with (the libations of) plenty[21] and freshly-drawn (milk)[22-23].

(36) Aom[24] jaidhyat[25] avat[26] āyaptem[27] dazdi[28]-me[29], Vayush[30] yo[31] uparo-kairyo[32], yat[33] bavāni[34] frya[35] fritha[36] paiti-zanta[37], nmāne[38] Kavoish[39] Vīshtāspahe[40].

(36) She (then) asked[25] of him[24] (i.e, Vayu yazata): 'Oh powerful[31] Vayu yazata[30]! grant thou[28] unto me[29] this[26] (below-mentioned) boon[27], that[32] I may become[34] loving[35], beloved[36] and welcomed[37] in the house[38] of Kava Vīshtāspa[39-40].

(37) Dathat ahmāi tat avat āyaptem Vayush yo uparo-Kairyo. Yatha tā upanghachat yo Dadhvāo Ahuro Mazdāo.

* Original meaning is: 'belonging to[7] the descendent of Naotara'.

¶ i.e., whose brothers were many. We did not find any writing showing how many they were and where they were.

Vaem ashavanem yazamaide; Vaem uparo-kairīm yazamaide; aetat te vayo yazamaide, yat te asti Spento-manyaom.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, ughrem Vaem uparo-kairīm zaothrābyo; ughrem Vaem uparo-kairīm yazamaide.

Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąscha tāoschā yazamaide.

(Kardā X[th]) **(38) Yazāi apemcha baghemcha, yazāi ākhshtīm hąm-vaintīmcha suyąmcha kataremchit. Tem Vaemchit yazamaide, tem Vaemchit zbayamahi, ahmāicha nmānāi ahmāicha nmānahe nmāno-pate-e, ahmāicha zaothro-barāi aredrāi. Paiti-asti geush vachahyehecha, hathra vatahecha paiti hamerethanąm vahishtem yazatem yazamaide.**

(39) Tem[1] yazenta[2] kainino[3], yoi[4] anupaeta[5] mashyānąm[6], zaranaene[7] paiti[8] gātvo[9], zaranaene[10] paiti[11] fraspāiti[12], zaranaene[13] paiti[14] upasterene[15], frasteretāt[16] paiti[17] baresman[18], perenebyo[19] paiti[20] ghzārayatbyo[21].

(39) The maidens[3] who[4] had *never gone near[5] men[6], worshipped[2] him[1] (i.e., Vayu yazata) on[8] the golden[7] throne[9], on[11] the golden[10] carpet[12] (and sitting) under[14] the golden[13] canopy[15], with the Baresman[17-18] having-spread[16] and with (libations of) plenty[19] and freshly-drawn (milk)[20-21].

(40) Āat[22] hīm[23] jaidhyen[24] avat[25] āyaptem[26] dazdi[27]-me[28], Vayush[29] yo[30] uparo-kairyo[31], yat[32] nmāno-paitīm[33]

* i.e., those who have not enjoyed the married life; fully virgin maidens.

vindāma[34] yvāno[35] sraeshto-kehrpa[36], yo[37] no[38] huberetąm[39] barāt[40], yavata[41] gaya[42] jvāva[43], frazaintīmcha[44] ho[45] verezyāt[46], dangro[47] danto[48] hizukhdho[49].

(40) They then asked of him (i.e. Vayu yazata): 'Oh powerful[31] Vayu yazata[29]! do thou grant[27] *me[28] this[25] (below-mentioned) boon[26] that we may obtain[34] young[35] and most handsome[36] husbands[33]. (Also) as long as[41] we ¶both live together[43] in life[42], (so long) that[37] (husband) may *treat[40] us[38] well[40]. (Besides) that[45] (husband) may give[46] (us) children[44] (i.e., through that husband we may beget children).

(Explanation: The characteristics of what type of husband he should be are stated as under)

(It is that husband who should be) wise[47], $mild[48] and *fluent-tongued.

(41) Dathat ♦ahmāi tat avat āyaptem Vayush yo uparo-kairyo-yatha tā upanghachat yo Dadhvāo Ahuro Mazdāo.

Vaem ashavanem yazamaide; Vaem uparo-kairīm yazamaide; aetat te Vayo yazamaide, yat te asti Spento-mainyaom.

* It would be better if the text would show 'nō' meaning 'us' instead of 'me' (i.e., me); the verb is also in the plural here in this connection: vindāma = we may obtain.
¶ A couple - husband and wife. Jvāva = imperfect tense first person dual parasmaipada of root ju - to live, class 6th
* i.e., he may not inflict pain upon us but he may show his love upon us. In this place the object "huberetąm" and the verb "barāt" are the words of the same root.
$ danta = dam + ta = obeyed, humble; root dam = to be tamed; or learned, erudite; root da = Sanskrit dhyei = Persian dānistan - to know.
* hizukhdha = hizu + ukhdha = possessed of tongue with the easy flow of words (literally); in the sense of the English phrase "fluent-tongued".
♦ It would be better if Avesta aebyaschit would have been used in the text.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, ughrem Vaem uparo-kairīm zaothrābyo; ughrem Vaem uparo-kairīm yazamaide.

Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo.

Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąschā tāoschā yazamaide.

(Karda XIth) **(42) Yazāi apemcha baghemcha, yazāi ākhshtīm hąm-vaintīmcha suyąmcha kataremchit. Tem Vaemchit yazamaide, tem Vaemchit zbayamahi, ahmāicha nmānāi ahmāicha nmānahe nmāno-pate-e, ahmāicha zaothro-barāi aredrāi. Paiti-asti geush vachahyehecha, hathravatahecha paiti hamerethanąm, vahishtem yazatem yazamaide. Spento-mainyaom[1] raevantem[2] khvarenanghvantem[3] yazamaide[4]*.**

(43) Vayush[5] bā[6] nąma[7] ahmi[8], ashāum[9] Zarathushtra[10]; avat[11] Vayush[12] bā[13] nąma[14] ahmi[15], yat[16] va[17] dąma[18] vayemi[19], yascha[20] dathat[21] Spento Mainyush[22], yascha[23] dathat[24] angro mainyush[25]. Apayate[26] nąma[27] ahmi[28], ashāum[29] Zarathushtra[30]; avat[31] apayate[32] nąma[33] ahmi[34], yat[35] va[36] dąma[37] apayemi[38], yascha[39] dathat[40] Spento Mainyush[41], yascha[42] dathat[43] angro mainyush[44].

(43) (Vayu yazata says): 'Oh Holy[9] Zarathushtra[10]! my[8] name[7] indeed[6] is Vayu[5]; my name[14] indeed[13] is Vayu[12] for this[11],

* For the beginning portion of this paragraph, see para first of this yasht. The last sentence of this para 42: We worship[4] the radiant[2] and glorious[3] Spenta-Mainyu[1].

because[16] I am *permeated[19] through both the creations which[20] Spenta Mainyu[22] created[21] and which[23] Angra Mainyu[25] created[24]. Oh Holy[29] Zarathushtra[30]! my name[27-28] is ¶the reacher[26]; my name[33-35] is the reacher[32] for this[31], because I can reach[38] both[36] the creations[37] which[39] Spenta Mainyu created and which[42] angra mainyu[44] created[43].

(44) Vano-vīspāo[45] nąma[46] ahmi[47], ashāum[48] Zarathushtra[49], avat[50] vano-vīspāo[51] nąma[52] ahmi[53], yat[54] va[55] dąma[56] vanāmi[57], yascha[58] dathat[59] Spento Mainyush[60] yascha[61] dathat[62] angro mainyush[63]. Vohvarshte[64] nąma[65] ahmi[66], ashāum[67] Zarathushtra[68]; avat[69] vohvarshte[70] nąma[71] ahmi[72], yat[73] vohū[74] verezyāmi[75] Dathusho[76] Ahurāi Mazdāi[77], Ameshanąm Spentanąm[78].

(44) Oh Holy[48] Zarathushtra[49]! my name[46-47] is all-conquering[51]. My name[52-53] is all-conquering[51] for this[50], because[54] I gain victory[57] over both[55] the creations[56] which[58] Spenta Mainyu[60] created[59] and which[61] Angra Mainyu[63] created[62]. Oh Holy[67] Zarathushtra[68]! my name[65-66] is worker of good[64]. My name[71-72] is worker of good[70] for this[69], because[73] I do[75] good[74] unto the Creator[76] Ahura Mazda[77] and unto the Amesha Spentas[78] (respectively).

(45) Frachare[79] nąma[80] ahmi[81], aipichare[82] nąma[83] ahmi[84], aipidhbaoghe[85] nąma[86] ahmi[87], fraspāo[88] nąma[89] ahmi[90], nispāo[91] nąma[92] ahmi[93], dahake[94] nąma[95] ahmi[96], zinake[97] nąma[98] ahmi[99], vīdake[100] nąma[1] ahmi[2], vindikhvarene[3] nąma[4] ahmi[5].

(45) My name[80-81] is one that goes forward[79];
My name[83-84] is one that goes backward[82];
My name[86-87] is *one that follows[85];
My name[89-90] is one who hurls away[88];
My name[92-93] is one that hurls down[91];

* Or am spread out or diffused (in the sense of the English word to permeate).

¶ Or overtaker in the proper English sense.

* Spiegel and Justi: "one that bends behind" (Darmesteter).

My name[95-96] is *the destroyer[94] (of wicked creation);
My name[98-99] is one who snatches away[97];
My name[1-2] is one who obtains[100];
My name[4-5] is one who obtains the glory[3].

(46) Aurvo[6] nąma[7] ahmi[8], aurvotemo[9] nąma[10] ahmi[11]; takhmo[12] nąma[13] ahmi[14], takhmotemo[15] nąma[16] ahmi[17]; derezro[18] nąma[19] ahmi[20], darezishto[21] nąma[22] ahmi[23]; aoji[24] nąma[25] ahmi[26], aojishto[27] nąma[28] ahmi[29]; huparetāo[30] nąma[31] ahmi[32], hupairispāo[33] nąma[34] ahmi[35]; hathravana[36] nąma[37] ahmi[38], āiniva[39] nąma[40] ahmi[41]; vīdaevo-kare[42] nąma[43] ahmi[44]; karedarese[45] nąma[46] ahmi[47].

(46) My name[7-8] is ¶the famous[6]; my name[10-11] is the most famous[9]; my name[13-14] is the strong[12]; my name[16-17] is the strongest[15]; my name[19-20] is the firm[18], my name[22-23] is the firmest[21]; my name[25-26] is the powerful[24], my name[28-29] is the most powerful[27]; my name[31-32] is *one who fights most bravely[30]; my name[34-35] is one who scatters (the enemy) all around[33]; my name[37-38] is the vanquisher at one stroke[36]; my name[40-41] is $the guide[39]; my name[43-44] is the one that works against the daevas[42]; my name[46-47] is the one who looks forward to perform something[45].

(47) Taro-tbaesho[48] nąma[49] ahmi[50], tbaesho-taro[51] nąma[52] ahmi[53]; āyaojo[54] nąma[55] ahmi[56], pāyaojo[57] nąma[58] ahmi[59], vīvaojo[60] nąma[61] ahmi[62]; saochahi[63] nąma[64] ahmi[65], buchahi[66] nąma[67] ahmi[68]; bukhtish[69] nąma[70] ahmi[71], saidhish[72] nąma[73] ahmi[74]; geredho[75] nąma[76] ahmi[77]; geredhyokhadho[78] nąma[79] ahmi[80], geredikhivo[81] nąma[82] ahmi[83].

° Original meaning 'stinger'; the meaning 'destroyer' is derived from it.

¶ "Valiant" (Darmesteter)

* If we take the reading "hupairitāo" according to Geldner, then it would mean "spread or diffuse around fully"; root tā = tan = Sanskrit tan = to spread.

$ i.e. to say, one who points out the path of truth; protector from doubt and false paths; root nī = Sanskrit nī = to point out the way; nominative singular masculine of the word ainivan.

(47) My name[49-50] is the destroyer of enmity (or malice)[48]; My name[52-53] is one who is free from malice[51]; My name[55-56] is one who unites together[54] (or one who makes strong)[54]; My name[58-59] is *one who re-unites[57] (or one who clamps)[57]; My name[61-62] is one who separates[60]; My name[64-65] is the glittering[63]; My name[67-68] is ¶the deliverer[66];

My name[70-71] is the salvation[69]; My name[73-74] is the fulfiller of success[72] (or *averter of difficulties)[72]; My name[76-77] is $one who cries out[75]; My name[79-80] is the one who extirpates the burrows[78] *(of noxious creatures); My name[82-83] is the one who spits in the burrows[81] (of the noxious creatures).

(48) Tizhyarshte[84] nąma[85] ahmi[86], tizhyarshtish[87] nąma[88] ahmi[89]; perethvareshte[90] nąma[91] ahmi[92], perethvareshtish[93] nąma[94] ahmi[95]; vaezhyarshte[96] nąma[97] ahmi[98], vaezhvarshtish[99] nąma[100] ahmi[1]; khvarenāo[2] nąma[3] ahmi[4], aiwi-khvarenāo[5] nąma[6] ahmi[7].

(48) My name[85] is[86] the sharp spear[84]; my name[88-89] is the one holding a piercing spear[87];

My name[91-92] is the broad spear[90], my name[94-95] is the one holding a broad spear[93];

My name[97-98] is the spear that pierces[96], my name[100-1] is one that keeps the piercing spear[99];

* pāyaojo - initial pā seems to be presumably an abbreviated form of the prefix 'upa'.

¶ Saochahi, buchahi - adjectives from saochahin, buchahin; buchahin = bujahin (originally); root buj = Persian bokhtan, to deliver, to set free.

* Harlez; "appearance" (Darmesteter)

$ or one who pleases; meaning of the word "geredh" is also "the burrow of noxious creatures" (See Vendidad Fragard IIIrd, paras 3, 10, 22)

* i.e., one who closes those burrows by digging, eradicating and extirpating, so that the noxious creatures and other wild animals cannot stay inside.

My name[3-4] is the possessor of glory[2], my name[6-7] is the one ✲possessing glory the most[5].

(49) Tāoscha[8] me[9] nąma[10] zbayaesha[11], ahmi[12] ashāum[13] Zarathushtra[14], yim[15] antare[16] haenayāo[17] khrvīshyeitīsh[18], antare[19] hąm-yanta[20] rasmaoyo[21], antare[22] danghu-pāperetāne[23].

(50) Tāoscha[24] me[25] nąma[26] zbayaesha[27], ahmi[28] ashāum[29] Zarathushtra[30], yim[31] sāsta[32] daingheush[33] hamo-khshathro[34] patentem[35] vā[36], zbarentem[37] vā[38], irishentem[39] vā[40], rathoishemnem[41] vā[42], paitishentem[43] thrimahe[44] paitishentem[45] baeshazyehe[46].

(49) Thou shouldst invoke[11] these[8] (i.e., above-mentioned) names[10] of mine[9], Oh Holy Zarathushtra! in the midst of[16] the cruel[18] army[17], in the midst[19] of the united[20] ¶forces[21] (and) in the midst of ✲civil war[22-23] (so that) I am[12] (present ⁵there).

(50) When[31] ✲the tyrannical[32] (ruler) of (any) country[33] with full power[34] (comes upon thee) rushing[35] or[36] ♦intriguing[37], or wounding[39] (thee), or[40] hurling the war chariot[41] (against thee) or ₥envying[33] (thy) prosperity[44], (or) envying[45] (thy) health[46], (then) Oh Holy[29] Zarathushtra[30]! thou shouldst invoke[27] these[24] (i.e., mentioned in paras [43-48]) names[26] of mine[25] (so that) I am[28] (present there).

✲ By reciting the names of Mino Ram mentioned in the paragraphs 43-48, what benefits are gained by that person who recites them and what difficulties of his are averted are explained in the following paragraphs 49-52.

¶ i.e., whilst fightig against the army of the enemy.

✲ i.e., the war fought between the fellow citizens of one and the same country. In the sense of English word "civil war".

⁵ i.e., I am present on the spot for rendering help unto thee.

✲ The meaning of 'sāstar' is both 'ruler' as well as 'the tyrant'.

♦ Literal meaning is 'moving crooked', bent down; root zbar = Sanskrit hvar - to be crooked.

₥ Literal meaning is 'wishing ill, hating' (root paiti-ish); i.e. to wish ill.

(51) Tāoscha[47] me[48] nąma[49] zbayaesha[50], ahmi[51] ashāum[52] Zarathushtra[53], yim[54] ashemaoghem[55] anashavanem[56] patentem[57] vā[58], zbarentem vā[59], irishentem[60] vā[61], rathoishemnem[63] vā[64], paitishentem[65] amahe[66], paitishentem[67] thrimahe[68], paitishentem[69] baeshazyehe[70].

(52) Tāoscha[71] me[72] nąma[73] zbayaesha[74], ahmi[75] ashāum[76] Zarathushtra[77], yat[78] basto[79] anghat[80] hishtemno[81], basto[83] anghat[83] frādhayamno[84], basto[85] anghat[86] vādhayamno[87], fradhbaoye[88] bāshe[89] buyente[90], vidhbaoye[91] grāfe[92] buyente[93].

(51) When[54] (any) wicked[56] heretic[55] (comes upon thee) rushing[57] or[58] scheming[59] or[60] wounding[61] (thee) or[62] hurling the war chariot[63] (against thee) or[64] envying[65] (thy) prowess[66], envying[67] (thy) prosperity[68], or envying[69] (thy) health[70], (then) Oh Holy[52] Zarathushtra[53]! thou shouldst recite[50] these[47] (i.e., mentioned in paras[43-48]) names[49] of mine[48] so that I am (present there)[51].

(52) When[78] anyone may be[80] standing[81] as a ✲captive[79], may be[83] driven on[84] as a captive[82], (or) may be[86] dragged along[87] as a captive[85], or may be involved[88-90] in some ¶accusation (or indictment)[89] or may be entrapped[91-93] in ✲prison[92], (then), Oh Holy[76] Zarathushtra[76]! thou shouldst recite[74] these[71] (i.e., mentioned in paras [43-48]) names[73] of mine[72] so that I am (present there)[75].

(53) Vayo[94] aspaeshu[95] vīraeshu[96] vīspaeshu[97] vīmana-kara[98], vīspaeshu[99] vīdaevo-kara[100], nitemaeshva[1] gātushva[2] hazangro-temahvacha[3] hąm[4] ishemnem[5] paidhyāiti[6].

✲ Original meaning 'bound, fettered; original form is band+ta = basta.

¶ bāsha = Sanskrit bhāshā = an accusation, an indictment.

✲ i.e., in the difficulty, adversity and calamity of any one. Its meaning is also 'in the prison'. Know that Avesta word 'grāfe' and Persian word 'giraftārī' are the words of the same root. The roots of the words 'fradhbaoye', 'vidhbaoye' are fra-bū and vī-bū = to flee away, to escape (Darmesteter). The final portion of this paragraph is complicated.

(54) Kana[7] thwąm[8] yasna[9] yazāne[10], kana[11] yasna[12] frāyazāne[13], kana[14] thwā[15] yasna[16] paiti[17] hankeretish[18] avahishtāt[19]. Vayush[20] aurvo[21] uskāt[22]-yāsto[23] dereziyaokhedhro[24] berezi-pādho[25], perethu-varo[26] perethusraonish[27], anākhrvidha-doithre[28], yatha[29] anyāoschit[30] khshathrāt[31] khshayamnāo[32] hamo-khshathrokhshayamnāo[33].

(53) ✲Vayu yazata[94] is ¶one who strikes fear[98] amongst all[97] horses[95] (and) men[96]; (also he is) working against the law of the daevas[100] ✲with all[99]. He $goes[6] ❖courageously[5] into the lowest[1] places[2], (rather) in the places[2] a thousand times dark[3] (i.e., in the deepest of the deep darkness).

(54) With what[7] yasna[9], (Oh Vayu yazata!) shall I worship[10] thee[8]? With what[11] yasna[12] shall I worship (thee) more1[2]? With what[14] yasna[16] shall thy[15] adoration[18] be performed[19] (O Vayu yazata!)?

Vayu yazata[20] is valiant[21], high[22]-girt[23], strong-bodied[24], high-footed[25], broad-breasted[26], broad-hipped[27], (and) with smiling face and ♦eyes[28].

Explanation: (The analogy is given below as to whom that eye resembles)

Like even[29] other (eyes)[30] ruling[32] with sovereignty[31] and ruling with supreme power[33] (i.e., ₥the eyes of Vayu yazata are like those of the Kings and Emperors ruling with supreme authority.)

✲ Oh Vayu yazata, thou produces fear (Darmesteter).

¶ original meaning is: he who produces inquietude or distraction of the mind.

✲ Or in all (matters) i.e., in every way.

$ Hurls down the powerful man (Darmesteter)

❖ Original meaning is: 'keeping strength' (see yasna Ha 28.4; yasna Ha 43.9)

♦ "Possessed of such eyes whereby he is fearless or is never fear striken" (Harley). "With untrembling, i.e. steady eyes".

₥ Note that except the word 'khshathrāt' the words after "yatha" (i.e. like) are in first person plural, feminine gender, and that applies to the word doithra (i.e. eye) being in the feminine gender.

(55) Tūm[34] baresma[35] ayasaesha[36], ashāum[37] Zarathushtra[38], frachinathware[39] vichinathware[40] raochinavantem[41] bāmīm[42], frataraeibyo[43] raochāo[43], vītaraeibyo[44] ushāonghem[45].

(56) Yezi[46] mąm[47] yashto[48] kerenavāni[49], azem[50] te[51] vacha[52] framravāni[53] Mazdadhāta[54] khvarenanghvanta[55] baeshazya[56], yatha[57] thwąm[58] noit[59] taurvayāt[60] angro mainyush[61] pouru-mahrko[62], noit[63] yātavo[64], noit[65] yātumāo[66], noit[67] daevo[68], naedha[69] mashyo[70].

(55) "Oh Holy[37] Zarathushtra[38]! thou[34] shouldst ✲take[36] the Baresman[35] tied[39] (or) untied[40] in accordance with (the time) of the day[41] (or) dawn[42]. (Thou shouldst take) (the baresman) tied[43] during the time of the day[44] and ¶untied[45] at the time of dawn[46]".

(56) (Vayu yazata says): 'If[47] thou shalt ✲consecrate[49-50] me[48] (i.e., if thou shalt worship me) (oh Holy Zarathushtra!) then I will $recite[54] the glorious[56] (and) healing[57] sacred verses[53] created by Ahura Mazda[55] for thee[52], so that[58] (i.e., by the power of that sacred verse) neither[60] Angra Mainyu[62] full of death[63] nor[64] the sorcerer[65], neither he who is addicted to sorcery[67] (i.e., the believer in sorcery) nor[68] the daeva[69], nor even (any wicked) mortal[71] shall cause affliction[61] unto thee[59].

(57) Vayo[72] aurva[73] yazamaide[74]; Vayo[75] takhma[76] yazamaide[77]; vaem[78] aurvanąm[79] aurvotemem[80] yazamaide[81]; vaem[82] takhma- nąm[83] takhmotemem[84] yazamaide[85]; vaem[86] zaranyo-khaodhem[87] yazamaide[88]; vaem[89] zaranyo-pusem[90] yazamaide[91]; vaem[92] zaranyo-minem[93] yazamaide[94]; vaem[95] zaranyo-vāshem[96]

✲ Original meaning 'thou shouldst aspire or thou should approve; root ā-yās = Sanskrit yāch.

¶ Darmesteter. This para should be translated better than this.

✲ The verb should be in second person singular. It is in the first person.

$ i.e.to say, I will recite these efficacious sacred verses of Ahura Mazda for thee, which are glorious and healing.

yazamaide[97]; vaem[98] zaranyo-chakhrem[99] yaza-maide[100]; vaem[1] zaranyo-zaem[2] yazamaide[3]; vaem[4] zaranyo-vastrem[5] yazamaide[6]; vaem[7] zaranyo-aothrem[8] yazamaide[9]; vaem[10] zaranyo-aiwyāonghanem[11] yazamaide[12]; vaem[13] ashavanem[14] yazamaide[15]; vaem[16] uparo-kairīm[17] yazamaide[18]; aetat[19] te[20] Vayo[21] yazamaide[22], yat[23] te[24] asti[25] Spento-mainyaom[26].

(57) Oh valiant[73] Vaya yazata[72]! we worship (thee)[74] Oh strong[76] Vaya yazata[75]! we worship (thee)[77].

We worship[81] Vaya yazata[78] (who is) most valiant[79] of the valiant[80].
We worship[85] Vaya yazata[82] (who is) the strongest[84] of the strong[83].
We worship[88] Vaya yazata[86] of the golden helmet[87];
We worship[91] Vaya yazata[89] of the golden crown[90];
We worship[94] Vaya yazata[92] of the golden necklace[93];
We worship[97] Vaya yazata[95] of the golden chariot[96];
We worship[100] Vaya yazata[98] of the golden *wheel[99];
We worship[3] Vaya yazata[1] of the golden weapon[2];
We worship[6] Vaya yazata[4] of the golden raiment[5];
We worship[9] Vaya yazata[7] of the golden shoe[8];
We worship[12] Vaya yazata[10] of the golden belt[11];
We worship[15] Vaya yazata[13], the holy[14];
We worship[18] Vaya yazata[16], the powerful[17];
Oh Vaya yazata[21]! we worship[22] that[19] (wind) of thine[20] which[23] is[25] ¶belonging to Spenta Mainyu[26].

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, ughrem Vaem uparo-kairīm zaothrābyo; ughrem Vaem uparo-kairīm yazamaide.

Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne

* Wheel (Av. chakhra) is a kind of round swinging weapon. Sanskrit "chakra" means "a disc, a quoit". The meaning of chakhra is also "a wheel".

¶ For its explanation, see the explanation given under para 5th of this yasht.

paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąscha tāoschā yazamaide.

(To recite in 'Bāz') **Ahura Mazda Khodāe, awazūnie mardum mardum sardagąn hamā sardagąn, hambāyaste vehąn, oem behedin Māzdayasnąn āgahī āstavānī nekī rasānad; aedūn bād.** (Recite aloud) **Yathā Ahu Vairyo 2.**

Yasnemcha vahmemcha aojascha zavarecha āfrīnāmi Rāmano Khvāstrahe, Vayaosh uparo-kairyehe taradhāto anyāish dāmąn, aetat te Vayo yat te asti Spento-mainyaom, Ashem Vohu 1.

Ahmāi raeshcha; Hazangrem; Jasa me avanghe Mazda; Kerfeh Mozda.

Roz nek nąm, roz pāk nąm, roz mubārak (Faląn), **Māhe mubārat** (Faląn), **Gāhe** (Faląn), **namāz Dādāre gehān dāmąn. Khshnaothrao Ahurahe Mazdāo, taroidite angrahe mainyeush. Haithyāvarshtąm hyat vasnā ferashotemem. Staomi ashem; Ashem Vohū 1.**

Gorje khoreh awazāyād Mīno Rām, be-rasād amāvand pīrozgar amāvandi pīrozgarī, dād dīn beh Māzdayasnān, āgahī ravāi goāfarangānī bād hafte keshvar zamīn; aedūn bād. Man āno āwāyad shudan, man āno āwāyad shudan, man āno āwāyad shudan, Ashaone Ashem Vohu 1.

(Facing the Southern direction, recite): **Dādāre gehąn Dīne Māzdayasnī Dāde Zarathushtī. Nemasete ashāum sevishte Aredvī Sūra anāhite ashaone Ashem Vohu 1. Nemo urvaire vanguhi Mazdadhāte ashaone Ashem Vohu 1. Ughrem Vaem uparo-kairīm yazamaide. Ashem Vohū 1. Mīno Rām be-rasād. Ashem Vohū 1.**

Dīn Yasht

Khshnaothra Ahurahe Mazdāo. Ashem Vohū 1.

Pa nāme yazdąn Ahura Mazda Khodāe awazūnī, gorje khoreh awazāyād; Dīn beh Māzdayasnān be-rasād*.

Az hamā gunāh patet pashemānum; az harvastīn dushmata duzhūkhta duzhvarshta, mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested. Azą̄n gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnoąnī, okhe awākhsh pashemān pa se gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, taroidīte angrahe mainyeush; haithyā-varshtąm hyat vasnā ferashotemem. Staomi ashem; Ashem Vohū 3.

Fravarāne Mazdayasno Zarathushtrish vīdaevo Ahura tkaesho (Gāh according to the period of the day) **frasastayaecha, razistayāo chistayāo Mazdadhātayāo ashaonyāo, Daenayāo vanghuyāo Māzdayasnoish, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaecha, Yathā Ahū Vairyo zaotā frā me mrūte, athā ratush ashātchit hacha frā ashava vīdhvāo mraotū.**

(Karda 1st) **(1) Razishtąm[1] Chishtąm[2] Mazdadhātąm[3] ashaonīm[4] yazamaide[5]. Hupathmainyąm[6] hu-aiwi-tachinąm[7] nimarezishtąm[8] barat-zaothrąm[9] ashaonīm[10] hunaravaitīm[11] frasrūtąm[12] āsu-kairyąm[13] moshukairyąm[14] hvāyaonąm[15] hvāyaozdąm[16] yąm[17] vanguhīm[18] Daēnąm[19] Māzdayasnīm[20].**

* i.e., may the good Mazdā-worshipping Religion come unto my help!

(2) Yąm[21] yazata[22] Zarathushtro[23], use-hishta[24] hacha[25] gātvo[26], frashūsa[27] hacha[28] demānāt[29], razishte[30] chishte[31] Mazda-dhāte[32] ashaoni[33]; yezi[34] ahi[35] paurva-naemāt[36], āat[37] mąm[38] avi[39] nmānaya[40]; yezi[41] paskāt[42], āat[43] mąm[44] avi[45] apaya[46].

(3) Athanā[47] ākhshta[48] buyān[49] yathanā[50] buyāt[51] hvāyaonāongho[52], pantāno[53] khvāpathana[54], garayo[55] khvātachina[56], razura[57] huperethwe[58], āfsh[59] nāvaya[60], ahmāi[61] saokāi[62] frasastāi[63], fravākāi[64] uta[65] framānāi[66].

(1) We praise[5] the most upright[1] and holy[4] knowledge[2] (i.e., *Religious Education), created by Ahura Mazda[3]. We praise[5] the good Mazdā-worshipping[20] *Religion[19] (having all these characteristics, such as) leading to the righteous path[2], running quickly (in her desires)[7], effacing (the wicked thoughts) most[8], bearing libations[9], righteous[10], virtuous[11], renowned[12] (or well-known)[12], acting with skill[13], swift-working[14], possessing sufficient vigour[15], and cleansing well[16].

(2) Whom[21] (i.e., Chista the collaborator of Dīn Yazata) did (the Prophet) Zarathushtra worship (and said): 'Oh most upright[30] Holy[33] Chista[31], created by Ahura Mazda! stand up thou[24] from[25] (thy) place[26] and do thou proceed[27] from[28] (thy) ¶abode[29]. If[34] thou art[35] near[36] (to me), do thou wait[40] near[39] me[38]; if[41] (thou art) behind[42] (me), then *overtake[46] me[44].

* An angel called Chista as an yazata; and daenā means 'Dīn yazata'. Note that Chista and Daena yazatas have the nearest relation with each other and this is noticed from their meanings. Also, both these are collaborators, i.e., co-workers and that is found from its 'Khshnuman' - propitiatory formula.

¶ Or if it is taken for "garo-demāna", then it would mean 'from the Garothmān Heaven'.

* Its significance is this that may thou make me replete with religious knowledge. In other words 'do thou keep me in thy arms'.

(3) So that[47] (all) *may be[49] peaceful[48] and possessed of sufficient vigour[52] as[50] it should be[51]; (It is in such a way that) the roads[53] (are) easily passable[54], mountains[55] can be comfortably passed over[56], the forests[57] can be crossed without ¶difficulty[58] and the river[59] may be easily navigable.

Explanation:- (As regards whom it is stated as follows):

For that[61] benefit[62], admonition[63], recital[64] and thought[66].

Explanation: The purport of this paragraph seems such that the person who acts in accordance with the teachings of the Religion, the sacred verses of the Religion and with the ideas expressed therein overcomes all the difficulties in his way. In other words, that person possesses strength so powerful that he can cross over the mountains and the rivers.

(4) Ahe[67] raya[68] khvarenanghacha[69], tām[70] yazāi[71] surunvata[72] yasna[73], tām[74] yazāi[75] huyashta[76] yasna[77], razishtąm[78] Chistąm[79] Mazdadhātąm[80] ashaonīm[81] zaothrābyo[82]. Razishtąm[83] Chistąm[84] Mazdadhātąm[85] ashaonīm[86] yazamaide[87].

Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąschā tāoschā yazamaide.

(4) On account of her (i.e. Dīn yazata's)[67] splendour[68] and glory[69], her[70] do I worship[71] with the famous[72] yasna[73] and her[74] do I worship[75] with well-consecrated yasna. I worship[75] the most upright[78], holy[81] Chista[79], created by Ahura Mazda with libations[82].

* Being thoroughly aware of the knowledge of the Religion and its laws, everything becomes intelligible and beneficial. Note that the laws of nature are embodied in the commandments of the Religion. By acting in accordance with those laws, everything becomes smooth and stable and thereby they enhance prosperity.

¶ That can be well crossed.

We worship[87] the most upright[83] and holy[86] Chista[84] created by Ahura Mazda[85].

(Karda IInd) **(5) Razishtąm Chistąm Mazdadhātąm ashaonīm yazamaide. Hupath mainyąm hu-aiwi-tachinąm nimarezishtąm barat-zaothrąm ashaonīm hunaravaitīm frasrūtąm āsu-kairyąm moshu-kairyąm hvāyaonąm hvāyaozdām yąm vanguhīm daēnąm Māzdayasnīm*.**

(6) Yąm[1] yazata[2] Zarathushtro[3] humatahe[4] paiti[5] manangho[6], hūkhtahe[7] paiti[8] vachangho[9], hvarshtahe[10] paiti[11] shyaothnahe[12], avahecha[13] paiti[14] yānahe[15].

(7) Yat[16] he[17] dathat[18] razishta[19] Chista[20] Mazdadhāta[21] ashaoni[22], pādhave[23] zāvare[24], gaoshaiwe[25] sraoma[26], bāzuwe[27] aojo[28], tanvo[29] vīspayāo[30] drvatātem[31], tanvo[32] vīspayāo[33] vazdvare[34], aomcha[35] sūkem[36] yim[37] baraiti[38] Karo[39] masyo[40] upāpo[41], yo[42] Ranghayāo[43] dūrae-pārayāo[44] zafrayāo[45] hazangro-vīrayāo[46] vareso-stavanghem[47] āpem[48] urvaesem[49] mārayeiti[50].

(6) Whom[1] (i.e., Chista the collaborator of Dīn yazata) (the Prophet) Zarathushtra[3] worshipped[2] for[5] the well-thought[4] thought[6], for[8] the well-spoken[7] speech[9] and for[11] the well-done[16] deed[12] (i.e., in order that they may be gained) and for[14] this[13] (below-mentioned) boon[15].

(7) That the most upright[19], holy[21] Chista[20] created by Ahura Mazda[21] may grant[18] him[17] (i.e., Prophet Zarathushtra) the strength[24] for both the feet[23], the sharp strength of hearing[26] for both the ears[25], the might[28] of both the arms[27], the health[31] of the entire[30] body[29], the happiness[34] of the whole[33] body[32], and[35] that power of vision[36] which the fish[40] (called) Kara[39], living in the waters[41] possesses[38].¶

* For the translation of this paragraph, see para 1st of this yasht.

¶ i.e, will grant perfect healthy condition of the body and happiness. For that purpose, the Prophet Zarathushtra worshipped Chista, the co-worker of Dīn yazata.

Explanation:- (As regards the power of the vision of Kara Fish it is stated as follows:-)

That[42] (Fish called Kara) *can see[50] the minute rippling of the wave[49] as thin as a hair[47] in the ¶water[48] of the (River called) Rangha[43], (which is) far for crossing over[44] and deep[46] (to the extent of the height) of a thousand men[46].

Ahe raya khvarenanghacha, tąm yazāi surunvata yasna, tąm yazāi huyashta yasna; razishtąm Chistąm Mazdadhātąm ashaonīm zaothrābyo. Razishtąm Chistąm Mazdadhātąm ashaonīm yazamaide. Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā taąschā tāoschā yazamaide.

(Karda IIIrd) **(8) Razishtąm Chistąm Mazdadhātąm ashaonīm yazamaide. Hupathmainyąm hu-aiwi-tachinąm nimarezishtąm barat-zaothrąm ashaonīm hunaravaitīm frasrūtąm āsu-kairyąm moshu-kairyąm hvāyaonąm hvāyaozdąm yąm vanguhīm daēnąm Māzdayasnīm*.**

(9) Yąm[1] yazata Zarathushtro[3] humatahe[4] paiti[5] manangho[6], hūkhtahe[7] paiti[8] vachangho[9], hvarshtahe[10] paiti[11] shyaothnahe[12], avahecha[13] paiti[14] yānahe[15].

(10) Yat[16] he[17] dathat[18] razishta[19] Chista[20] Mazda-dhāta[21] ashaoni[22], pādhave[23] zāvare[24], gaoshaiwe[25] sraoma[26], bāzuwe[27] aojo[28], tanvo[29] vīspayāo[30] drvatātem[31], tanvo[32]

* For comparison, see Behrām Yasht, para 29th.

¶ Or if we take the meaning of "āpo" as river, then, it would mean 'of the River (called) Rangha' besides "water". In the same way, in the Persian language, the meaning of "āb" is also "river", i.e., ābe chang meaning "Changā River".

✧ For the translation of this para, see para 1st of this yasht.

vīspayāo[33] vazdvare[34], aomcha[35] sūkem[36] yim[37] baraiti[38] aspo arsha[39]; yo[40] tąthrayaschit[41] hacha[42] khshafno[43] vārentyāo[44] snaezintyāo[45] sraschintyāo[46] fyanghvaityāo[47], yo[48] naomyāchit[49] hacha[50] khshathryāt[51] aspaem[52] varesem[53] zemāt[54] avaoirithentem[55] vaenaiti[46], katāro[57] aghravo[58] vā[59] bunavo[60] vā[61].

(9) Whom[1] (i.e., Chista the collaborator of Dīn yazata) (the Prophet) Zarathushtra[3] worshipped[2] for[4] the well-thought[5] thought[6], for[7] the well-spoken[8] word[9], for[11] the well-done[12] deed[13] (i.e., for acquiring them) and for[14] this[13] (below-mentioned) boon[15].

(10) That[16] the most upright[19] and holy[22] Chista[20] created by Ahura Mazda may grant[18] him[17] (i.e., the Prophet Zarathushtra) strength[24] for both the legs[23], sharp sense of hearing[26] for both the ears[25], might[28] of both the arms[28], health[31] of the entire[30] body[29], happiness[34] of the whole[33] body[32] and that[35] power of vision[36] which[37] the horse[39] possesses[38].

Explanation: (As regards the sharp sense of vision of the horse, it is stated as under)

Who[40] (i.e., the horse) even in the dark[41], rainy[44], snowing[45], hailing[46], mistful[47] night[43] perceives[56] a horse's[52] hair[53] *lying on the ground[55] ¶to nine times the distance[49] from[50] the city[51] and that horse *can perceive (also) whether[57] (hair may be) of the head[58] or[59] of the tail[60].

Ahe raya khvarenanghacha, tąm yazāi surunvata yasna, tąm yazāi hu-yashta yasna; razishtąm Chistąm Mazda-dhatąm ashaonīm zaothrābyo. Razishtąm Chistąm Mazda-dhātąm ashaonīm yazamaide. Haomayo gava baresmana hizvo-danghangha mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaetha ashat hachā, yāonghąmchā tąscha tāoschā yazamaide.

* Or a horse's hair mingled with the dust

¶ .i.e., from the highest height.

✧ For its comparison, see Behram Yasht, para 31st.

(Karda IVth) **(11) Razishtąm Chistąm Mazdadhātąm ashaonīm yazamaide. Hupathmainyąm hu-aiwi-tachinąm nimarezishtąm barat-zaothrąm ashaonīm hunaravaitīm frasrūtąm āsu-kairyąm moshu-kairyąm hvāyaonąm hvāyaozdąm yąm vanghuhīm daenąm Māzdayasnīm*.**

(12) Yąm[1] yazata[2] Zarathushtro[3] humatahe[4] paiti[5] manangho[6], hūkhtahe[7] paiti[8] vachangho[9], hvarshtahe[10] paiti[11] shyaothnahe[12], avahecha[13] paiti[14] yānahe[15].

(13) Yat[¶] he[17] dathat[18] razishta[19] Chista[20] Mazdadhāta[21] ashaoni[22], pādhave[23] zāvare[24], gaoshaiwe[25] sraoma[26], bāzuwe[27] aojo[28], tanvo[29] vīspayāo[30] drvatātem[31], tanvo[32] vīspayāo[33] vazdvare[34], aomcha[35] sūkem[36] yim[37] baraiti[38] kahrkāso[39] zarenumainish[40], yo[41] naomyāchit[42] hacha[43] danghaot[44] mushti-masanghem[45] khrūm[46] aiwi-vaenaiti[47], avavat-chit[48] yatha[49] sūkayāo[50] brāzayāo[51] brāzem[52], avavat-chit[53] yatha[54] sūkayāo[55] naezem[56].

(12) Whom[1] (i.e. Chista the collaborator of Dīn yazata) (the Prophet) Zarathushtra[3] worshipped[2] for[5] the well-thought[4] thought[6], for[8] the well-spoken[7] speech[9], for[11] the well-done[10] deed[12], (i.e., for acquiring them) and for[14] this[13] (below-mentioned) boon[15].

(13) That the most upright[19] and holy[22] Chista[20] created by Ahura Mazda[21] may grant[18] him[17] (i.e., the Prophet Zarathushtra) strength[24] for both the legs[23], sharp sense of hearing[26] for both the ears[25], might[28] for both the arms[27], health[31] of the entire[30] body[29], happiness[34] of the whole[33] body[32] and that power of vision[36] which[37] a vulture[39] with a golden collar possesses[38].

Explanation: (As regards the power of vision of that vulture it is stated as under)

That (vulture)[41] perceives[47] a piece of raw flesh[46] of the size of a fist[45], to nine times the distance[42] from[43] the city[44]; just as much[48] the brightness[52] of a bright[51] needle[50], as even[54] the point[56] of that needle[55] (the vulture can see).

* For the translation of this paragraph, see para 1st of this yasht.

Ahe raya khvarenanghacha, tąm yazāi surunvata yasna, tąm yazāi hu-yashta yasna; razishtąm Chistąm Mazda-dhātąm ashaonīm zaothrābyo. Razishtąm Chistąm Mazdadhātąm ashaonīm yazamaide. Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąscha tāoscha yazamaide.

(Karda V[th]) **(14) Razishtąm Chistąm Mazdadhātąm ashaonīm yazamaide. Hupathmainyąm hu-aiwi-tachinąm nimarezishtąm barat-zaothrąm ashaonīm hunaravaitīm frasrūtąm āsu-kairyąm moshu-kairyąm hvāyaonąm hvāyaozdąm yąm vanguhīm daenąm Māzdayasnīm*.**

(15) Yąm[1] yazata[2] Hvovi[3] ashaoni[4] vīthushi[5], vohu[6] banghem[7] isemna[8] ashavanem[9] Zarathushtrem[10], anumate-e[11] daenayāi[12], anukhte-e[13] daenayāi[14], anvarshte-e[15] daenayāi[16].

(15) Whom[1] (i.e., Chista, the collaborator of Dīn yazata) the learned[5] (or versatile[5]) and holy[4] Hvovi[3] ¶worshipped[2] desiring[8] (for herself) good[6] religious knowledge[7] (so that she may act) in accordance with the thought[11] of the Religion[12], in accordance with the word[13] of the Religion[14] and in accordance with the ¶deed[15] of the Religion[16].

* For the translation of this paragraph, see para 1st of this yasht.

¶ Note that Hvovi was the virtuous wife of the Prophet Zarathushtra. She who belonged to Hvova Family was the daughter of Frashaostar. Whatever she wished for was not some wealth and property, but her desire was to obtain perfect knowledge of the Religion of Holy Zarathushtra, who was her husband and to adhere strictly to the commandments of that Religion. Bangha - Sanskrit bhās, bhāse, meaning religious knowledge. If we adopt the reading "vohu baghem" according to Geldner, it would mean "good boon" and that boon is to act in accordance with the commandment of the Religion.

Ahe raya khvarenanghacha, tąm yazāi surunvata yasna, tąm yazāi huyashta yasna; razishtąm Chistąm Mazda-dhātąm ashaonīm zaothrābyo. Razishtąm Chistąm Mazda-dhātąm ashaonīm yazamaide. Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrabyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąschā tāoschā yazamaide.

(Karda VIth) **(16) Razishtąm Chistąm Mazdadhātąm ashaonīm yazamaide. Hupathmainyąm hu-aiwi-tachonąm nimarezishtąm barat-zaothrąm ashaonīm hunaravaitīm frasrūtąm āsu-kairyąm moshu-kairyąm hvāyaonąm hvā-yaozdąm yąm vanguhīm daenąm Māzdayasnīm*.**

(17) Yąm[1] yazata[2] āthrava[3] dūrae-frakāto[4] maremnem[5] isemno[6] daenayāi[7], amem[8] isemno[9] tanuye[10].

(17) Whom[1] (i.e. Chista, the collaborator of Dīn yazata) worshipped[2] the priest[3] greatly esteemed (in) distant (lands)[4] wishing[6] a good memory[5] (required) for (the propagation of the Zoroastrian) Religion and wishing[9] the courage[8] for his body[10].

Explanation: (The priest worshipped Chista and begged of her that she may grant him sharp and agile knowledge and powerfully strong body in the difficult mession of propagating the Zoroastrian Religion.

Ahe raya khvarenanghacha tąm yazāi surunvata yasna, tām yazāi huyashta yasna; razishtąm Chistąm Mazdadhātąm ashaonīm zaothrābyo. Razishtąm chistąm mazdadhātąm ashaonīm yazamaide. Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha

* For the translation of this paragraph, see para 1st of this yasht.

vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąschā tāoschā yazamaide.

(Karda VIIth) **(18) Razishtąm Chistąm Mazdadhātąm ashaonīm yazamaide. Hupathmainyām hu-aiwi-tachinąm nimarezishtąm barat-zaothrąm ashaonīm hunaravaitīm frasrūtąm āsu-kairyąm moshukairyąm hvayaonąm hvāyaozdąm yąm vanguhīm daenąm Māzdayasmīm.**

(19) Yām[1] yazata[2] sāsta[3] dangheush[4] danghupaitish[5] ākhshti[6] isemno[7] danghave[8], amem[9] isemno[10] tanuye[11].

(19) Whom[1] (i.e., Chista, the collaborator of Din yazata) the Lord of the country[5], the Ruler[3] of the country[4] worshipped[2] wishing[7] peace[2] for the country[8], and wishing[10] strength[9] for (his) body[11].

Ahe raya khvarenanghacha tąm yazāi surunvata yasna, tąm yazāi hu-yashta yasna; razishtąm Chistąm Mazda-dhātąm ashaonīm zaothrābyo. Razishtąm Chistąm Mazda-dhātąm ashaonīm yazamaide. Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąschā tāoschā yazamaide.

(To recite in Bāz - in low tone): **Ahura Mazda Khodāe awazūnīe mardum, mardum sardagąn hamā sardagān, hambāyaste vehąn, oem behedin Māzdayasnąn āgahi āstavānī nekī rasānad; aedūn bād.**

(To recite aloud): **Yathā Ahu Vairyo 2.**

Yasnemcha vahmemcha aojascha zavarecha āfrīnāmi, razishtayāo Chistayāo Mazda-dhātayāo ashaonyāo, Daenayāo vanghuyāo Māzdayasnoish; Ashem Vohu 1.

Ahmāi raeshcha; hazangrem; Jasa me avanghe Mazda; Kerfe Mozd.

Roz nek nąm, roz pāk nām, roz mubārak (falān) **Māhe mubārak** (falān), **Gāhe** (falān), **namāz Dādāre gehąn dāmąn. Khshnaothra Ahurahe Mazdāo, taroi-dīte angrahe mainyeush, haithyā-varshtąm hyat vasnā ferashotemem. Staomi ashem; Ashem Vohū 1.**

Gorje khoreh awazāyād Dīn beh Māzdayasnān, be-rasād amāvand pīrozgar amāvandīh pīrozgarīh. Dād Dīn beh Māzdayasnān, āgahī ravāi goāfarangāni bād hafte keshvar zamīn; aedūn bād. Man āno āwāyad shudan, man āno āwāyad shudan, man āno āwāyad shudan, ashaone. Ashem Vohū 1.

(Facing the Southern Direction and recite): **Dādāre gehąn Dīne Māzdayasnī Dāde Zarathushti. Nemase-te ashāum sevishte Aredvī Sūra anāhite ashaone. Ashem Vohū 1.**

Nēmo urvaire vanguhi Mazdadhāte ashaone. Ashem Vohū 1.

Razishtąm Chistąm Mazdadhātąm ashaonīm yazamaide. Ashem Vohū 1.

Dīn beh Māzdayasnān be-rasād. Ashem Vohū 1.

Ashishvangh Yasht

Khshnaothra Ahurahe Mazdāo. Ashem Vohū 1.

Pa nāme yazdąn Ahura Mazda Khodāe awazūnī gorje khoreh awazāyād; Mīno Arshashvang be-rasād. Az hamā gunāh patet pashemānum; az harvastīn dushmata duzhūkhta duzhvarshta, mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ąn gunāh manashnī gavashnī kunashnī, tanī ravānī, getī mīnoąnī, okhe awākhsh pashemān pa se gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, taroīdīte angrahe mainyeush; haithyā-varshtąm hyat vasnā fereshotemem. Staomi ashem; Ashem Vohū 3.

Fravarāne Mazdayasno Zarathushtrish vīdaevo Ahura-tkaesho (Gāh according to the period of the day) **frasastayaecha Ashoish Vanghuyāo, Chistoish vanghuyāo, Erethe vanghuyāo, Rasąstāto vanghuyāo, khvarenangho savangho *Mazda-dhātahe, Khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaecha, Yathā Ahū Vairyo zaotā frā me mrūte, athā ratush ashāt-chit hacha frā ashava vīdhavāo mraotū.**

(Karda I[st]) **(1) Ashīm[1] Vanguhīm[2] yazamaide[3], khshoithnīm[4] berezaitīm[5] huraodhąm[6], huyazatąm[7] khvanat-chakhrąm[8] amavaitīm[9], dāto-saokąm[10] baeshazyąm[11] perethvirąm[12] sūrām[13].**

(2) Dughdharem[14] Ahurahe Mazdāo[15], khvangharem[16] Ameshanąm Spentanąm[17]; yā[18] vīspanām[19] Saoshyantąm[20] frasha[21] khrathwa[22] frathanjayeiti[23], uta[24]-he[25]āsnem[26] khratūm[27] ava-baraiti[28] vārema[29]. Uta[30]-he[31]

* For its translation, see the last portion (beginning with yasnemcha vahmemcha etc. of this yasht.

āsnahecha[32] zbayantāi[33], dūraecha[34] zbayantāi[35] jasaiti[36] avanghe[37] yo[38] Ashīm[39] yazāite[40] zaothrābyo[41], ho[42] Mithrem[43] yazāite[44] zaothrābyo[45].

(1) We worship[3] (the yazata) *Ashishvang[1-2], brilliant[4], exalted[5], beautiful[6], much worthy of adoration[7], possessing resounding (or shining) ¶wheels[8], courageous[9], welfare-giving[10] (or giving the benefit of justice[10]), healing[11] ❖sufficient strength-giving like a hero[12] and valiant[13].

(2) (We worship Ashishvang who) (is) $the daughter[14] of (the Creator) Ahura Mazda[15] and $the sister[16] of the Amesha Spentas[17]. Who[18] strengthens[23] (the virtuous person) with the enlivening[21] intelligence[22] of all[19] the Saoshyants[20] (i.e., having granted the sharp intellect she bestows strength). Also[24] she brings[28] for him[25] (i.e., for the virtuous person[25]) innate[26] wisdom[27] and ❖help. Also[30] she goes[36] for giving help[37] unto him who invokes her[33] from near[32] and unto him who invokes her[35] from afar[34]. Any one who[38] worships[40] Ashishvangh[39] with libations[41] worships Meher yazata[43] with libations[45].

(3) Ahe[46] raya[47] khvarenanghacha[48], tąm[49] yazāi[50] surunvata[51] yasna[52], tąm[53] yazāi[54] hu-yashta[55] yasna[56], Ashīm[57] Vanguhīm[58] zaothrābyo[59]. Ashīm[60] Vanguhīm[61] yazamaide[62].

* Note that Ashisvangh is the Female yazata presiding over wealth, treasure, happiness and holiness. She is generally associated with "Pārendi" (Sanskrit Purandi).

¶ i.e., the wheels of the chariot in which she drives are resounding or shining.

❖ Original word is perethu+vira; vīra = Sanskrit vīra meaning 'a hero'; brave. Darmesteter comparing the Avesta word vira with Sanskrit vīra, meaning "fire" and translates "with fullness of intellect".

$ This word being accusative singular feminine applies to "Ashim Vanguhim" of the preceding paragraph.

❖ vārema - accusative singular neuter of vāreman; from root var, Sanskrit vri..

Haomayo gava baresmana, hizvo-danghangha, mathracha vachacha shyaothnacha, Zaothrabyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąscha tāoschā yazamaide.

(3) On account of her (i.e., Ashishvangh's[46]) splendour[47] and glory[48] I praise[50] her[49] with the famous[51] yasna[52] and I consecrate[54] her with the well-consecrated[55] yasna[56]. I praise[54] Ashishvangh[57-58] with libations[59]. We worship[62] Ashishvangh[60-61].

(Karda IInd) **(4) Ashīm Vanguhīm yazamaide. Khshoithnīm berezaitīm huraodhąm, huyazatąm khvanatchakhrąm amavaitīm, dāto-saokąm baeshazyąm perethvīrąm sūrąm*.**

(5) Haomahecha[1] nemo[2] mąthrahecha[3] ashaonaecha[4] Zarathushtrahe[5]. Atchit[6] bā[7] nemo[8] Haomāi[9], yat[10] vīspe[11] anye[12] madhāongho[13] aeshma[14] hachinte[15] khrvi-drvo[16] āat[17] ho[18] yo[19] Haomahe[20] madho[21] asha[22] hachaite[23] khvaepaithe[24].

(6) Ashish[25] Vanguhī[26], Ashi[27] srīre[28], Ashi[29] bānumaiti[30] shāiti[31] vyāvaiti[32] bānubyo[33]; Ashi[34] dāthre[35] vohūm[36] khvareno[37], aeshąm[38] narąm[39] yoi[40] hachahi[41] Hubaoidhish[42] baodhaite[43] nmānem[44], yenghe[45] nmāne[46] Ashish[47] Vanguhi[48] sūra[49] pādha[50] ni-dathaite[51] āgremaitish[52] dareghāi[53] hakhedhrāi[54].

(5) (May there be) homage[2] unto Haoma[1], unto the holy[4] mathra[3] and unto (the Prophet) Zarathushtra! (May there) verily[7] (be) homage[8] unto Haoma[9]! because[10] all[11] other[12] (kinds of) intoxications[13] lead to the path[15] (of the demon) Aeshma[14] of infuriate weapon[16], but[17] that[18] which[19] is the intoxication[21] of Haoma[20] leads to the path[23] of righteousness[22] itself[24].

* For its translation, see para 1st of this yasht.

(6) Ashi[25] (i.e., Ashishvangh) (is) ✡good[26], Ashi[27] (is) handsome[28], Ashi is brilliant[31] on account of joy[31] (i.e., it is on account of that she is ever joyful); (also she is) minutely ¶comprehensible[32] (of difficult matters) on account of brilliant rays[33]. Oh Ashi! thou art the giver[35] of good[36] glory unto those[38] men[39] whom[40] thou✡ dost lead[41] (i.e., thou dost guide). The house[44] of that person[45] is caused $fragrant[43] and perfumed[42] wherein[46] Ashishvagh[47-48], entertaining a friendly thought[52] puts[51] (her) powerful[49] feet[50] for long[53] friendship[54].

(7) Te[55] naro[56] khshathra[57] khshayente[58] ash-pachina[59] stūi-bakhedra[60] fraothat-aspa[61], khvanat-chakhra[62] khshvaevayat-ashtra[63], ash-baourva[64] nidhāto-pitu[65] hubaoidhi[66]; yahmya[67] staretascha[68] gātush[69] anyāoscha[70] berekhdhāo[71] avaretāo[72] yoi[73] hachahi[74], Ashish Vanguhi[75]. Ushta[76] bā[77] yim[78] hachahi[79], uta[80] mąm[81] upanghachahi[82], vouru-saredha[83] amavaiti[84].

(8) Aeshąm[85] nmānāo[86] hvidhātāo[87] gaosūrāongho[88] hishtente[89] asha[90] paurvāo[91] daregho-upaste-e[92], yoi[93] hachahi[94] Ashish Vanguhi[95]. Ushta[96] bā[97] yim[98] hachahi[99], uta[100] mąm[1] upanghacha[2] vouru-saredha[3] amavaiti[4].

✡ Note that the word "Ashishvangh" is made up of two words in this way - Ashish Vanguhi. Sometimes the word "Ashis" is used only for "Ashishvangh". (See para 2nd of this yasht).

¶ Original meaning is "piercing"; root vī = Sanskrit vī.

✧ Or thou dost accompany them.

$ If we take the word "baodhaite" as intransitive verb, then the sentence would mean: 'fragrance[42] imparts sweet scent[43] to that house[44]'. Regarding "nmānem", accusative singular neuter is here used in the sense of the locative singular. (See Vendidad Fragard V.39)

(7) Those[55] men[56] whom[73] thou, Oh Ashishvangh dost accompany[74] ✡rule[58] over empires[57] (with such characteristics as) ¶well-administered[59], with high tributes[60], with snorting (i.e., quickest) horses[61], with resounding ✧chariots[62] $with sharp weapons[63], having stores of food[64], possessed of warehouses containing food and eatables (in case of famine, etc.)[65] and well-scented[66]. In which (kingdom)[67] (there are) spread out[68] seats[69] and other[70] desirable[71] precious things[72]. (There is) indeed[77] happiness[76] (unto him) whom[78] thou (Oh Ashishvangh!) dost accompany. Hence[80], Oh (Ashishvangh) rich in various sorts[83] (i.e., the giver of good things) and courageous[84], thou dost accompany[82] me[81] (i.e., thou dost associate me so that I may become fortunate).

(8) The houses[86] of those[85] whom[93], Oh Ashishvangh![95] thou dost accompany[94] ✧are[89] ♦well-managed[87], ♊well-guarded[88], foremost[91] in righteousness[90] and long-lasting[92]. There is indeed[97] happiness[96] (unto him) whom[98] (Oh Ashishvangh!) thou dost accompany[99]. Hence[100] Oh (Ashishvangh) rich in various sorts[3] (i.e., the giver of good things) and courageous[4]! thou dost accompany[2] me[1] (i.e., thou dost associate me so that I may become fortunate).

(9) Aeshąm[5] gātava[6] hishtente[7] hustareta[8] hupobusta[9] hukereta[10] barezish-havanto[11] zaranyapakhshta-pādhāongho[12], yoi[13] hachahi[14] Ashish Vanguhi[15]. Ushta[16] bā[17] yim[18] hachahi[19], uta[20] mąm[21] upanghachahi[22], vouru-saredha[23] amavaiti[24].

✡ Ashishvangh yazata having presided over holiness, riches and treasures renders those persons most fortunate, rather enabling them to rule over kingdoms with the characteristics mentioned above in this para, with whom she is pleased.

¶ Original meaning is "fully matured".

✧ Original meaning is: "with resounding wheels" (Av.Dict.p.139).

$ In Dr. Geldner's text the words from 'ash-pachina' upto 'khshvaevayat-ashtra' are not given.

✧ Hishtente - root stā = Sanskrit sthā, to be, to remain in certain condition.

♦ Well-arranged or powerfully built (hudhātāo).

♊ Original meaning is "furnished with weapons, armed"; Darmesteter translates "rich in cattle".

(10) Aeshąm[25] vantāongho[26] bāt[27] mainyāongho[28] gātush[29] paiti[30] āonghenti[31], yoi[32] srīra[33] barezish-havanto[34] merezyumnāo[35] anku-paesemnāo[36] frā-gaoshāvara[37] sispamna[38] chathru-karana[39] minocha[40] zaranyopaesa[41]. Kadha[42] no[43] avi[44] ā-jasāt[45] nmāno-paitish[46], kadha[47] shāiti[48] paiti-shām[49] fryā[50] paiti[51] tanvi[52], yoi[53] hachahi[54] Ashish Vanguhi[55]. Ushta[56] bā[57] yim[58] hachahi[59], uta[60] mąm[61] upanghachahi[62], vouru-saredha[63] amavaiti[64].

(9) The seats[6] of those[5] whom[13] thou, Oh Ashishvangh[15]! dost accompany[14] are[7] well-spread[8], well-adorned[9], well-made[10], provided with cushions (or pillows)[11] (and) with feet inlaid with gold[12]. There is indeed[17] happiness[16] (unto him) whom[18] thou, (Oh Ashishvangh!) attendest[19]; hence[20] Oh (Ashishvang) rich in various sorts (i.e., the giver of good things) and powerful! thou dost escort[22] me[21] (i.e., thou dost associate me so that I may become fortunate).

(10) The loving wives[26] of those[25] whom[53] thou, Oh Ashishvangh[55]! dost accompany[54] sit[31] *waiting (for their husbands) on[30] the beautiful[33] beds[23] fitted with cushions[34].

Explanation: (As regards the condition in which they are sitting it is commented upon as under)

¶Polished by taking baths[35], adorned with bracelets[36], with square[38] *pendent[28] ear-rings[37], and with gold-inlaid[41] necklace[40].

Explanation: (In the above-mentioned condition, those beloved wives $sit down, waiting for their husbands, thinking in mind as under)

* Mainyāongho - root man = Sanskrit man = to think, to wait.

¶ Its Sanskrit equivalent is mrujyamāna; Sanskrit root mruj = to clean, to purify.

* Root spi = Sanskrit svi; reduplicated into sispi- + present participle termination mna.

$ The word above-mentioned of the same para are to be taken here once again for connecting the link.

When[42] will our[43] *husband[46] come[44-45]! When[47] will (our) loving[50] (husband) enjoy[48] in the body[52] according to his pleasure[49] (or according to his will[49]) (i.e. to say, he will make love with us)!

(11) Aeshąm[65] kainino[66] āonghente[67] āghmo-paidhish[68] urvizo-maidhyāo[69] sraotanvo[70] daregho-angushtāo[71] kehrpa[72] avavatąm[73] sraya[74] yatha[75] didhayatąm[76] zaosho[77], yoi[78] hachahi[79], Ashish Vanguhi[80]. Ushta[81] bā[82] yim[83] hachahi[84], uta[85] mąm[86] upanghachahi[87] vouru-saredha[88] amavaiti[89].

(11) The maidens[66] beautiful of bodies[70], having thin waists[69], having long fingers[71] of those[65] whom[78] thou, Oh Ashishvangh[80]! dost accompany[79] are seated[67] adorned with the anklets on feet[68]. Just as[75] (there is) the desire[77] of the beholders[76], in the same way[73] (the maidens) are ¶handsome[74] in form[72] (i.e., they are so much handsome and fair that they can never be better than that).

(There is) indeed[82] happiness[81] (unto him) whom[83] thou, (Oh Ashishvangh!) attendest[84]; hence[85] Oh (Ashishvangh) rich in various sorts[88] (i.e. the giver of good things[88]) and powerful[89]! thou dost escort[87] me[86] (i.e. thou dost associate me so that I may become fortunate).

(12) Aeshąm[90] aspāongho[91] bayente[92], āsavo[93] ravo-fraothemano[94] raom[95] vāshem[96] vāshayante[97], mrātem[98] charem[99] thanjayente[100] takhmem[1] staotārem[2] vazenti[3] āsu-aspem[4] berezi-rathem[5] tizi-arshtīm[6] daregha-āreshtaem[7] khshvivi-ishūm[8] paro-kevīdhem[9] vītārem[10] paskāt[11] hamerethem[12] jantārem[13] paro[14] dushmainyūm[15], yoi[16] hachahi[17], Ashish Vanguhi[18]. Ushta[19] bā[20] yim[21] hachahi[22], uta[23] mąm[24] upanghachahi[25], vouru-saredha[26], amavaiti[27].

* In other words, every wife waits to see her own husband. Original meaning: house-lord; from it the Persian word "Kad-khodā" in the sense of 'husband' is derived.

¶ sraya - nominative plural of sri-adj; sri = Sanskrit sri = beautiful.

(12) The surfit[93] ✲loud-snorting[94] horses[91] of those[90] whom[16], thou, Oh Ashishvangh![18] attendest[17] ¶strike terror[92] (on account of their pompous appearance). (Those horses) draw[97] the chariot[96] ✲easily[95], (with which those horses) $are yoked[100] by means of a flexible[98] leather yoke-strap[99]. (Also those horses of such characteristics as stated above) convey in the chariot[3] ✲the celebrator[2] (of Ashishvangh).

Explanation: (As regards the qualities of the celebrator of Ashishvangh it is commented upon as under)

The gallant[1], swift-horsed[4], strong-charioted[5], sharp-speared[6], long-shafted[7], swift-arrowed[8], piercing with weapon[9], hunter[10] in pursuit of[11] the foe[12], slayer[13] in front of[14] the enemy[15], (i.e., in the presence of the enemy) (her celebrator of these qualities is conveyed in the chariot yoked with horses stated above)

(There is) indeed[20] happiness[19] (unto him) whom[21] thou, (Oh Ashishvangh!) attendest[22]; hence[23] Oh (Ashishvangh) rich in various sorts[26] (i.e., the giver of good things) and powerful! thou dost escort[25] me[24] (i.e., thou dost associate me so that I may become fortunate).

(13) Aeshąm[28] ushtrāongho[29] bayente[30] saemi-kaofa[31] ash-manangha[32] aojayeni[33] zemat[34] peretamna[35] vadhairyavo[36], yoi[37] hachahi[38], Ashish Vanguhi[39]. Ushta[40] ba[41] yim[42] hachahi[43] uta[44] mąm[45] upanghachahi[46], pouru-saredha[47] amavaiti[48].

(14) Aeshąm[49] erezatem[50] zaranīm[51] niberethi[52] ābereta[53] baraiti[54] aiwitarābyo[55] hacha[56] danghubyo[57] vāstrāoscha[58] keshāo[59] bāmanivāo[60], yoi[61] hachahi[62] Ashish Vanguhi[63]. Ushta[64] bā[65] yim[66] hachahi[67], uta[68] mąm[69] upanghachahi[70], vouru-saredha[71] amavaiti[72].

✲ Its meaning also is: "wide-stepping" (Av.Dict p.443)

¶ i.e., the appearance, size etc. of those horses produce fright in us. Original meaning is "frightens"; root bi = Sanskrit bhi.

✲ Or they drag[97] light[95] chariot[96]

$ Darmesteter; mrātem charema = Sanskrit mlātama charma.

✲ Original meaning is: adorer, praiser; Sanskrit stotara.

(13) The high-humped[31], ✲dexterous-minded[32], traversing[35] ¶the journey[34] swiftly[33] and burden-bearing[36] ✲camels[29] of those[28] $whom[37] thou, Oh Ashishvangh[39]! attendest[38] entertain dread[30] (owing to their pompous appearance).

(There is) indeed[41] happiness[40] (unto him) whom[42] thou (Oh Ashishvangh!) attendest[43]; hence[44], Oh (Ashishvangh) rich in various sorts[47] (i.e. the giver of good things) and powerful[48]! thou dost escort[46] me[45] (i.e., thou dost associate me so that I may become fortunate).

(14) ✲The agent[53] brings[54] ♦plenty of[52] gold[51] and silver[50] and garments[58] of ♏very high[60] workmanship[59] from[56] distant[55] lands[57] for #those[49] whom[61] thou, Oh Ashishvangh[63]! attendest[62].

Explanation: (Its significance is this that the sovereigns and great men present precious gifts or grand treasures through the agency of the ambassadors to those who offer praise unto Ashishvang, i.e., who adhere to truth and who fight for the truth).

(There is) indeed[65] happiness[64] (unto him) whom[66] thou (Oh Ashishvangh!) attendest[67]; hence[68], (Oh Ashishvangh), rich in various sorts[71] (i.e., the giver of good things) and powerful[72]! thou dost escort[70] me[69] (i.e., thou dost associate me so that I may become fortunate).

✲ Original meaning: 'with full mental faculties'.

¶ Or "passing on the ground swiftly". (Professor Harlez); i.e., quickest in traversing the road during the journey. About such types of camels, we find reference in the Shāh Nāmeh. In the text of Prof. Westergaard, the word "uzyamana" is given instead of 'aojayeni'.

✲ For its comparison, see Behram yasht, Karda IVth.

$ The praiser or the adorer of Ashishvangh of the above-mentioned characteristics seems to refer to some certain hero. It was not known who he was. Probably he may be the hero Keresāspa or any other heroic personage like him.

✲ Original meaning: 'bringer'; nominative singular masculine of 'āberetar'

♦ Original meaning is: 'in abundance', 'in lots'; locative singular of niberethi, Sanskrit nibhruta-.

♏ Original meaning: 'shining brilliant, glittering garments'; i.e., gift, offering, reward.

Original meaning: 'their'.

(15) Apa[1] mąm[2] apa-daidhya[3], frā-mąm[4] aiwi-urvaesayanguha[5] marzdikem[6], Ashish[7] berezaiti[8]; hudhāta[9] ahi[10] huchithra[11], vasatha[12] ahi[13] khshayamna[14], tanuye[15] khvarenanghe[16] dāite[17].

(16) Pita[18] te[19] yo[20] Ahuro Mazdāo[21], yo[22] mazishto[23] yazatanąm[24], yo[25] vahishto[26] yazatanąm[27]; māta[28] Ārmaitish Spenta[29]; brāta[30] te[31] yo[32] vanghush[33] Sraosho[34] ashyo[35] Rashnushcha[36] berezo[37] amavāo[38], Mithrascha[39] vouru-gaoyaoitish[40], yo[41] baevare-spasano[42] hazangra-gaosho[43]; khvangha[44] Daena[45] Māzdayasnish[46].

(15) °Do not[1] turn away thy look[3] from me[2], Oh exalted[8] Ashishvangh![7] (rather) bring[5] mercy[6] towards me[4]. Thou art[10] well-created[9] and of noble descent[11]. Thou art ruling[14] ¶at (thy) will[12], ♦on account of the glory[16] which is placed[17] in thy body[15].

(16) Thy[19] father[18] (is) Ahura Mazda[21], who[22] (is) the greatest[23] of the yazatas[24], and who[25] (is) the most excellent[26] of the yazatas[27]; (thy) mother[28] (is) Spenta-ārmaiti[29] (Ameshāspand); thy[31] brothers[30] are the good[32], holy[35] Sraosha[34], the exalted[37] and powerful[38] Rashna[36] (yazata) and Meher yazata[39], the Lord of wide pastures[40], of ten thousand eyes[42] and of ˢthousand ears[43]; (and thy) sister[44] (is) the Religion[45] of Mazda-Worship[46].

(17) Upa-stuta[47] yazatanąm[48], amuyamna[49] razishtanąm[50], paiti-stayata[51] raithya[52] Ashish Vanguhi[53] yā[54] berezaiti[55], uiti[56] vachebish[57] aojana[58]; ko[59] ahi[60] yo[61] mąm[62] zbayehi[63], yenghe[64] azem[65] frāyo[66] zbayantąm[67] sraeshtem[68] susruye[69] vāchim[70].

° i.e., do not be careless towards me, do not hate me. Here, the meaning of 'apa' is just like the negative not; e.g. apa-stu-

¶ vasatha - noun instrumental singular; in the compound there occurs "vaso-khshathro". (See yasna Hā 8th, para 6th)

♦ Darmesteter

ˢ i.e., whose power of vision is as powerful as ten thousand eyes and whose sense of hearing is as sharp as ten thousand ears. The meaning of 'baevare-spasano' is 'possessed of ten thousand spies'.

(18) Adhāt[71] uiti[72] fravashata[73] yo[74] Spitāmo[75] Zarathushtro[76], yo[77] paoiryo[78] mashyāko[79], staota[80] ashem[81] yat[82] vahishtem[83], yazata[84] Ahurem Mazdąm[85], yazata[86] Amesh Spente[87]. Yenghe[88] zą̄thaecha[89] vakhshaecha[90] urvāsen[91] āpo[92] urvarāoscha[93], yenghe[94] zāthaecha[95] vakhshaecha[96] ukhshin[97] āpo[98] urvarāoscha[99].

(17) The exalted[55] Ashishvangh[53] who is praised[47] amongst (all) the yazatas and who is ♦firm[49] amongst the most just (persons)[50] stood up[51] in (her) chariot[52], pronouncing[58] the words[57] thus[56] (i.e., as follows): '¶Who[59] art thou[60] who[61] dost invoke[63] me[62] (or summons me for help[63])? Whose[64] voice[70] (which) I[15] have ever heard[69] (is) the sweetest[68] of all those that invoked (me)[67] most[66].

(18) Then[71] (or thereupon)[71] he said[73] thus[72] that (he is) Spitaman[75] Zarathushtra[76], who[77] (was) the first[78] man[79] (who)praised the best[83] righteousness[81], worshipped[84] (the Creator) Ahura and worshipped[86] Amesha Spentas[87]. In whose[88] birth[89] and growth[90] waters[92] and plants[93] rejoiced[91], in whose[94] birth[95] and growth[96] waters[98] and plants[99] ♦began to grow up[97].

(19) Yehe[100] zą̄thaecha[1] vakhshaecha[2] apa-dvarat[3] angro mainyush[4] hacha[5] zemat[6], yat[7] pathanayāo[8] skarenayāo[9] dūrae-pārayāo[10]. Uiti[11] davata[12] ho[13] yo[14] duzdāo[15] angro mainyush[16] pouru-mahrko[17], noit[18] mām[19] vīspe[20] yazatāongho[21] anusentem[22] fraorechinta[23]; āat[24] mąm[25] aevo[26] Zarathushtro[27] anusentem[28] apayeiti[29].

(20) Jainti[30] mąm[31] Ahuna Vairya[32], avavata[33] snaithisha[34] yatha[35] asma[36] kato-masāo[37]; tāpayeiti[38] mąm[39] Asha Vahishta[40], mąnayen ahe yatha[41] ayokhshustem[42];

° i.e. to say, he who adheres excessively to truth and in no way he will turn away from it.

¶ Answer: Prophet Zarathushtra and it can be seen from the following paragraph.

♦ For comparison, see Farvardin Yasht, para 93rd.

raeko[43] me[44] hacha[45] anghāo[46] zemat[47] vangho[48] kerenaoiti[49], yo[50] mąm[51] aevo[52] jāmayeiti[53], yo[54] Spitāmo[55] Zarathushtro[56].

(19) In whose[100] birth[1] and growth[2] Angra Mainyu[4] ran away[3] from (this) earth[6] which[7] is wide[8], round[9] and far for crossing over[10]. (Moreover) he[13] who[14] is evil-knowing[15] Angra Mainyu[16], full of death[17], bragged[12] thus[11] (i.e. as follows):

'All[20] the yazatas[21] have not[18] *laćerated[23] me[19] against my will[22]; but[24] Zarathushtra[27] alone[26] could reach[29] me[25] against my will[28] (i.e., after having subdued me he defeated me totally)'.

(20) (Angra-Mainyu speaks:) '(Prophet Zarathushtra) smites[30] me[31] by means of[34] the weapon[34] Ahuna Vairya[32] which is like[33] a big[37] stone[36] of the "kata" size[37]. He burns[38] me[39] by means of ¶Asha Vahishta[40] (i.e., Ashem Vohū) just like[41] (the molten) metal[42]. (He, i.e., the Prophet Zarathushtra) makes[49] it better[49] for me[44] that I *may withdraw[43] from[45] this[46] earth[47]. Only he[52], i.e.[54], Spitaman[55] Zarathushtra (none else) §can drive[53] me[51] (out of this earth).

(21) Adhąt[57] uiti[58] fravashata[59] Ashish Vanguhi[60] yā[61] berezaiti[62], nazdyo[63] mąm[64] upa-hishta[65], erezvo[66] ashāum[67] Spitama[68], upa[69] me[70] srayanguha[71] vāshahe[72]. Nazdyo[73] tām[74] upa-hishtat[75] yo[76] Spitāmo[77] Zarathushtro[78], upa[79] he[90] srayata[81] vāshahe[82].

(22) Ā-dim[83] uscha[84] pairi-marezat[85], hāvoya[86] bāzvo[87] dashinacha[88], dashina[89] bāzvo[90] hāvayacha[91], uiti[92] vachebish[93] aojana[94]. Srīro[95] ahi[96] Zarathushtra[97],

* Original meaning: "Could not tear into pieces"; root fra-varech = to tear, to mangle; original form is fra+varech+ant = fraorechinta (a being dropped after v)

¶ Also Asha Vahishta i.e., Ardibeheshta, is the yazata presiding over fire.

* Original meaning: to pour out, to empty; root rich; its Sanskrit equivalent is 'rechana, rechanā'.

§ Having defeated the wicked Ahriman - angra mainyu, Prophet Zarathushtra had employed the weapons which were the most efficacious hymns of Ahuna Vairya and Ashem Vohū, for diving him out of this earth. The word jāmayeiti is the causal form of the root jam - Sanskrit gam.

hukereto[98] ahi[99] Spitama[100], hvaschvo[1] daregho-bāzāush[2]. Dātem[3] te[4] tanuye[5] khvareno[6], urunaecha[7] dareghem[8] havanghem[9], yatha[10] imat[11] yat[12] te[13] frāvaochim[14].

(21) Thereupon[57] Ashishvangh[60] the exalted[62] said[59] thus[58] (i.e., as follows): 'Stand thou[65] near[63] me[64] (i.e., come thou near me), Oh righteous[66] Holy[67] Spitamān[68] (Zarathushtra)! and step[71] into my[70] chariot[72].'

(Having heard the above request) Spitamān[77] Zarathushtra[78] went[75] near[73] her[74] and stepped up[81] into her[80] chariot[82].

(22) (Ashishvangh) caressed[85] him[83] (i.e., Prophet Zarathushtra) from the top[84] (or well) with her left[86] arm[87] and the right (arm)[88], with the right[89] arm[90] and the left (arm)[91] uttering[94] the words[93] thus[92] (i.e., as under):

'Thou art[96] beautiful[95], Oh Zarathushtra[97]! Oh descendent of Spitama[100]! thou art[99] well-shaped[98], strong-legged[1] and long armed[2]. Just as[10] I said[14] unto thee[13] these[11] (above utterances), (in the same manner) (are) granted[3] (divine) glory[6] for thy[4] body[5] ad long[8] happiness[9] for (thy) soul[7] (i.e., beautitude of Heaven).

Ahe raya khvarenanghacha, tąm yazāi surunvata yasna, tąm yazāi huyashta yasna, Ashīm Vanguhīm zaothrābyo. Ashīm Vanghuhīm yazamaide. Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąschā tāoschā yazamaide.

(Karda IIIrd) **(23) Ashīm Vanguhīm yazamaide, khshoithnīm berezaitīm huraodhąm, huyazatąm khvanat-chakhrąm amavaitīm, dāto-saokąm baeshazyąm perethvīrąm surąm*.**

* For its translation, see para 1st of this yasht.

(24) Tąm[1] yazata[2] Haoshyangho[3] Paradhāto[4], upa[5] upabde[6] Harayāo Berezo[7] srīrayāo[8] Mazdadhātayāo[9].

(25) Āat[10] hīm[11] jaidhyat[12] avat[13] āyaptem[14] dazdi me[16] Ashish Vanguhi[17] yā[18] berezaiti[19], yat[20] bavāni[21] aiwi-vanyāo[22] vīspe[23] daeva[24] Māzainya[25], yatha[26] azem[27] noit[28] tarshto[29] frānemāne[30] thwaeshāt[31] paro[32] daevaeibyo[33], frā ahmāt[34] paro[35] vīspe[36] daeva[37] anuso[38] tarshta[39] nemāonte[40], tarshta[41] temangho[42] dvarāonte[43].

(26) Pairi-tachat[44] pairi-jasat[45] Ashish Vanguhi[46] yā[47] berezaiti[48]. Vindāt[49] tem[50] yānem[51] Haoshyangho[52] Paradhāto[53].

(24) (the King) Haoshyangha[3] of the Peshdadyan (Dynasty)[4] worshipped[2] her[1] (i.e. Ashish Vangh) near[5] the foot[6] of (the Mount) Alborz[7], beautiful[8], created by Ahura Mazda[9].

(25) He then[10] asked[12] of her[11]: 'Oh exalted[19] Ashishvangh[17]! grant thou[15] unto me[16] this (below-mentioned) boon[14] that[20] I may become[21] very triumphant[22] over all[23] the daevas[24] of Māzandarān[25]; also[26] I[27] never[28] striken with terror[29] bow down[30] through fear[31] before[32] the daevas[33], (but) on the contrary[34-35]. All[36] the daevas[37] striken with terror[39] bow down[40] (before me) against their will[38] (and) terror-striken[41] *run away[43] into darkness[42] (i.e., into hell).

(26) The exalted[48] Ashishvang[46] ran near[44] (King Haoshyang) (and) approached[45] (him). (King) Haoshyang[52] of the Peshdadyan (Dynasty) obtained[49] that[50] boon[51] (asked by him).

Ahe raya khvarenanghacha, tąm yazāi surunvata yasna, tąm yazāi huyashta yasna, Ashīm Vanguhīm zaothrābyo. Ashīm Vanguhīm yazamaide. Haomayo gava baresmana, hizvo-daughangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo

* For its comparison, see Gosh Yasht, paras 3-4.

Ahuro vaethā ashāt hachā, yāonghąmchā tąschā tāoschā yazamaide.

(Karda IVth) **(27) Ashīm Vanguhīm yazamaide, khshoithnīm berezaitīm huraodhąm, huyazatąm khvanat-chakhrąm amavaitīm, dāto-saokąm baeshazyām perethvīrąm sūrąm.**

(28) Tąm[1] yazata[2] yo[3] yimo[4] khshaeto[5] hvąthwo[6], Hukairyąt[7] hacha[8] Berezanghat[9].

(29) Āat[10] him[11] jaidhyat[12] avat[13] āyaptem[14] dazdi[15]-me[16], Ashish Vanguhi[17] yā[18] berezaiti[19], yatha[20] azem[21] fshaoni[22] vąthwa[23] ava-barāni[24], avi[25] Mazdāo[26] dāmabyo[27], yatha[28] azem[29] amerekhtīm[30] ava-barāni[31], avi[32] Mazdāo[33] dāmabyo[34].

(28) King[5] Jamshed[4] *having a large retinue[6] worshipped[2] her[1] from[8] the Mount[9] Hukairya[7].

(29) He then[10] asked[12] of her[11]: 'Oh exalted Ashishvangh! grant[15] thou unto me[16] this[13] (below-mentioned) boon[14], that[20] I[21] may bring[24] (i.e. I make more numerous) increase of cattle[23] and prosperity[22] unto[25] the creatures[27] of Ahura Mazda[26]; and that[28] I[29] may bring[31] immortality[30] unto[32] the creatures[34] of Ahura Mazda[33].

(30) Uta[35] azem[36] apa-barāni[37] va[38] shudhemcha[39] tarshnemcha[40], hacha[41] Mazdāo[42] dāmabyo[43]; uta[41] azem[45] apa-barāni[46], va[47] zaurvąmcha[48] merethūmcha[49], hacha[50] Mazdāo[51] dāmabyo[52], uta[53] azem[54] apa-barāni[55] va[56] garememcha[57] vātem[58] aotemcha[59], hacha[60] Mazdāo[61] dāmabyo[62], hazangrem[63] aiwi-gāmanąm[64].

(31) Pairi-tachat[65] pairi-jasat[66] Ashish Vanguhi[67] yā[68] berezaiti[69]. Vindāt[70] tem[71] yānem[72] yo[73] yimo[74] khshaeto[75] hvąthwo[76].

* Or possessing large number of subjects; the good protector of the subjects.

(30) 'Also[35] I shall take away[37] (or I shall remove) both[38] hunger[39] and thirst[40] from[41] the creatures[43] of Ahura Mazda[42]; moreover[44] I[45] may take away[46] both[47] decrapitude[48] and death[49] from[50] the creatures[52] of Ahura Mazda[51]; likewise[53] I[54] *will take away[55] (i.e., I will get rid of) from[60] the creatures[62] of Ahura Mazda[61] both[56] (excessive) hot[57] and (excessive) cold[59] wind[58] for a period of thousand[63] years[64].

(31) The exalted[69] Ashishvangh[67] ran near[65] (King Jamshed and approached[66] (him). King[75] Jamshed[74] having a large retinue[76] obtained[70] that[71] boon[72] (asked for by him).

Ahe raya khvarenanghacha, tąm yazāi surunvata yasna, tąm yazāi huyashta yasna Ashīm Vanguhīm zaothrābyo. Ashīm Vanguhīm yazamaide. Haomayo gava baresmana, hizvo-daughangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmcha tąschā tāoschā yazamaide.

(Kardā V[th]) **(32) Ashīm Vanguhīm yazamaide, khshoithnīm berezaitīm huraodhąm, huyazatąm khvanat-chakhrąm amavaitīm dāto-saokąm baeshazyąm perethvirąm sūrąm.**

(33) Tām[1] yazata[2] vīso[3] puthro[4] Āthwyānoish[5], vīso[6] sūrayāo[7] Thraetaono[8], upa[9] Varenem[10] chathru-gaoshem[11].

(34) Āat[12] him[13] jaidhyat[14] avat[15] āyaptem[16] dazdi[17]-me[18] Ashish Vanguhi[19] yā[20] berezaiti[21], yat[22] bavāni[23] aiwi-vanyāo[24] Azīm Dahākem[25] thrizafanem[26] thrikameredhem[27], khshvashashīm[28] hazangra-yaokhshtīm[29], ash-aojanghem[30], daevīm[31] drujem[32] aghem[33] gaethāvyo[34] drvantem[35], yąm[36] ash-aojastemąm[37] drujem[38] fracha-kerentat[39] angro mainyush[40], avi[41] yąm[42] astvaitīm[43] gaethąm[44], mahrkāi[45] ashahe[46] gaethanąm[47]. Uta[48] he[49] vanta[50] azāni[51]

* For its comparison, see Gosh Yasht, paras 9-10.

Savanghavāchi[52] Arenavāchi[53], yoi[54] hen[55] kehrpa[56] sraeshta[57] zazāte-e[58] gaethyāicha[59], yoi[60] abdoteme[61].

(35) Pairi-tachat[62] pairi-jasat[63] Ashish Vanguhi[64] yā[65] berezaiti[66] Vīndāt[67] tem[68] yānem[69] vīso[70] puthro[71] Āthwyānoish[72] vīso[73] sūrayāo[74] Thraetaono[75].

(33) Faredun[8], the son[4] of the valiant[7] Āthwya[5] race[3], worshipped[2] her[1] (i.e., Ashish Vangh) in the four-cornered[11] (city of) Gīlān[10].

(34) He then[12] asked[14] of her[13]: 'Oh exalted[21] Ashishvangh[19]! grant thou[17] unto me[18] this[15] (below-mentioned) boon[16] that[22] I may overcome[23-24] Zohāk[25] who is three-jawed[26], three-skulled[27], six-orbed[28], of a thousand wiles[29], the very strong[30] devilish[31] druj[32] (and who is) harmful[33] for (these) settlements[34] and an infidel[35]; whom[36] Angra Mainyu[40] created[39] by far the strongest[37] druj[38] (i.e. Zohāk) on[41] (this) corporeal[43] world[44] for the destruction[45] of the worlds[47] of righteousness[46]. Also I may set free[51] (or rescue) his[49] two wives[50] (named) Shehernāz[52] and Arnavāz[53] who[54] are[55] the fairest[57] amongst the women[58] of (this) world[59] and who[60] (have fallen) in the most inaccesible *cavern[61].

(35) The exalted[66] Ashishvangh[64] ran near[62] (Faredun) and approached him[63] (King) Faredun[75], the son[71] of the valiant[74] Āthwya[72] race[70] obtained[67] that[68] boon[69] (asked by him).

Ahe raya khvarenanghacha, tąm yazāi surunvata yasna, tąm yazāi huyashta yasna, Ashīm Vanguhīm zaothrābyo. Ashīm Vanguhīm yazamaide. Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vethā ashāt hachā, yāonghąmchā tąscha tāoschā yazamaide.

* For its comparison, see Gosh Yasht, paras 13-14.

(Kardā VIth) **(36) Ashīm Vanguhīm yazamaide, khshoithnīm berezaitīm huraodhąm huyazatąm khvanatchakhrąm amavaitīm dāto-sąokąm baeshazyąm perethvīrąm sūrąm.**

(37) Tąm[1] yazata[2] Haomo[3] frāshmish[4] baeshazyo[5], srīro[6], khshathryo[7], zairi-doithro[8], barezishte[9] paiti[10] barezahi[11] Haraithyo paiti Barezayāo[12].

(38) Āat[13] hīm[14] jaidhyat[15] avat[16] āyaptem[17] dazdi[18]-me[19] Ashish Vanguhi[20] yā[21] berezaiti[22], yatha[23] azem[24] bandayeni[25] mairīm[26] tūirīm[27] Frangrasyānem[28], uta[29] bastem[30] vādhayeni[31], uta[32] bastem[33] upanayeni[34] bastem[35] Kavoish[36] Haosravanghahe[37], janāt[38] tem[39] Kava[40] Haosrava[41], pasne[42] varoish[43] Chaechistahe[44] zafrahe[45] urvyāpahe[46], puthro[47] kaena[48] Shyāvarshānāi[49] zuro-jatahe[50] narahe[51], Aghraerathahe[52] naravahe[53].

(37) Yazata Haoma[3], prosperity-bringing[4], the healing[5], the beautiful[6], the kingly[7], and golden-eyed[8], worshipped her[1] (i.e., Ashishvangh) upon[10] the highest[9] height[11] of the Mount Alborz[12].

(38) He then asked of her: 'Grant thou unto me this (below-mentioned) boon, Oh exalted Ashishvangh! that[23] I may bind[25] the blood-thirsty[26] (or cruel[26]) Turānian[27] Afrāsīāb[28], and[29] I may drag[31] (him) bound[30] and that I may bring[34] (him) bound[33] in the presence of King Kaikhosrou[36-37], so that King Kaikhosrou[40-41] may kill[38] him[39] (i.e., Afrāsīāb) on the other side[42] (or behind[42]) the Lake[43] Chaechasta[44], deep[45] and broad-watered[46].'

Explanation: (As regards the reason why he may kill him, it is explained as under)

The son[47] (i.e., King Kaikhosrou) in revenge[48] for Sīāvash[49] killed by violence[50] and in revenge[48] for the heroic[51] Agareras[52] of Nāru race[53] (may kill Afrāsīāb)*.

* For its comparison, see Gosh Yasht, paras 17-18.

(39) Pairi-tachat[54] pairi-jasat[55] Ashish Vanguhi[56] yā[57] berezaiti[58]. Vindāt[59] tem[60] yānem[61] Haomo[62] frāshmish[63], baeshazyo[64], srīro[65], khshathryo[66], zairi-doithro[67].

(39) The exalted[58] Ashishvangh[56] ran[54] near (Haoma) and approached[55] (him). Yazata Haoma[62] prosperity - bringing[63], the healing[64], the beautiful[65], the Kingly[66] and golden-eyed[67] obtained[59] that[60] boon[61] (asked by him).

Ahe raya khvarenanghacha, tąm yazāi surunvata yasna, tąm yazāi huyashta yasna, Ashīm Vanguhīm zaothrābyo. Ashīm Vanguhīm yazamaide. Haomayo gava baresmana, hizvo-danghangha, māthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąschā tāoschā yazamaide.

(Kardā VIIth) **(40) Ashīm Vanguhīm yazamaide, khshoithnīm berezaitīm huraodhąm, huyazatąm khvanat-chakhrąm amavaitīm, dāto-saokąm baeshazyąm perethvīrąm sūrąm*.**

(41) Tąm[1] yazata[2] arsha[3] Airyanąm[4] dakhyunąm[5] khshathrāi[6] haukeremo[7] Haosrava[8].

(42) Āat[9] hīm[10] jaidhyat[11] avat[12] āyaptem[13] dazdi[14]-me[15], Ashish Vanguhi[16] yā[17] berezaiti[18], yatha[19] azem[20] nijanāni[21] mairīm[22] tūirīm[23] Frangrasyānem[24], pasne[25] varoish[26] Chaechistahe[27] zafrahe[28] urvyāpahe[29], puthro[30] kaena[31] Syāvarshānāi[32] zuro-jatahe[33] narahe[34] Aghraerathahecha[35] Naravahe[36].

* For its translation, see para 1st of this yasht.

(43) Pairi-tachat[37] pairi-jasat[38] Ashish Vanguhi[39] yā[40] berezaiti[41]. Vīndāt[42] tem[43] yānem[44] arsha[45] Airyanąm[46] dakhyunąm[47] khshathrāi[48] hankeremo[49] Haosrava[50].

(41) The brave (King) Kaikhosrou[8] worshipped[2] her[1] (i.e., Ashishvangh) who is the uniter[7] of the sovereignty[6] of the Iranian[4] countries[5] into one whole kingdom[7].

(42) He then[9] asked[11] of her[1]: 'Grant thou[14] unto me[15], Oh exalted[18] Ashishvangh[16]! this[12] (below-mentioned) boon[13] that[19] I may kill[21] the criminal[22] Tūrānian[23] Afrāsīāb[24] on the other side[25] of (or behind[25]) the lake[26] (called) Chaechasta[27], (which is) deep[28] and broad-watered[29].'

Explanation: (The reason as to why he may kill him is stated below)

'I who am the son[30] of Syāvakhsh[32] (will *kill the criminal Afrāsīāb) in the revenge[31] of Syāvakhsh[32] killed by violence[33] and in the revenge[31] of the heroic[34] Aghraeratha[35] of Naru race[36].'

(43) The exalted[41] Ashishvang[39] ran near[37] (the King Kaikhousrou) and approached[38] (him). (King) Kaikhosrou[50] who is the uniter[49] of the sovereignty[48] of the Iranian[46] countries[47] into one whole kingdom[49] obtained[42] that[43] boon[44] (asked by him).

Ahe raya khvarenanghacha, tąm yazāi zurunvata yasna, tąm yazāi huyashta yasna, Ashīm Vanguhīm zaothrābyo. Ashīm Vanguhīm yazamaide. Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąschā tāoschā yazamaide.

(Kardā VIIIth) **(44) Ashīm Vanguhīm yazamaide, khshoithnim berezaitīm, huraodhąm, huyazatąm khvanat-**

* For its comparison, see Gosh Yasht, paras 21-22.

chakhrąm amavaitīm, dāto-saokąm baeshazyąm perethvīrąm sūrąm.*

(45) Tąm[1] yazata[2] yo[3] ashava[4] Zarathushtro[5] Airyene Vaejahi[6] Vanghuyāo Dāityayāo[7].

(46) Āat[8] hīm[9] jaidhyat[10] avat[11] āyaptem[12] dazdi[13]-me[14], Ashish Vanguhi[15] yā[16] berezaiti[17], yatha[18] azem[19] hāchayene[20] vanguhīm[21] āzātąm[22] Hutaosąm[23], anumate-e[24] daenayāo[25], anukhte-e[26] daenayāo[27], anvarshte-e[28] daenayāo[29], yā[30] me[31] daenąm[32] Māzdayasnīm[33] zarascha[34] dāt[35], apaecha[36] aotāt[37] yā[38] me[39] varezānāi[49], vanguhīm[41] dāt[42] frasastīm[43].

(47) Pairi-tachat pairi-jasat Ashish Vanguhi yā berezaiti. vindāt tem yānem yo ashava Zarathushtro.

(45) The Holy[4] (Prophet) Zarathushtra[5] worshipped[2] her[1] (i.e., Ashishvangh) in Iravej[6] (near the mouth) of the River Vehedāti[7].

(46) He then[8] asked[10] of her[9]: 'Oh exalted[17] Ashishvangh[15]! grant thou[13] unto me[14] this[11] (below-mentioned) boon[12], that[18] I[19] may lead[20] Hutaosa[23], the virtuous[21] and nobly born[22] (or of noble lineage[22]) to think in confirmity with[24] the Religion[25], to speak in confirmity with the Religion[27] and to act in confirmity[28] with the Religion[29]. (And) who (i.e. Hutaosa) may devote (herself)[34-35] to my[31] Mazda-worshipping[33] Religion[32], and may declare[37] (her) wish[36]; (moreover) who[38] (i.e., Hutaosa) may impart[42] good[41] admonition[43] to me[39] for (the prophetical) mission[40]'.

(47) The exalted[48] Ashishvangh ran near[44] (the Prophet Zarathushtra) and approached[45] (him). Holy[53] Zarathushtra[54] obtained[49] that[50] boon[51] (asked by him).

Ahe raya khvarenanghacha, tąm yazāi surunvata yasna, tąm yazāi huyashta yasna, Ashīm Vanguhīm

* For its translation, see para 1st of this yasht.

1 For its comparison, see Gosh Yasht, paras 25-26.

zaothrābyo. Ashīm Vanguhīm yazamaide. Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā yāonghąmchā tąscha tāoschā yazamaide.

(Karda IXth) **(48) Ashīm Vanguhīm yazamaide, khshoithnīm berezaitīm huraodhąm, huyazatąm khvanatchakhrąm amavaitīm, dāto-saokąm baeshazyąm perethvirąm sūrąm*.**

(49) Tąm[1] yazata[2] berezaidhish[3] Kava[4] Vīshtāspo[5] pasne[6] āpo[7] Dāityayāo[8].

(50) Āat[9] hīm[10] jaidhyat[11], avat[12] āyaptem[13] dazdi[14]-me[15], Ashish Vanguhi[16] yā[17] berezaiti[18], yatha[19] azāni[20] peshane[21] ashta[22] aurvanto[23], Vīspa-thaurva-astoish[24], puthro[25] vīspathaurvo[26], Urvi-khaodho[27], Urvi-verethro[28], Stvi-manothrish[29], yenghe[30] hapta-sata[31] ushtranąm[32] jainyāvarat[33], pascha[34] khvīdhahe[35] yatha[36] azāni[37] peshane[38] mairyehe[39] khyaonahe[40] Arejat-aspahe[41], yatha[42] azāni[43] peshane[44] Darshinikahe[45] daevayasnahe[46].

(49) Kay[4] Vīshtāspa[5] worshipped[2] her[1] (i.e. Ashishvangh) ¶of high insight[3] on the other side[6] of the River[7] Vehedāti[8].

(50) He then[9] asked[11] of her[10]: 'Oh exalted[18] Ashishvangh[16]! grant thou[14] unto me[15] this[12] (below-mentioned) boon[13] that[19] I may drive out[20] in the battle[21] eight[22] heroes[23] (mentioned below):- (1) Vīspa-thaurvo-asti[24], (2) the son[25] of Vīspa-thaurva[26], (3) Urvi-khaodha[27], (4) Urvi-verethra[28], (5) Stvī-manothri[29] whose[30] seven hundred[31] camels[32] ♦follow him[33]; then[34] I may drive out[37] (6) the

* For its translation, see para 1st of this yasht.

¶ i.e., liberal-hearted; or fore-sighted, far-seeing. "Noble, of noble lineage" (Harlez); "exalted" (Darmesteter)

♦ Professor Harlez

criminal Khyaona[40] and (7) Arjāspa[41], infuriated[35] in the battle[38]; similarly, I may drive out[43] the daeva-worshipper[46] Darshinika[45] in the battle[44] as well.'

(51) Uta[47] azem[48] nijanāni[49] Tąthravantem[50] duzh-daenem[51], uta[52] azem[53] nijanāni[54] Spinjaurushkem[55] daevayasnem[56], uta[57] azem[58] fraourvaesayeni[59] humaya[60] Varedhakanąmcha[61] Khyaonyehecha[62] danghavo[63], uta[64] azem[65] nijanāni[66] Khyaoninąm[67] dakhyunąm[68], panchsaghnāi[69] sataghnaishcha[70], sataghnāi[71] hazangraghnāishcha[72], hazangraghnāi[73] baevareghnāishcha[74], baevareghnāi[75] ahąkhshtaghnāishcha[76].

(52) Pairi-tachat[77] pairi-jasat[78] Ashish Vanguhi[79] yā[80] berezaiti[81]. Vīndāt[82] tem[83] yānem[84] berezaidhish[85] Kava[86] Vīshtāspo[87].

(51) Also[47] I[48] may kill[49] Tąthravant[50] of the wicked faith[51]; also[52] I[53] may kill[54] Spinjaurushka[55], the daeva-worshipper[56]; and I may introduce[59] good laws[60] (or a wise code of laws[60]) into the countries[63] of Veredhaka[61] and Khyaona[62]; also[64] I[65] may kill (men) of the country[68] of Khyaona[67] from fifty-fold[69] to hundred-fold[70], from hundred-fold[71] to thousand-fold[72], from a thousand-fold[72] to ten thousand-fold[73] and from ten thousand-fold[74] to innumerable[75].*

(52) The exalted[80] Ashishvangh[79] ran near[77] Kay Vīshtāspa and approached[78] (him). Kay[86] Vīshtāspa[87] of high insight[85] obtained[82] that[83] boon[84] (asked by him).

Ahe raya khvarenanghacha, tąm yazāi surunvata yasna, tąm yazāi huyashta yasna, Ashīm Vanguhīm zaothrābyo. Ashīm Vanguhīm yazamaide. Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrabyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo ahuro vaethā ashāt hachā, yāonghąmchā tąschā tāoschā yazamaide.

* For its comparison, see Gosh Yasht, paras 30-31.

(Kardā X[th]) **(53) Ashīm Vanguhīm yazamaide, khshoithnīm berezaitīm huraodhąm, huyazatam khvanat-chakhrąm amavaitīm, dāto-saokąm baeshazyąm perethvīrąm sūrām.**[*]

(54) Āat[1] aokhta[2] Ashish Vanguhī[3] yā[4] berezaiti[5], mā[6] chish[7] me[8] āonghąm[9] zaothranąm[10] vindita[11], yā[12] māvoya[13] nipārayeinti[14], mā[15] naro[16] pairishta-khshudhro[17], mā[18] jahika[19] para-dakhshta[20], mā[21] aperenāyu[22] tauruna[23], mā[24] kainina[25] anupaeta[26] mashyānąm[27].

(55) Yat[28] mąm[29] Tūra[30] pazdayanta[31] āsu-aspa[32] Nāotaracha[33], āat[34] azem[35] tanūm[36] aguze[37], adhairi[38] pādhem[39] geush[40] arshno[41] baremāyaonahe[42]. Āat[43] mąm[44] fraguzayanta[45] yoi[46] aperenāyu[47] tauruna[48] yoi[49] kainina[50] anupaeta[51] mashyānąm[52].

(54) Then[1] spoke[2] Ashishvang[3], the exalted[5]: 'If a man[16] whose seed is dried up[17], the wicked woman[19] who [¶]produces untimely issues[20], the youth[22] of tender age[23], and the maiden[25] [♀]who hath not approached man will dedicate[14] unto me[13] even any (offering) out of these libations (fixed) for me, it will not[6] be accepted[11] (i.e., I will not accept that offering ceremoniously dedicated)'.

(55) (Ashishvangh says): 'When[28] the Turanians[30] and the descendents of Naotars[33] [$]having swift horses[32] pursued[31] (for getting me), I[35] hid (my) body[36] under[38] the feet[39] of a burden-bearing[42] ox[40-41]. But[43] the youths[47] of tender age[48] (and) the maidens[50] who have never approached[51] men[52] found[45] me[44] out[45].

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[*] For its translation, see para 1st of this yasht.

[¶] Its purport is to bring menstruation by drinking drug or medicine in order to procure abortion of a courtezan; "the harlot who has no more sign of menstruation" (Spiegel, Justi and Harlez).

[♀] i.e., a woman who has not enjoyed the family life; an unmarried woman.

[$] i.e., riding on swift horses.

(56) Yat-chit[53] mąm[54] Tura[55] pazdayanta[56] āsuaspa[57] Noātaracha[58], at-chit[59] azem[60] tanūm[61] aguze[62] adhairi[63] maeshahe[64] garo[65] yat[66] varshnoish[67] sato-Karahe[68]. At-chit[69] mąm[70] fraguzayanta[71] yoi[72] aperenāyu[73] tauruna[74] yoi[75] kainina[76] anupaeta[77] mashyānąm[78], yat-chit[79] mąm[80] tura[81] pazdayanta[82] āsu-aspa[83] Naotaracha[84].

(57) Paoiryąm[85] gereząm[86] gerezaeta[87] Ashish Vanguhī[88] yā[89] berezaiti[90], hacha[91] aputhro-janyāo[92] jahikayāo[93]. Mā[94] he[95] avi[96] pādhem[97] ava-hishta[98], mā[99] gātūm[100] nipaidhyanguha[1]. Kutha[2] hīsh[3] azem[4] kerenavāni[5], asmanem[6] avi[7] frashusāni[8], ząm[9] avi[10] niurvisyąni[11].

(56) Even when[53] the Turānians[55] and the descendents of Naotars[58] having swift horses[57] pursued[56] (for getting me), I[60] hid[62] (my) body[61] under[63] the throat[65] of [♂]a ram[64-67] of [¶]hundred-fold energy[68]. But[69] the youths[73] of tender age[74] and the maidens[76] who have never approached[77] men[78] found[71] me[70] out[71], when[79] the Turanians[81] and the descendents of Naotars[84] having swift horses[83] pursued[82] me[80].

(57) The first[85] cry of wailing[86] (which) Ashishvangh[88] the exalted[90] [♀]raises[87] is about the courtesan destroying pregnancy. Stand thou[98] not[94] on[96] the steps[97] of that (woman)[95] and [$]sit thou[1] not[99] at (her) seat[100]. What[2] shall [♀]I[4] do[5] with (such) women[3]? Shall I go away[8] to[7] heaven[6] or shall I hide[11] (or shall I bury[11]) underneath the earth[9-10]?

(58) Bityąm[12] gereząm[13] gerezaeta[14] Ashish Vangu[15] - hī yā[16] berezaiti[17], hacha[18] avanghāi[19] jaihikayāi[20], yā[21]

[♂] Original meaning is 'of the ram emitting seed or sperm.

[¶] Original meaning is 'working hundred-fold', i.e. most powerful.

[♀] Original meaning: laments, utters a loud voice, weeps.

[$] i.e., in no way one should come in contact with the courtezan; one should remain far away from her.

[♀] Or how shall I act? She utters with contempt after being tired with such wicked women.

aom[22] puthrem[23] baraiti[24], anyahmāi[25] arshānāi[26] varshtem[27], paithe[28] upa-baraiti[29]. Kutha[30] hīsh[31] azem[32] kerenavāni[33], asmanem[34] avi[35] frashusāni[36], ząm[37] avi[38] ni-urvisyāni[39].

(59) Thrityąm[40] gereząm[41] gerezaeta[42] Ashish Vanguhi[43] yā[44] berezaiti[45], imat[46] me[47] stāvishtem[48] shyaothnem[49] mashya[50] verezenti[51] sāsta[52], yat[53] Kainyo[54] uzvādhayeinti[55] dareghem[56] aghravo[57] nijāmayeinti[58]. Kutha[59] hīsh[60] azem[61] kerenavāni[62], asmanem[63] avi[64] frashusāni[65], ząm[66] avi[67] ni-urvisyāni[68].

(58) The second[12] cry of lamentation[13] (which) the lofty[17] Ashishvangh[15] raises[14] is about that[19] courtezan[20] who[21] brings forth[24] a child[23] *conceived[27] of another[25] man[26], and gives[29] (it) to her husband[28] (i.e., entrusts that child to her husband begotten by a stranger). What[30] shall[32] I do[33] with such (women[31])? Shall I go[38] to heaven[34] or shall I hide[39] underneath[38] the earth?[37]

(59) The third[40] cry of grief[41] (which) the exalted[45] Ashishvangh[43] raises[42] is about this[46] (mentioned below) worst[48] action[49] (which) men[50] and ¶rulers[52] commit[51], namely[53], they *keep away maidens[54] from marrying[55] and condemn[58] (them) for a long time[56] (in such state) without husbands[57]. What[59] shall I[61] do[62] with such (men[60])? Shall I go[65] to[64] heaven[63] or shall I hide[68] underneath the earth[66-67].

(60) Āat[69] mraot[70] Ahuro Mazdāo[71], Ashi[72] srīre[73] dāmidhāite[74], mā[75] avi[76] asmanem[77] frashusa[78], mā[79] avi[80] ząm[81] ni-urvise[82], stha[83] me[84] tūm[85] hąm-charanguha[86], antare[87] aredhem[88] nmānahe[89] srīrahe[90] khshathro-keretahe[91].

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* Original meaning: done, made pregnant.

¶ The meaning of "sāstar" is 'tyrant' as well.

* Root vadh = Sanskrit vah = to be wedded, to marry. vādhaya = to get married (causal); uz-vādhaya = to prevent from marrying; prefix 'uz' is used here in the negative sense.

(61) Ana[92] thwā[93] yasna[94] yazāne[95], ana[96] yasna[97] frāyazane[98], yase[99]-thwā[100] yazata[1] Vīshtāspo[2], pasne[3] āpo[4] Dāikyayao[5]. Berezem[6] barāt[7] zaota[8] vāchim[9], hishtemno[10] pascha[11] baresma[12]. Ana[13] thwā[14] yasna[15] yazāne[16], ana[17] yasna[18] frāyazāne[19], Ashi[20] srīre[21] dāmi-dhāite[22].

(60) Thereupon[69] (the Creator) Ahura Mazda[71] said[70]: 'Oh fair[73] and wise-created[74] (i.e., full of wisdom[74]) Ashishvangh[72]! do not[75] go[78] to[76] heaven[77], nor[79] do thou hide[82] (thyself) underneath[80] the earth[81]. But[83] do thou[85] enter[86] into the interior[87] part[88] of my[84] beautiful[90] royal[91] palace[89].

(61) I will worship[95] thee[93] with that[92] yazishna[94] (i.e., with the most famous yazishna) and I will worship (thee) the most[98] with that[96] yazishna[97] (which) (the King) Vīshtāspa[2] did worship[1] thee[100] on the other side[3] of the River[4] Vehedātī[5]. Standing[10] behind[11] the Baresman[12], the Zaotar - the invoker - lifted up[7] a loud[6] voice[9] (i.e. said with a loud voice): 'Oh fair[21] and wise-created[22] (i.e., full of wisdom) Ashishvangh[20]! with that[13] (above-mentioned) yazishna[15] I will worship[16] thee[14], with that[17] (above-mentioned) yazishna[18] I will worship (thee) the most[19].

Ahe raya khvarenanghacha, tąm yazāi surunvata yasna, tąm yazāi huyashta yasna, Ashīm Vanguhīm zaothrābyo. Ashīm Vanguhīm yazamaide. Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąschā tāoschā yazamaide.

(To recite in Bāz): **Ahura Mazda Khodāe, awazūnie mardum, mardum sardagąn hamā sardagąn, hambāyaste vehąn, oem behedīn Māzdayasnąn āgahī āstavānī nekī rasānad; aedūn bād. (Recite aloud) Yathā Ahū Vairyo (2).**

Yasnemcha[1] vahmemcha[2] aojascha[3] zavarecha[4] āfrīnāmi[5] Ashoish[6] Vanghuyāo[7], chistoish[8] vanghuyāo[9],

Erethe[10] vanghuyāo[11], Rasąštāto[12] vanghuyāo[13], khvarenangho[14] savangho Mazda-dhātahe[15]. Ashem Vohū 1.

Ahmāi raeshcha; Hazangrem; Jasa me avanghe Mazda; Kerfeh Mozd.

I praise[5] the worship[1], the glory[2], the strength[3] (or efficacy[3]) and power[4] of Ashishvangh[6-7], of the good[9] wisdom[8], of the good[11] truthfulness[10], of the good[13] justice[12] and of the glory[14] created by Ahura Mazda[15].

Roz nek nąm, roz pāk nąm, roz mubārak (falān), māhe mubārak (falān), gāhe (falān), namāz Dādāre gehąn dāmąn. Khshnaothra Ahurahe Mazdāo, taoidīte angrahe mainyeush; haithyāvarshtąm hyat vasnā ferashotemem. Staomi ashem; Ashem Vohū 1.

Gorje Khoreh awazāyād Mīno Arshashang be-rasād amāvand pīrozgar amāvandī pīrozgarīh. Dād dīn beh Māzdayasnān, āgahīravāigo-āfarangānī bād hafte keshvar zamīn; aedūn bād. Man āno āvāyad shudan, man āno āvāyad shudan, man āno āvāyad shudan; ashaone Ashem Vohū 1.

(Facting the Southern direction, recite): **Dādāre gehąn Dīne Māzdayasnī Dāde Zarathushti. Namasete ashāum sevishte Aredvi Sūra anāhite ashaone. Ashem Vohū 1.**

Nemo urvaire vanguhi Mazdadhāte ashaone. Ashem Vohū 1.

Ashīm Vanguhim yazamaide. Ashem Vohū 1.

Mīno Arshashang be-rasād. Ashem Vohū 1.

Āshtād Yasht

Pa nāme yazdąn Ahura Mazda Khodāe awazūnį, gorje khoreh awazāyād; Āshtād yazad be-rasād.

Az hamā gunāh patet pashemānum; az harvastīn dushmata duzhūkhta duzhvarshta, mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested. Aząn gunāh manashnī gavashnī kunashnī, tanī ravānī, getī mīnoānī, okhe awākhsh pashemān pa se gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, taroidīte angrahe mainyeush; haithyāvarshtąm hyat vasnā ferashotemem. Staomi ashem; Ashem Vohū 3.

Fravarāne Mazdayasno Zarathushtrish vīdaevo Ahura-tkaesho (Gāh according to the period of the day) frasastayaecha. Airyanąm Khvareno Mazda-dhātanąm khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaecha, Yathā Ahū Vairyo zaotā frā me mrūte, athā ratush ashāt-chit hacha frā ashava vīdhvāo mraotū.

(1) Mraot[1] Ahuro Mazdāo[2] spitamāi[3] Zarathushtrāi[4], azem[5] dadhąm[6] Airyanem[7] Khvareno[8] gaomavaitīm[9] pouru-vąthwem[10] pouru-ishtīm[11] pouru-khvarenanghem[12] hush-hąm-beretem[13] khrathwem[14], hush-hąm-beretem[15] shaetem[16] āzīm[17] hamaestārem[18], dushmainyūm[19] hamaestārem[20].

(2) Taurvayeni[21] angrem mainyūm[22] pouru-mahrkem[23], taurvayeni[24] aeshmem[25] khrvī-drūm[26], taurvayeiti[27] būshyąstem[28] zairinem[29], taurvayeiti[30] hąm-steretem[31] aekhem[32], taurvayeiti[33] daeum[34] apaoshem[35], taurvayeiti[36] an-airyāo[37] dainghāvo[38].

(1) The Creator Ahura Mazda[2] spoke[1] unto Spitamān[3] Zarathushtra[4]: 'I[5] created[6] the Iranian[7] Glory[8], rich in flocks or herds[9], rich in men[10], full of wealth (or boons)[11], full of glory[14], provided with full store[13] of intelligence[14], and with full store[15] of riches (or prosperity)[16] as an antagonist[18] of *greed[17] and as an opponent[20] of the evil-minded[19].'

(2) (That Iranian Glory) overcomes[21] Angra-Mainyu[22], full of death[23], overcomes[24] the demon Aeshma (i.e. demon of wrath)[25] of cruel-weapons[26], overcomes the demon bushyąsta (i.e., the demon of procrastination)¶, of weak judgment[29], overcomes the all-spread[31] plague (or illness)[32], overcomes[33] the demon[34] Apaosha (i.e., the demon of drought)[35] and overcomes[36] the countries[38] *antagonistic to Iran[37].

(3) Azem[39] dadhąm[40] Ashīmcha Vanguhīm[41] berezaitīm[42] Fracharaiti[43] antare[44] aredhem[45] nmānahe[46] srīrahe[47] khshathro-keretahe[48].

(4) Tem[49] hachāt[50] Ashish[51] pourush-khvāthra[52] rāiti[53] ashava-khshnvaityāi[54] mashyāi[55]. Fracharaiti[56] antare[57] aredhem[58] nmānahe[59] srīrahe[60] khshathro-keretahe[61]. Vīspo-vąthwo[62] vīspo-verethro[63] vīspo-khrathwo[64] vīspo-khvareno[65]. Aevo[66] pādhem[67] nidaithite[68] Ashish Vanguhī[69] yā[70] berezaiti[70] antare[71] aredhem[72] nmānahe[73] srīrahe[74] khshathro-keretahe[75].

(3) (The Creator Ahura Mazda says): 'I[39] created[40] the exalted[42] Ashishvangh'.

(Ashishvangh) moves about[43] in the interior[44] part[45] of the beautiful[47], imperial[48] abode[46] (of the person who rejoices her).

* Taking the word āzīm figuratively, it would also mean 'the demon of concupiscence - lust'.

1 Or lean, meagre, weak. Its Persian equivalent is zār, nezār. It may be noted that through idleness bodily strength and the mental faculty of man are spoiled.

* Or non-Iranian, not noble or not of good lineage like the Iranians; wicked, wild. Airya = Sanskrit arya, ārya = good, noble.

(4) May Ashishvangh[51] with full comfort[52] *follow[50] the man[54] who pleases the righteous[54] by means of generosity[53]!

(Ashishvangh) goes[56] into the interior[57] part[58] of the beautiful[60], royal[61] abode[59] (of the person referred to above).

When Ashishvangh[68] the exalted[70] places[67] (her) only single step[66] into the interior[71] part[72] of the beautiful[74] royal[75] abode[73] (of that person), (he becomes) possessed of all sorts of flocks[62], all-victorious[63], all-wise[64] and ¶all-glorious[65].

(5) Hazangrem[76] aspāo[77] bavaiti[78], hazangrem[79] vąthwāo[80] bavaiti[81], uta[82] āsnąmchit[83] frazaintīm[84]. Hāmo[85] yaozaiti[86] tishtrīm[87] stārem[88], hāmo[89] vāto[90] darshish[91] Mazda-dhāto[92], hāmo[93] Airyanem[94] Khvareno[95].

(6) Uta[96] barenti[97] fradathem[98] vīspāo[99] bareshnavo[100] gairinąm[1], vīspāo[2] jąfnavo[3] raonąm[4], uta[5] barenti[6] fradathem[7] vīspanąm[8] urvaranąm[9] frā-urustanąm[10] srīranąm[11] zairi-gaonanąm[12]. Uta[13] barenti[14] fradathem[15] hąm-steretem[16] aekhem[17], uta[18] barenti[19] mahrkathem[20] daeum[21] apaoshem[22].

(5) That person on whom Ashishvangh is pleased) gains[78] a thousand[76] horses[77], a thousand[79] flocks of cattle[80] and[82] an offspring[84] of innate wisdom[83]. (Also) the star[88] Tishtrya[87] the sthormy[91] wind[90] created by Ahura Mazda[92] and the Iranian[94] Glory[95] equally[89] *correspond[86] (with that man).

* Used in the sense of the benedictive mood. For its explanation, see my Avesta Grammar page 307th.

1 That is, Ashishvangh is pleased on that person who gives suitable help to the pious person and grants him alms, where he acquires riches, happiness and good fortune.

* Lit. 'join together'. It means that as if the natural creations like wind, water etc. tie the knot of friendship with that person on whom Ashishvangh is pleased.

(6) Moreover[96] (they*) ¶bring[97] prosperity[98] on all[99] the heights[100] of the mountains[1] and into all[2] the depths[3] of the ravines[4]; besides[5] they grant support[6] to the increase[7] of all[8] beautiful[11] green-coloured[12] large[10] trees[9]. Also[13] they ✞carry far away[14] (i.e., remove) the sickness[17] spread out[16]. Moreover[18] they ‡carry far away[19] (i.e. get rid of)[19] the demon[21] Apaosha[22] (the demon of drought) and plague[20].

(7) Nemo[23] Tishtrīm[24] Stārem[25] raevantem[26] khvarenanguhantem[27], nemo[28] vāto[29] darshish[30] Mazda-dhāto[31]; nemo[32] Airyanem[33] Khvareno[34]. Yathā Ahū Vairyo 4. Ashem Vohū 3.

(8) Ahunem Vairīm[35] yazamaide[36], Ashem Vahishtem[37] sraeshtem[38] Ameshem Spentem[39] yazamaide[40], vacha[41] arshukhdha[42] vārethraghnish[43] baeshazish[44] yazamaide[45], baeshazish[46] vacha[47] arshukhdha[48] vārethraghnish[49] yazamaide[50]. Mąthra[51] Spenta[52] Daena[53] Māzda-yasne[54] haomachinem[55] yazamaide[56]. Airyanem[57] Khvareno[58] Yazamaide[59].

(7) Homage[23] (be) unto the Star[25] Tishtrya[24], radiant[26] and glorious[27]! Obeisance[28] (be) unto the stormy[30] wind[29] created by Ahura Mazda[31]! Salutation[32] (be) unto the Iranian[33] Glory[34]!

(8) We praise[36] Ahuna Vairya[35]. We praise[40] the most excellent[38] Ardibehesht[37] Ameshāspand[39] (Holy Immortal[39]). We praise[45] the rightly spoken[42], victorious[43] and healing[44] hymns[41] (of Avesta). The healing[46], rightly-spoken[48] and victorious[49] (Avestan) hymns[47] we praise[50]. We praise[56] the beneficent[52] (or holy) mąthra[51]

* i.e. those persons on whom Ashishvangh is pleased.

¶ Or give support to prosperity; root bar = Sanskrit bhar - to carry; to give support.

✞ I have translated it as if the word is "apa-barenti". In this way it occurs in para 10th of Gosh yasht:- apa-barāni = I carry far away, i.e., I get rid of.

‡ In this para 6th, the subject of the verb "barenti" is not found. Perhaps the words "Tishtraya (rain), vāta - wind and Airyana khvareno - Iranian Glory mentioned in the above para 5 stand for the subject of the verb "barenti".

(i.e., formula of prayer) and the Religion[53] of Mazdā-Worship[54] deriving pleasure in the Haoma (ceremony-cult)[55]. We praise[59] the Iranian[57] Glory[58].

Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąschā tāoschā yazamaide.

(To recite in 'Bāz') **Ahura Mazda Khodāe, awazūnie mardum, mardum sardagąn hamā sardagąn, hambāyaste vehąn, oem behedīn Māzdayasnąn āgahī āstavānī nekī rasānad; aedūn bād.**

(Recite aloud) **Yathā Ahū Vairyo 2.**

Yasnemcha vahmemcha aojascha zavarecha āfrīnāmi Airyanąm Khvareno Mazdadhātanąm. Ashem Vohū 1.

Ahmāi raeshcha; Hazangrem; Jasa me avanghe Mazda; Kerfeh Mozd.

Roz nek nąm, roz pāk nąm, roz mubārak (falān), Māhe mubārak (falān), Gāhe (falān), namāz Dādāre gehąn dāmān. Khshnaothra Ahurahe Mazdāo, taroidite angrahe mainyeush. Haithyā-varshtąm hyat vasnā ferashotemem. Staomi ashem; Ashem Vohū 1.

Gorje khoreh awazāyād Āshtād yazad be-rasād amāvand pirozgar amāvandīh pīrozgarīh. Dād Dīn beh Māzdayasnąn āgahī ravāi goāfrangānī bād hafte keshvar zamīn; aedūn bād. Man āno āwāyad shudan, man āno āwāyad shudan, man āno āwāyad shudan; ashaone Ashem Vohū 1.

(Facing the Southern direction recite): **Dādāre gehąn Dīne Māzdayasnī Dāde Zarathushtī. Nēmase-te ashāum sevishte Aredvi Sūra anāhite ashaone Ashem Vohū 1.**

Nēmo urvaire vanguhi Mazdadhāte ashaone Ashem Vohū 1.

Airyanem khvareno Mazdadhātem yazamaide. Ashem Vohū 1.

Āshtād yazad be-rasād. Ashem Vohū 1.

Zamyād Yasht

Khshnaothra Ahurahe Mazdāo. Ashem Vohū 1.

Pa nāme yazdąn Ahura Mazda Khodāe awazūnī, gorje khoreh awazāyād; zamyād yazad be-rasād.

Az hamā gunāh patet pashemānum; az harvastīn dushmata duzhūkhta duzhvarshta, mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ąn gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnoąnī, okhe awākhsh pashemān pa se gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, taroidīte angrahe mainyeush; haithyāvarshtąm hyat vasnā ferashotemem. Staomi Ashem; Ashem Vohū 3.

Fravarāne Mazdayasno Zarathushtrish vīdaevo Ahura-tkaesho (Gāh according to the period of the day) frasastayaecha; garoish ushi-darenahe Mazdadhātahe asha-khvāthrahe Kāvayehecha Khvarenangho Mazdadhātahe A-khvaretahecha Khvarenangho Mazdadhātahe. Khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaecha, Yathā Ahū Vairyo zaotā frā me mrūte, athā ratush ashāt-chit hacha frā ashava vīdhvāo mraotū.

(Karda Ist) **(1) Paoiryo[1] gairish[2] hąm-hishtat[3], Spitama[4] Zarathushtra[5], paiti[6] āya[7] zemā[8], Haraiti Barsh[9]. Hā[10] hama[11] pāirisāite[12] frāpayāo[13] dangheush[14] ā[15] upaoshanghvāoscha[16]. Bityo[17] Zeredhazo[18] gairish[19], pārentārem[20] aredho[21] Manushahe[22]. Hāmo[23] haschit[24] pāirisāite[25] frāpayāo[26] dangheush[27]ā[28] upaoshanghvāoscha[29].**

(2) Ahmat[30] hacha[31] garayo[32] fraokhshyąn[33] ushidhāo[34] ushi-dareno[35] Erezifyascha[36] Fraorepo[37];

khshtvo[38] Erezuro[39], haptatho[40] Būmyo[41], ashtemo[42] Raodhito[43], naomo[44] Mazishvāo[45], dasemo[46] antare-danghush[47], aevandaso[48] Erezisho[49], dvadaso[50] Vāiti-gaeso[51].

(1) Oh Spitamān[4] Zarathushtra[5]! the first[1] mountain[2] (that) ✲grew up[3] on[6] this[7] earth[8] (was) Alborz[9]. That[10] (mountain) ¶is extended all over[12] the entire[11] country[14] rendered fertile by means of the water (of the Caspean Sea) in the eastern direction[15-16].

The second ✲mountain was ˢZeredhaza which was on the external[20] surface[21] of (the mountain called) Manusha[22]. This[24] (mountain called Zeredhaza too) is extended all over[25] the entire[23] country[27] rendered fertile by means of the water[26] (of the Caspean Sea) in the eastern direction[29].

(2) From this[30-31] (i.e., from the mountain called Zeredhaza mentioned above) arose[33] the mountains (called) ✲Ushi-darena[35], the giver of intelligence[34], Erezifya[36] and Fraorepa[37] (respectively). The sixth[38] (mountain) is Erezura[39]; the seventh[40] Būmya[41], the eighth[42] Raodhita[43], the ninth[44] Mazishvā[45], the tenth[46] Antaredanghu[47], the eleventh[48] Erezisha[49] and the twelfth[50] (mountain called) ♦Vāiti-gaesa[51].

(3) Adaranascha[52], Bayanascha[53], Ishkatācha[54], Upāirisaena[55], Kąso-tafedhra[56], Varafa[57] dva[58] hamankuna[59] paurvata[60], ashta[61] Vashano[62] pourvata[63], ashta[64] Aurvanto[65] frāonkavo[66], Chathwāro[67] Vidhvana[68] Kaofo[69].

✲ In the sense of the English word "rose up".

¶ The rows of the Alborz mountains are situated commencing from the eastern direction upto the desolate forest as long as the Caspean Sea. (Darmesteter)

✲ Or the second[17] (was) the mountain[19] (called) Zeredhaza[18].

ˢ It can be the rows of the mountains in the South of Iran. Alborz and Zeredhaza can be two opposite rows of the mountains on the plateau of Iran. On the Mountain Manusha, King Minocheher was born (Darmesteter).

✲ For its explanation, see Hormazd Yasht, para 28th.

♦ As regards the explanations of all these mountains, see my Avesta - English-Gujarati Dictionary.

(4) Aezakhascha[70], Maenakhascha[71], Vākhedrikaecha[72], Asayaecha[73], Tudhaskaecha[74], Vishavaecha[75], Draoshivāoscha[76], Sāirivāoscha[77], Nanghushmāoscha[78], Kakahyushcha[79], Antare-kanghacha[80].

(3) (The mountains called) Adarana[52], Bayana[53], Ishkata[54] ✲Upāiri-Saena[55], the two[58] mountains[60] contiguous[59] to (the mountains called) Kąso-tafedhra[56] and Varafa[57], ¶eight Vashana Mountains, ¶eight Alvand[65] ✲mountains[66], ¶four[67] Vidhvana[68] mountains[69].

(4) (There are several mountains known as) Aezakha[70], Maenakha[71], Vākhedhrika[72], Asaya[73], Tudhaska[74], Vishava[75], Draoshishvant[76], Sāirivant[77], Nanghushmant[78], ˢKakahyu[79] and ˢAntare-Kangha[80].

(5) Sichidavascha[81], Ahuranascha[82], Raemanascha[83], Ashastembanascha[84], urunyo-vāidhimidhkaecha[85], Asnavāoscha[86], Ushaomascha[87], Ushta-khvarenāoscha[88], Syāmakascha[89], Vafrayāoscha[90], Vorushascha[91].

(6) Yahmya-jatarascha[92], Adhutavāoscha[93], Spitavarenāoscha[94], Spento-dātauscha[95], Kadrava-aspascha[96], Kaoirisascha[97], Taerascha[98] baro-srayano[99], Baranascha[100], Frāpayāoscha[1] gairish[2], Udsyascha[3], Ravāoscha[4] gairish[5]. Yaeshąmcha[6] paro[7] mashyāka[8] aiwi-taedhacha[9] spaeshitaedhacha[10] gairinąm[11] nāmąm[12] dādhare[13].

✲ The mountain called Pārasīn; according to Āfrīn Hamkars it is called "Meh-Pārasīn".

¶ In this paragraph, before the names of the mountains the numerals eight, four, occur in this way. Its significance appears to be this, that they may be several rows of the mountains of those names or their various summits.

✲ From the words 'mountain' and 'kaofo' prior to them and after them, such a meaning can be taken. The original base is fāonku. It can be a Proper noun.

ˢ The Mount Kakahyu is compared with the Mount Caucasus. Syāvakhsh had built a fortress called "Kangdez" on the Mount called Antare-Kangha. Nothing is known about other mountains.

(5) (There are other mountains called) ✡Sichidava[81], Ahurana[82], Raemana[83], Ashastembana[84], Urunya-vāidhimidhka[85], ¶Asnavant[86], Ushaoma[87], Ushta-khvarenangh[88], ✡Syāmaka[89], ✡Vafrayant[90], and vourusha[91].

(6) Yahmya-jatara[92], Adhutavant[93], $Spitavarenangh[94], ✡Spenta-dāta[95], ♦Kadrava-aspa[96], ₥Kaoiris[97], *Taera[98] possessed of splendours[99], Barana[100], ¥the Mountain[2] (named) Frāpaya[1], Udrya[3], the Mount[5] Raevant[4] (are the mountains of these names). Which (i.e., the highest places mentioned in the above paragraphs) on account of their[6] being a limit[9] around[7] (the world) and a protection[10], men[8] @assigned[13] (their) names[12] as mountains[11].

(7) Chathwarascha[14] atha[15] garayo[16], Spitama[17] Zarathushtra[18], chathwaresatemcha[19] dvaecha[20] saite[21] dvaecha[22] hazangre[23].

✡ One branch of antare-Kangha (Kangadez) (Darmesteter - based on Bundehesh).

¶ The mountain Ādarbaizān near the lake Urumya, upon which King Kaikhusru had installed the holy Fire named Adargoshasp.

✡ Syāmak = Black mountain; vafrayant = snowy mountain; According to Bundehesh there are two branches of the Mount Apārasīn (Darmesteter).

$ Original meaning is 'with white covering', 'clothed in white' i.e., snowy. Note that this word is analogous to the word "vafrayant" occurring in the above paragraph.

✡ The Mountain situated in the row of Raevant in Khorāsān. It can be perhaps the mountain called 'Sapand' conquered by the hero Rustam (Darmesteter).

♦ The mountain called 'Kon Drāspa' situated near the city named Tusa.

₥ The mountain in the proximity of the river named 'Korre' situated in the neighbourhood of Ādarbaizān, according to Bundehesh (Darmesteter).

* Taera is a summit of the Mount Alborz, and the sun, moon and the stars revolve round it; hence its one characteristic is mentioned here.

¥ Original meaning is 'abounding in waters'; see para 1st of this yasht.

@ This last sentence is a bit confounding aiwiti (enclosure) and spashiti (watchfulness, defence) become ablative singular as aiwitaedha and Spashitaedha; root spash = to inspect - dādhare perfect tense parasmaipada third person plural; root dar = skt dhar = to hold.

(8) Yavat[24] anu[25] aipi[26] āite[27] garayo[28] vīshastare[29] vīspem[30] avat[31] aipi[32] draono[33] bazhat[34] athaurunaecha[35] rathaeshtāicha[36] vāstryāicha[37] ✡fshuyante[38].

(7) Thus[15] (i.e., as stated above), Oh Spitama Zarathushtra! (there are in the world) two[22] thousand[23] two[20] hundred[21] and forty[19]-four[14] mountains[16].

(8) To what extent[24] (i.e., to whatever directions) the mountains[28] stretch[27] their ¶branches[29], they provide[34] food for the priest[35], the warrior[36] and the prosperity-bringing agriculturist[39] in all those[31] directions[30].

Ahe raya khvarenanghacha, tem yāzai surunvata yasna, ughrem Kavaem khvareno Mazdadhātem; zaothrābyo ughrem Kavaem Khvareno Mazdadhātem yazamaide. haomayogava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąschā tāoschā yazamaide.

(Kardā IInd) **(9) Ughrem[1] Kavaem[2] khvareno[3] Mazdadhātem[4] yazamaide[5]; ash-vandrem[6] uparo-kairīm[7] thamananguhantem[8] varechanguhantem[9] yaokhshtivantem[10] taradhātem[11] anyāish[12] dāmąn[13].**

✡ Just as this occurs at the end of each 'Kerdā', in the same way the portion of 'ahe raya khvarenanghacha' is given in the Edition of Prof. Westergaard, after this paragraph eighth; but this was not given in the Edition of Dr. Geldner. In the first eight paragraphs only the names of mountains occur and Dr. Geldner having considered this portion as a preface, commenced the Kardā Ist from the paragraph 9th and he has thus counted fifteen Kardās of the entire yasht.

¶ Vishastare - Sanskrit vishasan, meaning "bisecting", root "shas"; bazhat - root baz = Sanskrit bhaj = to divide. This para is rather complicated, but its purport can be understood. Moreover, the writing of this similar significance is also noticed in the Pahlavi Bundehesh.

(10) Yat[14] asti[15] Ahurahe Mazdāo[16] yatha[17] dāmąn[18] dathat[19] Ahuro Mazdāo[20] pourucha[21] vohucha[22], pourucha[23] srīracha[24], pourucha[25] abdacha[26], pourucha[27] frashacha[28], pourucha[29] bāmyācha[30].

(9) We praise[5] the mighty[1] *Kayanian[2] Glory[3] created by Ahura Mazda[4] (having all these characteristics:) most conquering[6], working energetically[7], health-giving[8], refulgent[9], powerful[10] and superior[11] to other[12] creations[13].

(10) Which[14] (i.e., Khvarenah - Glory having the epithets stated in para 9th above) is[15] of (the Creator) Ahura Mazda[16], whereby[17] (i.e., owing to the efficacy of that Glory) (the Creator) Ahura Mazda[20] created[19] the creatures[18] plenty[21] and good[22], plenty[23] and excellent[24], plenty[25] and wonderful[26], plenty[27] and prosperous[28], and plenty[29] and illustrious[30].

(11) Yat[31] kerenavąn[32] frashem[33] ahūm[34] azareshentem[35] amareshentem[36] afrothyantem[37] apuyantem[38], yavaejīm[39] yavaesum[40] vaso-khshathrem[41]. Yat[42] irista[43] paiti[44] usehishtąn[45] jasāt[46] jvayo[47] amerekhtish[48], dathaite[49] frashem[50] vasna[51] anghush[52].

(12) Bun[53] gaethāo[54] amarshantīsh[55] yāo[56] ashahe[57] sanguhaitīsh[58]. Nishtat[59] paiti[60] drukhsh[61] nāshāite[62] yadhāt[63] aiwichit[64] jaghmat[65] ashavanem[66] mahrkathāi[67] aom[68] chithremcha[69] stīmcha[70] āthatcha[71] mare[72] nāshātaecha[73] vairyo[74] atha[75] ratush[76].

(11) ¶Which (i.e. Glory) will make[32] the world[33] fresh[34], without growing old[35], never dying[36], never rotting[37], never decaying[38], ever-living[39], ever-profitting[40] and ruling at one's own

* The description of the names of the persons who had possessed this efficacious Glory and of the great works performed by them by means of that Glory is narrated in this yasht at least upto the end.

¶ If 'yat' pronoun is taken in plural sense, then "all creations created through the virtue of that Glory".

will[41]. The dead[43] *will revive[44-45], life[47] (and) immortality[48] will come[46] (and the entire) world[52] will be[49] fresh[50] at its will[51].

(12) (Also the entire) existing ¶creations[54] having (the seed of) righteousness[57] and beneficent[58] will be[53] immortal[55]. Although[63] the druj[61] will rush[65] all around[64] (or hither and thither[64]) for destroying[67] the holy (man)[66], this[68] seed[69] (of that holy man) and the creation[70] (pertaining to him), yet[71] (eventually) he will perish[62] headlong[59].

(13) Ahe raya khvarenanghacha, tem yazāi surunvata yasna, ughrem Kavaem Khvareno Mazdadhātem; zaothrābyo ughrem Kavaem Khvareno Mazdadhātem yazamaide. Haomayo gava baresmana, hizvo-danghagha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąschā tāoschā yazamaide.

(Kardā IIIrd)(14) Ughrem Kavaem Khvareno Mazda-dhātem yazamaide, ash-vandrem uparo-kairīm thamananguhantem varechanguhantem yaokhshtivantem taradhātem anyāish dāmąn.*

(15) Yat[1] asti[2] Ameshanąm Spentanąm[3], khshaetanąm[4] verezi-doithranąm[5], berezantąm[6] aiwyāmanąm[7], takhmanąm[8] Āhūiryanąm[9], yoi[10] a-ithyejangho[11] ashavano[12].

(16) Yoi[13] hapta[14] hamo-manangho[15], yoi[16] hapta[17] hamovachangho[18], yoi[19] hapta[20] hamo-shyaothnāongho[21]; yaeshąm[22] asti[23] hamem[24] mano[25], hamem[26] vacho[27] hamem[28] shyaothneni[29]; hamo[30] patacha[31] frasāstacha[32], yo[33] dadhvāo[34] Ahuro Mazdāo[35].

* Original meaning: will stand up[45] again[44]. Usehishtąn is imperfect subjective third person plural parasmaipada; root stā = Sanskrit 'shthā'.

¶ Its purport is to be understood as the creation of Spenāmīno.

* For translation, see paragraph 9 of this same yasht.

(15) Which[1] (i.e. Glory) is[2] of the Ameshā Spentas[3] (Amshāspands[3]), the rulers[4], of effective glance[5], exalted[6], extremely-helping[7], powerful[8], acting according to the Law of Ahura Mazda[9], who[10] (are) immortal[11] and holy[12].

(16) Who[13] (are) seven[14] (Amshāspands) of one thought[15], who[16] (are) seven[17] of one word[18] and who[19] (are) seven[20] of one deed[21]. (Also) whose[22] thought[25] (is) the same[24], word[27] the same[28] and whose deed[29] (is) the same[28]. (Whose) Father[31] and Teacher[32] (or Lord[32]) (are) the same[30], that is[33] the Creator[34] Ahura Mazda[35].

(17) Yaeshąm[36] anyo[37] anyehe[38] urvānem[39] aiwivaenaiti[40] merethwentem[41] humataeshu[42], merethwentem[43] hūkhtaeshu[44], merethwentem[45] hvarshtaeshu[46], merethwentem[47] garo-nmānem[48], yaeshąm[49] raokhshnāongho[50] pantāno[51] āvayatąm[52] avi[53] zaothrāo[54].

(18) Yoi[55] henti[56] āonghąm[57] dāmanąm[58] yat[59] Ahurahe Mazdāo[60] dātarascha[61] marekhshtarascha[62] thwarekhshtarascha[63] aiwyākhshtarascha[64] nipātarascha[65] nish-haretarascha[66].

(17) Of whom (i.e. Ameshā Spentas) the soul of one[37] sees[40] the soul[39] of another[38], thinking[41] of good thoughts[42], meditating[43] on good words[44] (and) concentrating[45] on good deeds[46] and remembering[47] (the heaven) Garothmān[48]. (Also) whose[49] paths[51] (are) illuminated[50] whilst coming[52] to[53] offerings[54]-libations.

(18) Who[55] (i.e. Ameshā Spentas) are the creators of (all) these[57] creations[58] of (the Creator) Ahura Mazda[60], the purifiers (or adorners[62]) (of those creations), the modellers[63] (of them), watchers[64] (of those creations), (their) protectors[65], and (their) preservers[66].

(19) Tae-chit[67] yoi[68] frashem[69] vasna[70] ahūm[71] dathen[72] azareshentem[73] amereshentem[74] a-frithayantem[75] apuyantem[76] yavajini[77] yavaesum[78] vaso-khshathrem[79] yat[80] irista[81] paiti[82] usehishtąn[83] jasāt[84] jvayo[85] amerekhtish[86] dathaite[87] frashem[88] vasna[89] anghush[90].

(20) Bun gaethāo amarshantīsh yāo ashahe sanguhaitīsh. Nish-tat paiti drukhsh nāshāite yadhāt aiwichit jaghmat ashavanem mahrkathai aom chithremcha stīmcha āthatcha mare nāshātaecha vairyo atha ratush*.

(19) Indeed they[67] (are the Ameshā Spentas) who[68] will make[72] according to their will[70] (this) world[71] fresh[69], without growing old[73], never dying[74], never rotting[75], never decaying[76], ever-living[77], ever-profitting[78] and ruling at will[79]; (and at that time) the dead[81] will revive[82-83], life[85] and immortality[86] will come[84] and the entire world[90] will become[87] prosperous[88] at its will[89].

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, ughrem Kavaem Khvareno Mazdadhātem; zaothrābyo ughrem Kavaem Khvareno Mazdadhatem yazamaide. Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąschā tāoschā yazamaide.

(Kardā IVth) **(21) Ughrem Kavaem Khvareno Mazdadhātem yazamaide, ash-vandrem uparo-kairīm thamananguhantem varechanguhantem yaokhshtivantem taradhātem anyāish dāmąn.¶**

(22) Yat[1] asti[2] mainyavanąm[3] yazatanąm[4] gaeithyanąmcha[5] zātanąmcha[6] a-zātanąmcha[7] frashocharethrąm[8] Saoshyantąmcha[9].

(22) Which[1] (i.e. the Glory) is[2] of the spiritual[3] and material[5] yazatas[4], of those born[6] and of those yet unborn[7] Saoshyants[9], the promoters[8] (of the world) (i.e. the renovators of the world[8]).

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* For the translation of this paragraph, see para 12th of this yasht.

¶ For the translation of this para, see para 9th of this yasht.

(23) Tae-chit yoi frashem vasna ahūm dathen azareshentem amereshentem a-frithyantem apuyantem yavaejim yavaesum vaso-khshathrem yat irista paiti usehishtąn jasāt jvayo amerekhtish dathaite frashem vasna anghush*.

(24) Bun gaethāo amarshentīsh yāo ashahe sanguhaitīsh. Nishtat paiti drukhsh nāshāite yadhāt aiwichit jaghmat ashavanem mahrkathāi aom chithrem stīmcha āthatcha mare nāshātaecha vairyo atha ratush*.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, ughrem Kavaem Khvareno Mazda-dhātem; zaothrābyo ughrem Kavaem Khvareno Mazda-dhātem yazamaide. Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąschā tāoschā yazamaide.

(Kardā Vth) **(25) Ughrem Kavaem Khvareno Mazda-dhātem yazamaide, ash-vandrem uparo-kairīm thamananguhantem varechanguhantem yaokhshtivantem taradhātem anyāish dāmąn.¶**

(26) Yat[1] upanghachat[2] Haoshyanghem[3] Paradhātem[4] dareghem-chit[5] aipi[6] zrvānem[7], yat[8] khshayata[9] paiti[10] būmim[11] haptaithyąm[12], daevanąm[13] mashyānąmcha[14] yāthwąm[15] pairikanąmcha[16], sāthrąm[17] kaoyąm[18] karafnąmcha[19]; yo[20] janat[21] dva[22] thrishva[23] Māzainyanąm[24] daevanąm[25] Varenyanąmcha[26] drvatąm[27].

* For the translation of para 23, see para 19th and for the translation of para 24, see para 12 of this yasht.

¶ For the translation of this para, see para 9th of this yasht.

(26) Which[1] (i.e., the Glory) was associated with[2] (the King) Hoshang[3] of the Peshdādyan Dynasty[4], for[6] a long[5] time[7], when[8] (i.e., on account of the efficacy of that Glory) he ruled[9] over the daevas[13], (wicked) men[14], wizards[15], witches[16], tyrants[17], the Kīks[18] and the Karapans[19], in[10] the Seven Regions[12] of the Earth[11]. Also who[20] (i.e., King Hoshang) *killed[21] two-thirds[22-23] of the daevas[25] of Māzandarān[24] and the wicked persons[27] of Gīlān.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, ughrem Kavaem Khvareno Mazdadhātem; zaothrābyo ughrem Kavaem Khvareno Mazdadhātem yazamaide. Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąschā tāoschā yazamaide.

(Kardā VIth) **(27) Ughrem Kavaem Khvareno Mazda-dhātem yazamaide, ash-vandrem uparo-kairīm thamananguhantem varechanguhantem yaokhshtivantem taradhātem anyāish dāmąn.¶**

(28) Yat[1] upanghachat[2] Takhmem[3] Urupi[3] azinavantem[4] yat[5] khshayat[6] paiti[7] būmīm[8] haptaithyąm[9], daevanām[10] mashyānąmcha[11], yāthwąm[12] pairikanąmcha[13], sathrąm[14] kaoyąm[15] karafnąmcha[16].

(29) Yat[17] bavat[18] aiwi-vanyāo[19] vīspe[20] daeva[21] mashyācha[22], vīspe[23] yātavo[24] pairikāoscha[25]. Yat[26] barat[27] angrem mainyūm[28] framitem[29] aspahe[30] kehrpa[31] thrisatem[32] aiwigāmanąm[33] va[34] pairi[35] zemo[36] karana[37].

* For its comparison, see Āvān yasht, para 22nd and Rām yasht, para 8th respectively.

¶ For the translation of this para, see para 9th of this yasht.

(28) Which[1] (i.e., the Glory) was associated[2] with the well-armed[4] Takhmuras[3], when[5] (i.e., on account of the efficacy of that Glory) he, in[7] the Seven Regions[9] of the Earth[8], ruled over[6] the daevas[10], (wicked) men[11], the sorcerers[12] and witches[13], the tyrants[14], the Kīks[15] and the Karapans[16].

(29) (Also) he did overcome[18-19] all[20] the daevas[21] and (wicked) men[22], all the sorcerers[24] and witches[25]. (Moreover) he (i.e., Tehemuras) having subjugated[29] angra mainyu[28] rode[27] (upon him) in the shape[31] of a horse[30] (i.e., like a horse) for thirty[32] years[33] around[35] both[34] the ends[37] of the earth[36] (i.e., from one end of the earth upto the other end.)

Ahe raya khvarenanghacha, tem yazāi surunvata yasna ughrem Kavaem Khvareno Mazdadhātem; zaothrābyo ughrem Kavaem Khvareno Mazdadhātem yazamaide. Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąschā tāoschā yazamaide.

(Kardā VIIth) **(30) Ughrem Kavaem Khvareno Mazda-dhātem yazamaide, ash-vandrem uparo-kairīm thamananguhantem varechanguhantem yaokhshtivantem taradhātem anyāish dāmąn.***

(31) Yat[1] upanghachat[2] yim[3] Yimem[4] Khshaetem[5] hvāthwem[6], dareghemchit[7] aipi[8] zrvānem[9], yat[10] khshayat[11] paiti[12] būmīm[13] haptaithyąm[14], daevanąm[18] mashyānąmcha[16], yāthwąm[17] pairikanąmcha[18] sāthrąm[19] kaoyąm[20] karafnąmcha[21].

(32) Yo[22] uz-barat[23] hacha[24] daevaeibyo[25], uye[26] ishtishcha[27] saokācha[28], uye[29] fshaonishcha[30] vąthwācha[31], uye[32] thrąfascha[33] frasastishcha[34]. Yenghe[35] khshathrādha[36] khvairyantu[37] astu[38] uye[39] khvarethe[40] ajyamne[41], amareshanta[42] pasu[43] vīra[44], anghaoshemne[45] āpa[46] urvaire[47].

* For the translation of this para, see para 9th of this yasht.

(31) Which[1] (i.e., the Glory) was associated[2] with the King[5] Jamshed[4], the good protector of the subject[6] for[8] a long[7] time[9], when[10] (i.e., on account of the efficacy of that Glory) he, in the Seven Regions[14] of the Earth[13], ruled over[11] the daevas[15], (wicked) men[16], the sorcerers[17], witches[18], the tyrants[19], the Kīks[20] and the Karapans[21].

(32) Who[22] (i.e., the King Jamshed) took away[23] from[24] (the power of) the daevas[25] both[26] wealth[27] and profit[28], both[29] prosperity[30] and increase[31] (of cattle), both[32] satiety[33] (or gratification of desires) and glorification[34]. During whose[35] rule[36] two[39] (types of) *food[40] (which men) were partaking[37] were[38] inexhaustible[41]. Animals[43] and men[44] were immortal[42], waters[46] and vegetation[47] (were) ¶ever fresh[45].

(33) Yenghe[48] khshathrādha[49] noit[50] aotem[51] āongha[52], noit[53] garemem[54], noit[59] zaurva[56] āongha[57], noit[58] merethyush[59], noit[60] arasko[61] daevo-dāto[62], para[63] anādrukhtoit[64], para[65] ahmāt[66] yat[67] hīm[68] aem[69] draoghem[70] vāchim[71] anghaithīm[72] chinmāne[73] paiti[74] barat[75].

(34) Āat yat[76] hīm[77] aem[78] draoghem[79] vāchim[80] anghaithīm[81] chinmāne[82] paiti[83] barata[84], vaenemnem[85] ahmat[86] hacha[87] khvareno[88], mereghahe[89] kehrpa[90] frashusat[91]. Avaeno[92] khvareno[93] fraeshto[94] yo[95] yimo[96] khshaeto[97] hvąthwo[98], brāsat[99] yimo[100] ashāto[1] deush-manahyāicha[2] yo[3] stereto[4] nidārat[5] upairi[6] ząm[7].

* The significance of two types of food is eating and drinking; and that was never exhausted; they were always found in sufficient stock and abundant.

¶ Original meaning is 'not drying'.

(33) In the times before he began to deceive[63-64] owing to the *love of pride[73] and prior to[65] the utterance[75] of that[69] ¶word[71] of falsehood[70] and untruth[72], in his[48] reign[49] there was[52] neither[50] (excessive) cold[51] nor[53] there was[52] (excessive) heat[54], neither[55] was there[57] old age[56] nor[58] was there[57] death[59], nor[60] was there[57] envy[61] created by the daevas[62].

(34) But when[76] he (i.e., King Jamshed) uttered[84] the word[80] of falsehood[79] and untruth[81] with pride[82], the Glory[88] fled away[91] visibly[85] from him[86-87] in the shape[90] of a bird[89]. (When that) King[97] Jamshed[96] of exalted status[94] and the protector of the subjects[98] saw (the Divine) Glory (acquired by him) disappearing[92], he being displeased[1] began to tremble[99] and being frightened[4] (by the presence) of his antagonist[2] (i.e., Zohāk who succeeded him on the throne) fell down[5] on[6] the ground[7] (i.e., by having lost his own position he fell down unconscious on the ground.)

(35) Paoirīm[8] khvareno[9] apanemata[10] khvareno[11] yimat[12] hacha[13] khshaetāt[14]. Shushat[15] khvareno[16] yimat[17] hacha[18] Vīvanghushāt[19], mereghahe[20] kehrpa[21] vāreghnahe[22]. Aom[23] khvareno[24] hangeurvayata[25] Mithro[26] yo[27] vouru-gaoyaoitish[28], yo[29] srut-gaosho[30] hazangro-yaokhshtish[31]. Mithrem[32] vīspanąm[33] dakhyunąm[34] danghupaitīm[35] yazamaide[36], yim[37] fradathat[38] Ahuro Mazdāo[39], khvarenanguhastemem[40] mainyavanąm[41] yazatanąm[42].

(35) For the first time[8] (that) Glory[9] departed[10] from[13] the King[14] Jamshed[12]. (When) that Glory[16] fled away[15] from[18] Jamshed[17], (the son) of Vīvanghām[19] in the shape[21] of the bird[20] fluttering the wings[22] (i.e., flying), Meher yazata, the Lord of wide pastures[28], whose ears hear well[30] (i.e., of sharp ears)[30] and of a thousand wiles[31] seized[25] that[23] Glory[24]. We worship[36] Meher yazata[32], the Lord[35] of all[33] countries[34], whom[37] Ahura Mazda[39] created[38] the most glorious[40] of the Spiritual[41] yazatas[42].

* Original meaning: 'in the desire, in love'.

¶ Being puffed up with the prosperity of his kingdom, through sheer pride, King Jamshed proclaimed to his subjects that when I have achieved all these, you should worship me as the Almighty God; I am God only.

Explanation: Owing to the rash behaviour of King Jamshed and his Divine claim, the Divine Glory separated from him at three different stages, and it is narrated that Meher Yazata, King Faridoon and the Hero Keresāspa have seized that Glory. As regards this see the following paragraphs. Professor Darmesteter presuming the Glory to be of the priest, warrior and agriculturist has regarded this tripartite Khoreh-Glory to belong to the well-known fires of Ādar Farobā, Ādar Gushaspa and Ādar Burzīn Meher respectively, which are stated to be the special fires of the above-mentioned three classes.

(36) yat[43] bitīm[44] khvareno[45] apanemata[46] khvareno[47] yimat[48] hacha[49] khshaetāt[50]. Sushat[51] khvareno[52] Yimat[53] hacha Vīvanghushāt[55], mereghahe[56] kehrpa[57] vāreghnahe[58]. Aom[59] khvareno[60] hangeurvayata[61] Vīso[62] puthro[63] Āthwayānoish[64], vīso[65] sūrayāo[66] Thraetaono[67]. Yat[68] ās[69] mashyānąm[70] verethravanąm[71] verethravastemo[72] ainyo[73] Zarathushtrāt[74].

(36) For the second time[44] (that) Glory[45] departed[46] from[49] Yima[48] the King[50]. When that Glory[52] fled away[51] from Jamshed, (the son) of Vīvanghām[55] in the shape[57] of the bird[56] fluttering the wing[58] (i.e., flying)[59], Faridoon, the son[63] of the valiant[62] Āthawyān race[64], seized[61] that[59] Glory[60]. Who[68] (i.e., Faridoon) was[69] the most victorious[72] of (all) the victorious[71] mortals[70], *next[73] to (the Prophet) Zarathushtra[74].

(37) ¶Yo janat azīm Dahākem thri-zafanem, thri-kameredhem, khshvash-ashīm, hazangra-yaokhshtīm, ash-aojanghem, daevīm drujem, aghem gaethāwyo drvantem; yąm ash-aojastemąm drujem fracha kerentat angro mainyush, avi yąm astvaitīm gaethąm, mahrkāi ashahe ¶gaethanąm.

* In the sense of the English word "next". Original meaning: 'second from Zarathushtra'. Or alternatively: except Zarathushtra (see Vendidād Fragard IInd, paras 1-2).

¶ For the translation of this paragraph, see yasna Hā IXth para 8th.

(38) Yat[75] thritīm[76] khvareno[77] apanemata[78] khvareno[79] Yimat[80] hacha[81] Khshaetāt[82]. Shusat[83] khvareno[84] Yimat[85] hacha[86] Vīvanghushāt[87], mereghahe[88] kehrpa[89] vāreghnahe[90]. Aom[91] khvareno[92] hangeurvayata[93] naire-manāo[94] Keresāspo[95]; yat[96] ās[97] mashyānąm[98] ughranąm[99] aojishto[100] ainyo[1] Zarathushtrāt[2] nairyayāt[3] paro[4] hąm-veretoit[5].

(39) Yat[6] dim[7] upanghachat[8] yā[9] ughra[10] naire[11] hąm-varetish[12]. Nairyąm[13] hąm-varetīm[14] yazamaide[15], eredhwo-zengām[16] a-khvafnyąm[17] āsito-gātūm[18] jaghāurūm[19], yā[20] upanghachat[21] Keresāspem[22].

(38) For the third time[76] (that) Glory[77] departed[78] from[81] the King[82] Jamshed[80]. (When) that Glory[84] fled away[83] from[86] Jamshed[85] (the son) of Vīvanghąm[87] in the shape[89] of the bird[88] fluttering the wings[90] (i.e., flying[90]), the *heroic[94] Keresāspa[95] seized[93] that[91] Glory[92]. Who[96] (i.e., Keresāspa) was[97], on account of[54] being endowed with manly[3] courage[5], the strongest[100] of (all) powerful[99] mortals[98], next to[1] (Prophet) Zarathushtra[2].

(39) The powerful[10] Nairya[11] ¶**Hąm-vareti**[12] followed[8] that (Divine Glory)[7] (i.e., aspired to gain it). We worship[15] Nāirya[13] **Hąm-vareti**[14], the firm-footed[16], sleepless[17], steadfast on one's own duty[18] and wakeful[19]. Who[20] (i.e., Nairya **hąm-vareti**) ♦attained to Keresāspa (i.e., all the qualities of Hąm-vareti are acquired by Keresāsp, so that he became a most powerful hero).

(40) Yo janat azīm sravarem, yim aspo-garem nere-garem, yim vīshavantem zairitem, yim upairi vish raodhat khshvaepaya vaenaya *bareshna; yim upairi vish raodhat āreshtyo-bareza zairitem, yim upairi Keresāspo ayangha pitūm pachata, ā rapithwanem zrvānem; tafsatcha ho mairyo khvīsatcha; frąsh ayangho frasparat, yeshyantīm āpem parāonghat; parąsh tarshto apa-tachat naire-manāo Keresāspo.

* Original meaning: 'of manly heart', 'firm-minded'.

¶ Original meaning of 'naire**hąm-vareti**' is 'manly protection or support' as well as the yazata presiding over it.

♦ Original meaning: followed.

(41) Yo[1] janat[2] Gandarevem[3] yim zairi[4]-pāshnem[5], yo[6] apatayat[7] vīzafāro[8] merekhshāno[9] gaethāo[10] astvaitīsh[11] ashahe[12]. Yo[13] janat[14] hunavo[15] yat[16] pathanaya[17] nava[18], hunavascha[19] nivikahe[20], hunavascha[21] dashtayānoish[22]. Yo[23] janat[24] zaranyo-pusem[25] Hitāspem[26], Vareshaomcha[27] Dānayanem[28], Pitaonemcha[29] ash-pairikem[30].

(41) Who[1] (i.e., Hero Keresāspa) slew[2] (the destructive daeva called) ¶Gandarewa[3], the golden-healed[5]; who (i.e., the daeva) rushed[7] (on all sides) with open jaws[8] (i.e. with gape) for destroying[9] the corporeal[11] world[10] of righteousness[12]. Also who[13] (i.e., Keresāspa) killed[14] nine[18] descendents[15] of (the powerful tribe of highwaymen called) ♦Pathana, the descendents[19] of ¶Nivika[20] and the descendents[21] of $Dāstyana[22]. Who[23] (i.e., the hero Keresāspa) killed the golden crowned[25] ♦Hitāspa[26], $Vareshava[27] of the Dānaya family[28] and $Pitaona[29] attended by many pairikās-witches[30].

* Khshvaepaya vaenaya bareshna - upon the back of (Azi Dahāka) (the poison was) seen flowing. In the Avesta Text of Professor Westergaard these words are not found. For the translation of this 40th paragraph, see Yasna Hā IXth, para 11th.

¶ The narration of herculean exploits of the well-known Hero Keresāspa performed for getting rid of all the calamities from the Iranian countries and for the promotion of prosperity, happiness, etc. is given in paragraphs 40-44 of this yasht.

♦ Nothing is known about these wicked persons as well as these monsters causing harm in the world.

$ The murderer of Urvākhshaya, the brother of hero Keresāspa.

♦ i.e., Pitaona in whose control there were many witches, of whom the witch called Khnāthaiti sought to seduce the hero Keresāspa. Vareshava and Pitaona seem to be the names of the monsters. About these names, see my Avesta Dictionary.

(42) Yo[31] janat[32] Arezo-Shamana[33] nairyąm-hąm-varetivantem[34], takhmem[35] frāzushtem[36], ushtem[37], jirem[38], zbaremnem[39] jaghāurūm[40] afrakatachim[41], baro-zushem[42] apadisem[48] nyāidāuru[44], apastanangho[45] gato[46] arezahe[47].

(43) Yo[48] janat[49] Snāvidhkem[50] yim[51] srvo-janem[52] asengo-gāum[53]. Ho[54] avatha[55] vyākhmanyata[56]; aperenāyu[57] ahmi[58], noit[59] perenāyu[60]. Yezi[61] bavāni[62] perenāyu[63], ząm[64] chakhrem[65] kerenavāne[66], asmanem[67] rathem[68] kerenavāne[59].

(42) Who[31] (i.e., the Hero Keresāspa) killed[32] (the monster called) *Arezo-Shamana[33] (possessed of all these traits such as) endowed with manly courage[34], mighty[35], beloved (of the wicked)[36], healthy[37], clever[38], ¶crooked[39], alert[40], never falling back[41], ♦possessed of bracelet[42], of false understanding[43], $going[46] to war[47] with full confidence[45].

(43) Who[48] (i.e., the Hero Keresāspa) killed[49] (the monster named) Snāvidhka, the killer with nails![52], with hands of stone[53]. That[54] (monster) was telling the people[56] thus[55] (i.e., as under):

'(Yet) a child[57] am I[58], not of full age[60]; if[61] I shall be[62] of full age[63], I shall make[66] (this) earth[64] a wheel[65], and I shall make[69] the sky[67] a chariot[68].'

(44) Avanayeni[70] Spentem[71] Mainyūm[72] hacha[73] raokhshna[74] garo-nmāna[75]; us-patayeni[76] angrem mainyūm[77] ereghat[78] hacha[79] duzhangha[80]; te[81] me[82] vāshem[83] thanjayāonte[84] Spentascha[85] Mainyush angrascha[86], yezi[87] mąm[88] noit[89] janāt[90] naire-manāo[91]

* Word by word meaning of "Arezo-shamanem" is "destroyed in war" or "destroyed by war" (Sanskrit shamana, shāmana = destruction, killing).

¶ In the sense of English words "crooked, tortuous".

♦ Bracelet, an ornament for the wrist; see Āvān Yasht, para 7th.

$ According to Darmesteter. that is to say, going to war with full confidence and surety to gain victory over the enemy. The exact meaning of the word "nyāidāuru" is not known with certainty and is doubtful.

Keresāspo[92]. Tem[93] janāt[94] naire-manāo[95] Keresāspo[96]; ava[97] apanem[98] gayehe[99], sānem[100] ushtānahe[1].

(44) 'I shall bring down[70] the Spenta[71] Mainyu[72] - the Beneficent[71] Spirit[72] - from[73] the shining[74] Garothmān[75]; I will drag high up[76] angra mainyu - the Evil Spirit - from[79] the stinking[78] hell[80]; they[81] (i.e.) Spenā Mino[85] and angra mainyu[86] will draw[84] my[82] chariot[83], provided[87] Keresāspa[92] of manly heart[91] (or Narīmān[91]) will not[89] kill[90] me[88].

Narīmān[95] Keresāspa[96] killed[94] him[93] (i.e., the above-mentioned monster named Snāvidhka). Thus came *the end[98] of (his) life[99] (and ensued) the annihilation[1] of (his) existence[100].

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, ughrem Kavaem Khvareno Mazdadhātem; zaothrābyo ughrem Kavaem Khvareno Mazdadhātem yazamaide. Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąschā tāoschā yazamaide.

(Kardā VIIIth) **(45) Ughrem Kavaem Khvareno Mazda-dhatem yazamaide; ash-vandrem uparo-kairīm thamananguhantem varechanguhantem yaokhshtivantem, taradhātem anyāish dāmąn.¶**

(46) Yahmi[1] paiti[2] parekhvāithe[3] Spentascha[4] Mainyush[4] angrascha[5]; aetahmi paiti at a-khvarete adhāt[10] ashte[11] frangharechayat[12] asishte[13] kataraschit[14]; Spento Mainyush[15] ashtem[16] frangharechayat[17] Vohucha Mano[18], Ashemcha Vahishtem[19], Ātaremcha[20] Ahurahe Mazdāo[21]

* The original meaning of "apanem" is "remoteness, removal"; apanem..sānem is noun neuter gender of nominative singular.

¶ For its translation, see the translation of para 9th of this yasht.

puthrem[22]. Angro Mainyush[23] ashtem[24] frangharechayat[25] Akemcha Mano[26], Aeshememcha[27] Khrvidrūm[28], Azīmcha Dahākem[29] Spityuremcha[30] Yimokerentem[31].

(46) For which[1] (i.e., for Divine Glory)[1] Spenā-Mīno[4] and Angra Mīno[5] *struggled with each other[3]. Henceforth[10] for that[6] ¶indestructible[9] (Divine Glory) each one of the two[14] (Spenā Mīno and Angra Mīno) despatched[12] (i.e., sent) (his own) swiftest[13] ♆apostles[11]. Spenā Mīno[15] sent[17] as his apostles[16] Vohu Manah[18], Ardibehesht[19] and Atar (i.e. Ādar yazata) the purifier[22] (of all things) belonging to Ahura Mazda[21]. Angra Mīno[23] (on the other hand) sent[25] as (his) apostles[24] Akomana[26], Aeshma Daeva[27] of cruel weapon[28], Zohāk[29] and §Spityura[30], who sawed King Jamshed in twain.

(47) Adhāt[32] frasha[33] hąm-rāzayata[34] Ātarsh[35] Mazdāo Ahurahe[36], uiti[37] avatha[38] manghāno[39]; aetat[40] khvareno[41] hangerefshāne[42] yat[43] a-khvaretem[44]; āat[45] he[46] paskāt[47] fra-dvarat[48] Azish[49] thri-zafāo[50] duzdaeno[51], uta[52] zakhshathrem[53] daomno.

(48) Inja[55] avat[56] handaesayanguha[57], Ātarsh[58] Mazdāo Ahurahe[59], yezi[60] aetat[61] nyāsāonghe[62] yat[63] a-khvaretem[64], frā[65] thwām[65] paiti[66] apātha[67], noit[68] apaya[69] uz-raochayāi[70], zām[71] paiti[72] Ahuradhātąm[73], thrāthrāi[76] ashahe[75] gaethanąm[76]. Adha[77] Atarsh[78] zasta[79] paiti[80] apa-geurvayat[81] frakhshni[82] ushtāno-chinahya[83], yatha[84] Azish[85] biwivāo[86] āongha[87].

* parekhvāithe - Imperfect tense third person dual ātmānepada of root parekhv.

¶ Or inexhaustible "uneseizable" (Darmesteter).

♆ The meaning of "ashta" can also be 'a missile, a lance, an arrow'.

§ According to Bundehesh this person was the brother of King Jamshed. This story resembles to that of Rustam and Shogad occuring in the Shāh Nāmeh.

(47) Then[32] Ādar yazata[35] of Ahura Mazda[36] went straight[34] *thinking[39] thus[37] (i.e., as under):

'I will seize[42] that[40] inexhaustible[44] Glory[45],

Thereupon[45] after[47] him[46] Zohak[49] the three-jawed[50] and the follower of the wicked faith[51], rushed forward[48] pronouncing[54] the words of ¶derision[53] (thus):-

(48) 'Oh Ādar yazata[58] of Ahura Mazda[59]! do thou give[57] (me) (the Divine Glory) here[55] (or) now[56]. If[60] thou wilt seize[62] that[61] inexhaustible (Glory)[64], I will cause thee[65] retreat[67] (or will throw headlong)[67], so that thou shalt never move[68] blaze[70] upon[72] the earth[71] created by Ahura Mazda[73], for the protection[74] of the settlements[76] of righteousness[75]'.

In this way[84] Zohāk[85] had ♆frightened[86-87] (Ādar yazata so much) that Ādar yazata §for the sake[82] of the love of (his own) life[83] withdrew[80-81] (his) hands[79] (from seizing that Divine Glory).

(49) Adhāt[88] frasha[89] hąm-dvarat[90] Azish[91] thri-zafāo[92] duz-daeno[93] uiti[94] avatha[95] manghāno[96]; aetat[97] khvareno[98] hangerefshāne[99] yat[100] a-khvaretem[1]; āat[2] he[3] paskāt[4] hąm-rāzayata[5] Ātarsh[6] Mazdāo Ahurahe[7], uiti[8] vachebish[9] aojano[10].

(50) Tinja[11] avat[12] handaesayanguha[13] Aze[14] thri-zafem[15] Dahāka[16]; yezi[17] aetat[18] nyāsāonghe[19] yat[20] a-khvaretem[21], frā[22] thwąm[23] zadangha[24] paiti[25] uzukhshāne[26] zafre paiti[28] uz-raochayeni[29], noit[30] apaya[31] afrapatāi[32], ząm[33] paiti[34] Ahuradhātąm[35], mahrkāi[36] ashahe[37]

* manghāno - Aorist Present Participle Ātmānepada nominative singular, masculine gender; root man = Sanskrit "man", to think.

¶ The word is equivalent to Arabic zahāq, the meaning of which is "laughing, ridiculing"; that word reminds of the root "zakhsh" (Dārmesteter)

♆ Geldner has taken these two words as a compound - biwivāongha.

§ Original meaning: in the increase[82] of the love of life[83]. the word frakhshni is locative singular.

gaethanąm[38]. Adha[39] Azish[40] gava[41] paiti[42] apa-geurvayat[43], frakhshni[44] ushtāno-chinahya[45], yatha Ātarsh[47] biwivāo[48] āongha[49].

(49) Then[88] rushed forth[90] Zohāk[91], the three-jawed[92] and the follower of the wicked faith[93], thinking[96] thus[94] (i.e., as under):-

'I will seize[99] that[97] inexhaustible[1] Glory[98]

Thereupon[2] Ādar yazata[6] of Ahura Mazda[7] went straight[5] after[4] him[3] uttering[10] the words[9] thus[8] (i.e., as follows):-

(50) Oh three-jawed[15] Zohāk[14]! do thou give[13] (me) now[11] that[12] (Divine Glory). If[17] thou will seize[19] that[18] inexhaustible (Glory)[21] I will attack[26] thee from behind[24] and I will set fire[29] to (thy) mouth[27], (so that) for the destruction[36] of the settlements[38] of righteousness[37] (i.e., for the purpose of destroying the settlements of righteousness) thou shalt not[30] hereafter[31] rush forward[32] on[34] the earth[33] created by Ahura Mazda.

In this way[49] Ādar yazata[47] had frightened[48-49] (Zohāk) (so much) that Zohāk[40] for the sake of[44] the love of (his own) life[45] withdrew[42-43] (his) hands[41] (from seizing that Divine Glory).

(51) Aetat[50] khvareno[51] frapinvata[52], avi[53] zrayo[54] Vourukashem[55]; ā-dim[56] hathra[57] hangeurvayata[58] Apąm Nāpāo[59] aurvat-aspo[60]; tatcha[61] izyeiti[62] Apąm Nāpāo[63] aurvat-aspo[64]; aetat[65] khvareno[66] hangerefshane[67] yat[68] a-khvaretem[69], bunem[70] zrayangho[71] gufrahe[72], bune[73] jafranąm[74] vairyanąm[75].

(52) Berezantem[76] ahurem[77] khshathrīm[78] khshaetem[79] Apąm Nāpātem[80] aurvat-aspem[51] yazamaide[52], arshānem[53] zavano-sum[84]; yo[85] nereush[86] dadha[87], yo[88] nereush[89] tatasha[90], yo[91] upāpo[92] yazato[93] srut-gaoshotemo[94] asti[95] yezimno[96].

(51) (Then) that[50] (Divine) Glory[51] took shelter[52] into[53] the Sea[54] Vourukasha[55]; there[57] the swift-horsed[60] Apąm Nāpāt[59] seized[58] it[56]. The swift-horsed[64] Apąm Nāpāt[63] approved[62] of that (Glory)[61]

(i.e., it was the wish of Apąm Nāpāt that) I will seize[67] that[65] inexhaustible[69] glory[66] in the bottom[70] of the deep[72] sea[71] (called Vourukasha), in the *bottom of the deep[74] seas[75].

Explanation: (Owing to the irreligious and blasphemous conduct of King Jamshed when the Divine Glory acquired by him left him in the lurch, Zohāk of the wicked faith wanted to seize it; but Ādar yazata prevented it from going into his hand. At last, Apąm Nāpāt preserved that Glory into the Sea vourukasha.)

(52) We praise[82] the swift-horsed[81] **Apąm** Napāt[80] (who is) the exalted[76] Lord[77], the ruling[78], shining[79], valiant[83] (or virile[83]) and ¶bestowing benefit of worship[84]. Who[85] has created[87] men[86] who[88] *has modelled[90] men[89]. Who[91] (is) the sub-aqueous[92] yazata[93] (and when) he (is) $worshipped, he is[95] possessed of most sharp ears for hearing[94].

(53) Āat[97] vo[98] kaschit[99] mashyānąm[100], uiti[1] mraot[2] Ahuro Mazdāo[3], āi[4] ashāum[5] Zarathushtra[6], khvareno[7] a-khvaretem[8] isaeta[9], athauruno[10] ho[11] rātanąm[12], raokhshni-khshnūtem[13] ishāonghaeta[14], athauruno[15] ho[16] rātanąm[17] pouru-khshnūtem[18] ishāonghaeta[19], athauruno[20] ho[21] rātanąm[22].

(53) Then[97] (the Creator) Ahura Mazda[3] spoke[2] (unto Spitama Zarathushtra) thus[1] (i.e., as follows): 'Oh Holy Zarathushtra! if any one[99] of you[98], mortals[100] will endeavour to obtain[9] (that) inexhaustible[8] Glory[7], he[11] (so to say) (will obtain) the gifts[12] of the priest[10].

Explanation: (As to what the gifts of the priest are it is stated below):-

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* These words 'bune[73] zafranąm[74] vairyanąm[75]' meaning 'in the bottom of the deep seas', seem to be the Zand or Commentary of the preceding three words. For its comparison, see para Ist of Vendidād Fragard XIXth.

¶ i.e., the giver of reward for the performance of worship - adoration.

* i.e., gave shape and form to them as required.

$ i.e., When men worship him, he fulfils their desire by acknowledging their appeal. Yezimno - is present participle passive; instead of 'yazyamno'; original form is yaz+ya+mna.

That person[16] acquires the gifts[17] of the priest[15], (i.e. to say) he gains ❖the light of the knowledge of the Religion[13]. That person[21] (acquires) the gifts[22] of the priest[20] (i.e. to say) (he gains) sufficient religious-knowledge[18].

Explanation: (Amongst the gifts of the āthravan - priest are mentioned the perfect knowledge of the Religion and acquaintance with religious matters, and that, as the pillar of the faith, should be understood as most useful, rather more supreme and precious treasure than the riches of this material world, for pointing out to the people the path of ethics and the way to paradise. Secondly, it is this that in ancient times the knowledge of the Religion acquired by them was regarded as the most precious wealth of the priests).

(54) Tem[23] hachāt[24] Ashish[25] pourush-khvāthra[26] spāra-dāshta[27] sūra[28] geushcha[29] vāstrahecha[30]; tem[31] hachāt[32] verethrem[33] vīspo-ayārem[34], amaenighnem[35] taro-yārem[36]. Āat[37] ana[38] verethra[39] hachimno[40], vanāt[41] haenayāo[42] khrvīshyeitīsh[43]; āat[44] ana[45] verethra[46] hachimno[47], vanāt[48] vīspe[49] tbishyanto[50].

(54) Ashi[25], possessed of much bliss[26], shield-bearing[27], ¶prosperity-bringing[28] to the cattle[29] and pasture[30] ❖shall be gained[24] by that (person)[23]. Daily[34] victory[33] and strength for smiting courageously[35] ¶for the whole year[36] (i.e., strength for destroying malice) will be acquired[32] by that (person)[31]. Also[37] ❖by following[40] that[38] (i.e., above-mentioned) victory[39] (that person will conquer[41] the cruel[43] hordes[42] (of the enemy); moreover[44] by following[47] that[45] victory[46] (that person) will vanquish[48] all[49] the wicked (men)[50].

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, ughrem Kavaem Khvareno Mazdadhātem; zaothrābyo ughrem Kavaem Khvareno Mazdadhātem yazamaide. Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrā byascha arshukhdhaeibyascha vāghzibyo.

Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā taschā tāoschā yazamaide.

(Kardā IXth) **(55) Ughrem Kavaem Khvareno Mazda-dhātem yazamaide; ash-vandrem uparo-kairīm thamananguhantem varechanguhantem yaokhshtivantem taradhātem anyāish dāmąn❖.**

(56) Yat[1] isat[2] mairyo[3] Tūiryo[4] Frangrase[5] Zrayangho[6] Vourukashahe[7]; maghno[8] apa-spayat[9] vāstrāo[10], tat[11] khvareno[12] iso[13], yat[14] asti[15] Airyanąm[16] dakhyunąm[17], zātanąm[18] a-zātanąmcha[19], yat-cha[20] ashaono[21] Zarathushtrahe[22]. Ā-tat[23] khvareno[24] frazgadhata[25], tat[26] khvareno[27] apatayat[28], tat[29] khvareno[30] apa-hidhat[31], adha[32] hāu[33] apaghzāro[34] bvat[35] zrayangho[36] vourukashahe[37], vairish[38] yo[39] Haosravāo[40] nāma[41].

❖ i.e., by means of which knowledge the path of recognising God seems quite open and clear.

¶ Original meaning: 'strong, valiant'. "Abundant in cattle and clothing" (Darmesteter). Note that Ashishvang is the yazata presiding over wealth and welfare.

❖ Original meaning: will adhere, will follow. In other words, that person will acquire the happiness of this world who will be fortunate to obtain above-mentioned Divine Glory.

¶ i.e., without being defeated in the midst, permanent, ever-lasting; the original meaning of 'taro-yārem' is 'more than a year; above one year'. Its significance is this that this means 'everlasting victory and permanent strength'.

❖ By having the confidence of victory. To victory is given an allegorical form.

❖ For the translation of this paragraph, see para 9 of this yasht.

(56) Which (i.e., Divine Glory)[1] the cruel[3] Turāman[4] Afrāsīāb[5] found[2] in the Sea[6] Vourukasha[7] (i.e., sought to obtain from the Sea called Vourukasha). He ✲having stripped off[9] (his) clothes[10] (became) naked ¶in the wish[13] of obtaining that[11] Glory[12] which[14] is[15] of (the people of) Iranian[16] Countries[17], of the born[18] and yet unborn[19] and which[20] (i.e. Glory) is[15] of Holy[21] Zarathushtra[22]. (But) that[23] Glory fled away[25], that[26] Glory[27] went far away[28], that[29] Glory[30] ✲receded from its place[31]. There[32] it[33] became[35] $a branch[34] (or an outlet[34]) of the Sea[36] Vourukasha[37] (and its) name[41] (was designated as) the Lake[38] (named) Haosravangh[40].

(57) Āat[42] us-patat[43] Frangrase[44] Tūro[45] ash-varechāo[46], Spitama[47] Zarathushtra[48], zrayanghat[49] hacha[50] Vourukashāt[51], aghąm[52] daoithrīm[53] daomno[54]; ithe[55] itha[56] yathna[57] ahmāi[58]; noit[59] tat[60] khvareno[61] pairi-abaom[62], yat[63] asti[64] Airyanąm[65] dakhyunąm[66], zātanąm[67] a-zātanąmcha[68], yatcha[69] ashaono[70] Zarathushtrahe[71].

(58) Vaem[72] hąm-raethwayeni[73] vīspa[74] tarshucha[75] khshudhracha[76], masanacha[77] vanghanacha[78] srayanacha[79]. Thwąm[80] jasāiti[81] Ahuro Mazdāo[82] paitishāo[83] dāmąn[84] dathāno[85]. Āat[86] ava-patat[87] Frangrase[88] Tūro[89] ash-varechāo[90], Spitama[91] Zarathushtra[92], avi[93] zrayo[94] Vourukashem[95].

✲ In the original sense: he stripped off his clothes and (became) naked.

¶ In the literal sense 'wishing'. Iso - present participle nominative singular masculine (isant).

✲ Or changed its own place (root apa-had - Sanskrit apa-sad).

$ In the sense of the English word 'an arm of the sea'.

(57) Then[42] (that) most crafty[46] Turānian[45] Afrāsīāb[44], Oh Spitamān[47] Zarathushtra[48]! rushed[43] out of[50] the sea[49] Vourukasha[51], ✲scheming a wicked[52] plot[53] (mentioned in para 58th below).

(Afrāsīāb spoke): 'I could not[59] succeed in obtaining[62] that[60] Glory[61] which[63] is of (the people of) the Iranian[65] Countries[66], of the born[67] and of yet unborn[68] and which[69] (i.e. Glory) (is) of Holy[70] Zarathushtra[71]';

(58) ¶For this reason[72] I will pollute[73] all[74] the articles of victuals[75] and drinks[76] from (their) greatness[77], excellence[78] and beauty[79]. (i.e., I will destroy the excellence and grandeur of the Iranian Countries by destroying their provisions of food and prosperity).

(But) Ahura Mazda[82] who is the Creator[85] of creations[84] (and who is) profoundly pleased[83] (for creating them) ✲will oppose[81] thee[80].

(Thus thinking in mind) Oh Spitama[91] Zarathushtra[92]! the most crafty[90] Tūrānian[89] Afrāsīāb[88] rushed down[87] into the sea[93-94] Vourukasha[95].

(59) Ātbitīm[96] maghno[97] ava-spasyat[98] vastrāo[99],

✲ In the sense of English word "to scheme", "to cheat", "to deceive". Root dav = Sanskrit dabh = to deceive. The words "daoithrīm" and "daomno" are to be derived from one and the same root "dav" - I cannot satisfactorily translate the words 'ithe itha yathna ahmāi'. "Be it so, let it be so! (so it)" (Darmesteter).

¶ "Eh bien! Well" (Darmesteter)

✲ From the rendering of Darmesteter. This sentence viz. 'against the false intimidation of Afrāsīāb to ruin the world' seems to be the thought produced in his mind; or alternatively, instead of 'thwąm jasāiti' if the reading given in the footnote 'thwāz jaiti' is taken and if it is translated on the analogy of "ashethwozgatemā" occurring in yasna Hā 12.2, then thwozg = vą-zj = thwakhsh and would mean "endeavour" attempt. Translation then would be thus: 'Ahura Mazda is full of perseverence and endeavours for fashioning the creations and therein He (is) very much pleased, i.e., main aim of the Creator Ahura Mazda is to render the creations of the world prosperous.

tat[100] khvareno[1] iso[2], yat[3] asti[4] Airyanąm[5] dakhyunąm[6], zātanąm[7] azātanąmcha[8], yatcha[9] ashaono[10] Zarathushtrahe[11]. Ā-tat[12] khvareno[13] frazgadhat[14], tat[15] khvareno[16] apatachat[17], tat[18] khvareno[19] apa-hidhat[20]. Adha[21] hāu[22] apaghzāro[23] bvat[24] zrayangho[25] Vourukashahe[26], vairish[27] yo[28] Vanghaz-dāo[29] nāma[30].

(59) A second time[96] he having stripped off[98] (his) clothes[99] (became) naked[97] in the wish of obtaining[2] that[100] Glory[1] which[3] (is) of (the people of) the Iranian[5] Countries[6], of the born[7] and yet unborn[8] and which[9] (Glory) is of Holy[10] Zarathushtra[11]. (But) that[12] Glory[13] fled away[14], that[15] Glory[16] went far away[17], that[18] Glory[19] receded from its place[20]. There[21] it[22] became[24] an outlet[23] of the Sea[25] Vourukasha[26] (and its) name[30] (was designated as) the Lake (named) *Vanghazdāo[29].

(60) Āat[31] us-patat[32] Frangrase[33] Tūro[34] ash-varechāo[35], Spitama[36] Zarathushtra[37], zrayanghat[38] hacha[39] Vourukashāt[40], aghąm[41] daoithrīm[42] daomno[43]; ithe[44] itha[45] yathna[46] ahmāi[47], avaetha[48] itha[49] yathna[50] kahmāi[51]. Noit[52] tat[53] khvareno[54] pairi-abaoma[55], yat[56] asti[57] Airyanąm[58] dakhyunąm[59] zātanąm[60] azātanąmcha[61], yatch[62]a ashaono[63] Zarathushtrahe[64].

(61) Vaem[65] hąm-raethwayeni[66] vīspa[67] tarshucha[68] khshudhracha[69], masanacha[70] vanghanacha[71] srayanacha[72]. Thwąm[73] jasāiti[74] Ahuro Mazdāo[75] paitishāo[76] dāmąn[77] dathāno[78]. Āat[79] ava-patat[80] Frangrase[81] Tūro[82] ash-varechāo[83], Spitama[84] Zarathushtra[85], avi[86] zrayo[87] Vourukashem[88].

(60) Then[31] (that) most crafty[35] Turānian[34] Afrāsīāb[33] Oh Spitamān[36] Zarathushtra[37]! rushed[32] out of the sea Vourukasha[38-39], [1]scheming[43] a wicked[41] plot[42] (mentioned in para 61st below).

* For its comparison, see para 56th of this yasht.

1 I cannot translate satisfactorily these words 'ithe itha ..... yathna, kahmāi', 'Be it so, let it be so' (Darmesteter)

(He said) 'I could not[52] succeed in obtaining[55] that[53] Glory[54] which[56] is of (the people of) the Iranian[58] Countries[59], of the born[60] and of yet unborn[61] and which[62] (i.e., Glory) is[57] of Holy[63] Zarathushtra[64];

(61) For this reason[65] I will pollute[66] all[67] the articles of victuals[68] and drinks[69] from (their) greatness[70], excellence[71] and beauty[72] (i.e. I will destroy the excellence and grandeur of the Iranian Countries by ruining their provisions of food as well as prosperity). But[79] Ahura Mazda (who is) the Creator[78] of creations[77] (and who is) extremely pleased[76] (for creating them) *will oppose[74] thee[73]. (Thinking thus in mind) Oh Spitama[84] Zarathushtra[85]! the most crafty[83] Turānian[82] Afrāsīāb[81] rushed down[80] into the sea[86-87] Vourukasha[88].

(62) Āthritīm[89] apa-spayat[90] vastrāo[91], tat[92] khvareno[93] iso[94] yat[95] asti[96] Airyanąm[97] dakhyunąm[98], zātanąm[99] azātanąmcha[100], yatcha[1] ashaono[2] Zarathushtrahe[3]. Ā-tat[4] khvareno[5] frazgadhat[6], tat[7] khvareno[8] apatachat[9], tat[10] khvareno[11] apa-hidhat[12]. Adha[13] hāu[14] apaghzāro[15] bvat[16] zrayangho[17] vourukashahe[18], āfsh[19] yā[20] Awzdānva[21] nāma[22].

(62) A third time[89] (Afrsāīāb) stripped off[90] (his) clothes[91] in the wish of obtaining[94] that[92] glory[93] which[95] is of (the people of) Iranian[97] Countries[98], of the born[99] and of yet unborn[100] and which[1] (i.e. Glory) is of Holy[2] Zarathushtra[3]; (but) that[4] Glory[5] fled away[6], that[7] Glory[8] went far away[9], that[10] Glory[11] receded from its place[12]. There[13] it became[16] an outlet[15] of the sea[17] Vourukasha[18] (and its) name[22] (was designated as) the River[19] (named) Awzdānva[21].

(63) Āat[23] us-patat[24] Frangrase[25] Tūro[26] ash-varechāo[27], Spitama[28] Zarathushtra[29], zrayanghat[30] hacha[31] Voura-Kashāt[32], aghąm[33] daoithrīm[34] daomno[35]; ithe[36] itha[37] yathna[38] ahmāi[39] avathe[40] itha[41] yathna[42] ahmāi[43] āvoya[44] itha[45] yathna[46] ahmāi[47]. Noit[48] tat[49] khvareno[50] pairi-

* For its explanation, see footnote to para 58th of this yasht.

abaom[51] yat[52] asti[53] Airyanąm[54] dakhyunąm[55], zātanąm[56]-zātanąmcha[57], yatchit[58] ashaono[59] Zarathushtrahe[60].

(63) Then[23] (that) most crafty[27] Turānian[26] Afrāsīāb[25], Oh Spitamān[28] Zarathushtra[29]! rushed[24] out of the sea[30-31] Vourukasha[32], scheming[35] a wicked[33] plot[34] (of destroying the Iranian countries) (and said): *Well! I could not[48] succeed in obtaining[51] that[49] Glory[50] which[52] is of (the people of) Iranian[54] Countries[55], of the born[46] and of yet unborn[57] and which[58] (i.e. Glory) is of Holy[59] Zarathushtra[60].

(64) Noit[61] tat[62] khvareno[63] pairi-abavat[64], yat[65] asti[66] Airyanąm[67] dakhyunąm[68], zātanąm[69] azātanąmcha[70], yatcha[71] ashaono[72] Zarathushtrahe[73].

(64) (Afrāsīāb eventually) could not[61] succeed in obtaining[64] that[62] Glory[63] which[65] is of (the people of) Iranian[67] Countries[68], of the born[69] and of yet unborn[70] and which[71] (Glory) is[66] of Holy[72] Zarathushtra[73].

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, ughrem Kavaem Khvareno Mazdadhātem; zaothrābyo ughrem Kavaem Khvareno Mazdadhātem yazamaide. Haomayo gava baresmana, hizvo-danghangha, mąthracha vchacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hatąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąscha tāoschā yazamaide.

(Kardā Xth) **(65) Ughrem Kavaem Khvareno Mazda-dhātem yazamaide; ash-vandrem uparo-kairīm thamananguhantem varechanguhantem yaokhshtivantem taradhātem anyāish dāmąn.[1]**

* Ithe itha .... yathna ahmāi - I cannot translate satisfactorily these words. Darmesteter translate these words thus: "be it so; let it be so".

1 For the translation of this para, see para 9th of this yasht.

(66) Yat[1] upanghachaiti[2] yo[3] avadhāt[4] frakhshayeite[5], yatha[6] zrayo[7] yat[8] Kąsūm[9] Haetumatem[10], yatha[11] gairish[12] yo[13] Ushidhāo[14], yim[15] aiwito[16] paoirish[17] āpo[18] hąm[19] gairishācho[20] jasento[21].

(67) Avi[22] tem[23] avi-hantachaiti[24], avi[25] tem[26] avi hąm-vazaiti[27] Khvāstracha[28] Hvaspacha[29], Fradatha[30] Khvarenanguhaiticha[31] yā[32] srīra[33] Ushtavaiticha[34], yā[35] sūra[36] Urvadhcha[37] pouru-vāstra[38], Erezicha[39] Zarenumaticha[40]. Avi[41] tem[42] avi hantachaiti[43], avi[44] tem[45] avi hąm-vazaiti[46]. Hae.....[47] raevāo[48] khvarenanguhāo[49], spaetinish[50] varemish[51] sispimno[52], ni-highemno[53] paoirish[54] voighnāo[55].

(66) That[1] (Divine Glory) associated[2] with (the Kayanian Dynasty), which[3] (Dynasty) ruled[5] over there[4] (i.e., over those provinces).

Explanation: (As regards what these provinces are it is stated as under):

(The Kings of the Kayanian Dynasty ruled over the provinces) where[7] stands *the Sea Kąsava[9] on the river Hilmand[10] and where[12] the Mount (called Ushi-Darena), ¶the bestower of intelligence[14] (is situated), around which (mountain[15-16]) many[17] rivers[18] flowing from the mountain[20] ⇧are situated[21].

* Kāsava is to be understood as the sea called "Kiānsāi" occurring in Bundehesh; the place situated in that direction was the capital city of the Kayānians. According to Bundehesh, the sea Kiānsāi wherein the river called Hilmand stands, is in Seistān and that can be compared with the sea Hamun" (Darmesteter).

¶ i.e. the Mountain which gave inspiration to the Prophet Zarathushtra regarding religious matters. For further details, see note on Paragraph 28 of Hormazd Yasht.

⇧ Original meaning: 'reaching, going'; jasento - present participle nominative plural.

(67) Towards[22] that[23] (i.e., towards that Divine Glory which is in the Sea Vourukasha) (the rivers mentioned below) flow[24] and towards[25] that[26] (those rivers) take their own course[27] (i.e., empty out).

Names of Rivers: Khvāstra[28], Hvaspa[29], Fradhatha[30], Khvarenanguhaiti[31], beautiful[33] Ushtavaiti[34], large[36] Urvadha[37] rich in pastures[38], Erezi[39] and Zarenumati[40] (these rivers empty out in the sea Vourukasha). The wealthy[48] and glorious[49] (River) *Hilmand[47], "splashing[52] the white[50] waves[51] and ¶destroying[53] all[54] the plagues[55]" flows[43] towards[41] that[42] (Glory) (residing in the sea Vourukasha) and takes its own course[46] (i.e., empties out) towards[44] that[45] (Glory).

(68) Hachaiti[56] dim[57] aspahe[58] aojo[59], hachaiti[60] ushtrahe[61] aojo[62], hachaiti[63] vīrahe[64] aojo[65], hachaiti[66] Kavaem[67] Khvareno[68], asticha[69] ahmi[70], ashāum[71] Zarathushtra[72], avavat[73] Kavaem[74] Khvareno[75], yatha[76] yat[77] idha[78] anairyāo[79] danghush[80] hakat[81] uscha[82] us-frāvayoit[83].

(69) Athra[84] paschaeta[85] vaozirem[86] baodhento[87] shudhem[88] tarshnemcha[89], baodhento[90] aotem[91] urvākhemcha[92]; tat[93] asti[94] Kavaem[95] Khvareno[96] thrāthrem[97] Airyanąm[98] dakhyunąm[99] geushcha[100] pancho-hyayāi[1], avanghe[2] narąm[3] ashaonąm[4], Daenayāoscha[5] Māzdayasnoish[6].

(68) Unto him (i.e., unto the winner of Divine Glory)[57] *comes[56] the strength[59] of a horse[58]; (unto him) comes[60] the strength[62] of a camel[61], (unto him) comes[63] the strength[65] of a hero[64], Kayānian[67] Glory[68] (i.e., the royal splendour) is acquired[66] (by him).

* i.e., the rich and prosperous province around the river Hilmand. In Avesta this word is used both for the Province Heatumant as well as for the river (see Vendidād I.14). Darmesteter presumes the broken word occurring in this paragraph "hae." as Haetumant on the strength of the qualitative adjective following it. (See Vendidād I.14)

¶ Darmesteter. Geldner has given only the final portion (.....emno) of this word in his Edition.

* Or gets. Original meaning: 'follows'.

(Moreover) in (that) man[70], Oh Holy Zarathushtra! there is[69] so much[73] Kayanian[74] Glory[75] that[76] (that person) hither[78] (i.e., in this world) can annihilate[83] at a stroke[81] the countries[80] *not acknowledging the Religion of Zarathushtra[79].

Explanation: (It is stated in this paragraph that, that person who becomes fortunate to obtain the Divine Glory residing in the sea Vourukasha, gains strength, gains courage and exercises authority).

(69) Unto those who know (i.e. those who bear)[87] (the pair of) hunger[88] and thirst[89] and unto those who are aware of (the pain of) (excessive) cold[91] and ¶heat (the glorious Kayanian Glory stated above) (is) the *giver of joy[86]. That[93] Kayanian[95] Glory (truly-speaking) is[94] the protection[97] of (the people of) Iranian[98] Countries[99] and of the five kinds[1] of §animals[100]; (moreover that Glory) is[94] for the assistance[2] of the righteous[4] men[3] and of the Religion[5] of Mazdā-Worship[6].

Ahe raya khvarenanghacha, tem yazāi surunvata yasna ughrem Kavaem Khvareno Mazdadhātem; zaothrābyo ughrem Kavaem Khvareno Mazdadhātem yazamaide. Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātām āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąschā tāoschā yazamaide.

* Original meaning: countries other than Iranian states, viz., Turanian, Sairīma, Sāinī, Dāhi countries, etc.; i.e. to say foreign kingdoms (see Farvardīn Yasht, para 144th).

¶ For its comparison, see Gosh Yasht, para 10th and Yasna Hā IXth para 5th.

* Based upon Darmesteter's translation.

§ For its explanation, see Farvardīn Yasht, para 10th.

(Kardā XIth) **(70) Ughrem Kavaem Khvareno Mazda-dhātem yazamaide; ash-vandrem uparo-kairīm thamananguhantem varechanguhantem yaokhshtivantem taradhātem anyāish dāmąn.**[*]

(71) Yat[1] upanghachat[2] Kavaem[3] Kavātem[4], yimcha[5] Kavaem[6] Aipi-vohūm[7], yimcha[8] Kavaem[9] Usadhanem[10], yimcha[11] Kavaem[12] Arshnem[13], yimcha[14] Kavaem[15] Pisinem[16], yimcha[17] Kavaem[18] Byarshānem[19], yimcha[20] Kavaem[21] Syāvarshānem[22].

(72) yat[23] bāun[24] vīspe[25] aurva[26], vīspe[27] takhma[28], vīspe[29] thamananguhant[30], vīspe[31] varechanguhant[32] vīspe[33] yaokhshtivant[34], vīspe[35] darshi-kara[36].

(71) Which1 (i.e., Divine Glory) associated with[2] Kavi[3] Kavāta[4], and which[5] (i.e., Divine Glory) associated with[2] Kavi[6] ¶Aipivanghu[7], Kay[9] Kāush[10], Kay[12] ♆Aresh[13], Kay[15] ♆Pīsīna[16], Kay[18] ♆Byarshan[19] and Kay[21] ⸸Syāvakhsh[22].

(72) Owing to which (i.e., Divine Glory)[23] all[25] (the above-mentioned Kings of the Kayanian Dynasty) were[24] renowned[26], all[27] powerful[28], all[29] healthy[30], all[31] ❖illustrious[32] (or brilliant[32]), all[33] ♦skilful[34] and all[35] hard workers[36] (i.e., performers of herculean tasks).

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, ughrem Kavaem Khvareno Mazdadhātem; zaothrabyo ughrem Kavaem Khvareno Mazdadhātem yazamaide. Haomayo gava baresmana, hizvo-danghangha,

[*] For its translation, see para 9th of this yasht.

¶ This personage is the father of 'Api-veh' and Kay Kobād mentioned in the Bundehesh. See Farvardīn Yasht, para 132nd.

♆ Four sons of Aipi-Vanghu.

⸸ The son of King Kay Kāush and the father of Kay Khosroo. See Farvardīn Yasht, para 132nd for further details.

❖ Dexterous, clever (Harlez); 'wise' (Darmesteter)

♦ "useful" (Harlez); "of wishes fulfilled, happy" (Darmesteter).

mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąschā tāoschā yazamaide.

(Kardā XIIth) **(73) Ughrem Kavaem Khvareno Mazda-dhātem yazamaide; ash-vandrem, uparo-kairīm thamananguhantem varechanguhantem yaokhshtivantem taradhātem anyāish dāmąn.**[*]

(74) Yat[1] upanghachat[2] Kavaem[3] Haosravanghem[4] amahecha[5] paiti[6] hutāshtahe[7], verethraghnahecha[8] paiti[9] Ahuradhātahe[10], vanaintyāoscha[11] paiti[12] uparatāto[13], sanguhascha[14] paiti[15] husastayāo[16], sanguhascha[17] paiti[18] amuyamnayāo[19], sanguhascha[20] paiti[21] a-vanemnayāo[22], hathravatahecha[23] paiti[24] hamerethanąm[25].

(75) Drvahe[26] paiti[27] aojangho[28], khvarenascha[29] paiti[30] Mazdadhātahe[31], tanuyāoscha[32] paiti[33] drvatāto[34], āsnayāoscha[35] paiti[36] vanghuyāo[37] frazantoish[38], dangrayāo[39] vyākhanayāo[40] khshoithnyāo[41], spiti-doithrayāo[42] ązobūjo[43] hvīrayāo[44], huzenteush[45] paiti[46] aparayāo[47] vyarethayāo[48] vahishtahe[49] angheush[50].

(74) Which[1] (i.e. Divine Glory) associated[2] with (the King) Kay Khosroo[4]

Explanation: (As regards whatever advantages have been accrued unto King Kai Khosroo by becoming fortunate to obtain that Divine Glory it is explained as under):

[*] For the translation of this para, see para 9th of this yasht.

For (bestowing) ¶the well-shapen[7] courage[5], the victory[8] created by Ahura Mazda[10], the conquering[11] superiority[13], well-taught[16] admonition[14], the steadfast[19] admonition[17], the unconquerable[21] admonition[20] (in any matter), and the universal overthrow[23] of the adversaries[25] (that Divine Glory associated with the King Kay Khosroo).

(75) (That Divine Glory associated with the King Kay Khosroo) for (bestowing) the sound[26] strength[28], the Glory[29] created by Ahura Mazda[31], the soundness[34] (i.e., health) of the body[32], the progeny[38] of innate wisdom[35], good[37], discreet, ruling over the assembly[40], brilliant[41], bright-eyed[42] (i.e., of sharp intellect), delivering from distress[43], and heroic[44] and for (bestowing) heaven[49-50] of the wise person[45], the abstainer[47] from infidelity[48] (i.e., fixed for the religious and sagacious person).

(76) Khshathrahe[51] paiti[52] bānumato[53], dareghayāoscha paiti[55] daregho-jitoish[56], vīspanąmcha[57] paiti[58] ayaptanąm[59], vīspanąmcha[60] paiti[61] baeshazanąm[62].

(77) Yat[63].....Kava[64] Haosrava[65] tąm keresem[66], upa-tąm[67] charetąm[68] yąm[69] dareghąm[70] nava-frāthweresąm[71], razurem[72] yat[73] dim[74] mairyo[75] nurem[76] aspaeshu[77] paiti[78] peretata[79]. Vīspe[80] bavat[81] aiwivanyāo[82] Ahuro[83] Kava[84] Haosrava[85] mairīm[86] Tūirīm[87] Frangrasyānem[88] bandayat[89] Keresavazdem[90], puthro[91] Kaena[92] Syāvarshānāi[93] zuro-jatahe[94], narahe[95] Aghraerathahecha[96] Naravahe[97].

(76) (That Divine Glory associated with the King Kay Khosroo) for (bestowing) the brilliant[53] (or pompous) sovereignty[51], the longest[54] of the long life[56], all[57] rewards[59] and all[60] healing virtues[62].

* The meaning of 'paiti' is used in the sense of dative singular. See my Avesta Dictionary. For its comparison, see para 133rd of Farvardīn Yasht.

¶ For comparison of paras 74-76, see Farvardīn Yasht, paras 133-135.

* In the text with every name, the word paiti (=for) has occurred, and in the translation, I have taken it only once according to Gujarati-style at the end.

(77) Whereby[63] (i.e., by means of the efficacy of that Divine Glory) King Kay Khosroo (*killed) that tyrant (or infidel)[66] (pursuing him) along a long[70] course[68], nine 'frāthweresa' in length[71] of the forest[72], when[73] (his) cruel[75] (¶enemy) fought[79] against him[74] on the back of the horse[77-78] (i.e., riding on horse-back). (Besides this) *King[83] Kay[84] Khosroo[85] became[81] triumphant[82] over all (his enemies)[80] (i.e., he got victory by defeating them). (Moreover King Kay Khosroo) as the son[91] kept in bondage[89] (i.e., imprisoned them, being bound with chains and fetters) the cruel[86] Turanian[87] Afrāsīāb[88] (and his brother) Keresavazda[90] in revenge[92] for Svakhsh[93], $killed by violence[94], and $in revenge[92] for the heroic[95] Aghraeras[96] of Nāru Family.

Ahe raya khvarenanghacha tem yazāi surunvata yasna, ughrem Kavaem Khvareno Mazdadhātem; zaothrābyo ughrem Kavaem Khvareno Mazdadhātem yazamaide. Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąschā tāoschā yazamaide.

(Kardā XIIIth) **(78) Ughrem Kavaem Khvareno Mazda-dhātem yazamaide; ash-vandrem uparo-kairīm thamananguhantem varechanguhantem yaokhshtivantem taradhātem anyāish dāmąn.***

(79) Yat[1] upanghachat[2] ashavanem[3] Zarathushtrem[4], anumate-e[5] daenayāi[6], anukhte-e[7] daenayāi, anvarshte-e[9] daenayāi[10]; yat[11] as[12] vīspahe[13] angheush[14] astvato[15] ashem[16] ashavastemo[17], khshathrem[18]

* See Āvān Yasht, para 50th.

¶ The reference is about "Aurvasāra" (see Rām Yasht, para 31st and Āvān Yasht, para 50th.

* Original meaning: 'master, lord'.

$ For its comparison, see Gosh Yasht, para 22nd.

* For the translation of this para, see para 9th of this yasht.

hu-khshathrotemo[19], raem[20] raevastemo[21], khvareno[22] khvarenanguhastemo[23], verethra[24] verethravastemo[25].

(80) Vaenemnem[26] ahmat[27] para[28] daeva[29] patayen[30], vaenemnem[31] mayāo[32] frāvoit[33], vaenemnem[34] apara[35] karshayen[36] jainish[37] hacha[38] mashyākaeibyo[39], āat[40] tāo[41] snaodhentish[42] gerezānāo[43], hazo[44] nivarezayen[45] daeva[46].

(79) Which[1] (i.e., Kayanian Glory) associated[2] with Holy[3] Zarathushtra[4], (whereby i.e., by the efficacy of that Glory) he ✡thought in confirmity with[5] the Laws of the Religion[6], he ✡spoke in confirmity with[7] the Laws of the Religion[8], and he ✡acted in confirmity with[9] the Laws of the Religion[10]; so that[11] (i.e. by means of the efficacy of that Glory) (Prophet Zarathushtra) was[12], in the whole[13] of the corporeal[15] world[14], the holiest in holiness, the best ruling[19] in rule[18], the brightest[21] in brightness[20], the most glorious[23] in glory[22] and the most victorious[23] in victory[24].

(80) ¶By (his) sight[26] the daevas[29] were running far away in front of him[27]; by (his) sight[31] (the devilish) malice[32] was disappeared[33]; by (his) sight[34] a bad woman[37] (i.e. a woman of devilish characteristic) withdrew herself[36] back[35] from[38] men[39], and ✡lamenting[42] and bewailing[43] those[41] (wicked women) and daevas[46] $were prevented[45] ✡from robbing[44].

✡ dative singular in the sense of common form; and the common form in the sense of a predicate (See yasna 31.5; yasna 43.11); or alternatively: in order to think in accordance with the Laws of the Religion..i.e., he may think according to the Laws of the Religion..for that purpose that Glory associated with Zarathushtra.

¶ Original meaning: 'looking at' i.e., whilst looking at; during the time when the Holy Prophet Zarathushtra cast his glance; only on account of his glance.

✡ Or shedding tears; root snudh = Sanskrit snuh = to drip.

$ nivarezayen - root verez - to work; ni-verez = to stop from working; the meaning of the prefix ni - is negative; e.g., zaresh = to please; ni-zaresh = to displease, etc. Or alternatively, at his glance[34] the wicked woman[37] (or a woman of devilish characteristic) lamenting[42] and bewailing[43] withdrew[36] herself back[35] from men[38-39] and the daevas[46] were prevented[45] from causing plunder (or damage)[44].

✡ See Yasna Hā 29, stanza Ist (word hazaschā).

(81) Āat[47] te[48] aevo[49] Ahuno Vairyo[50], yim[51] ashavaenm[52] Zarathushtrem[53] frasrāvayat[54], vī-berethwantem[55] ākhtūrīm[56] aparem[57] khraozdyehya[58] frasrūiti[59], zemargūz[60] avazat[61] vīspe[62] daeva[63] ayesnya[64] avahmya[65].

(82) Yenghe[66] tat[67] khvareno[68] isat[69] mairyo[70] Tuiryo[71] Frangrase[72], vīspāish[73] avi[74] karshvąn[75] yāish[76] hapta[77]. Pairi[78] yāish[79] hapta[80] karshvąn[81], mairyo[82] apatat[83] Frangrase[84] iso[85] khvareno[86] Zarathushtrāi[87]. Ā-tat[88] khvareno[89] frazgadhat[90] avi[91] vayąn[92] vītāpem[93]. Inja[94] me[95] urvisyatem[96] aezo[97] jasatem[98] aezahe[99] yatha[100] kathacha[1] te[2] ās[3] zaosho[4], mana[5] yat[6] Ahurahe Mazdāo[7] Daenayāoscha[8] Māzdayasnoish[9].

(81) Then[47] (it is) only[49] ✡the prayer of Ahuna Vairyo[50] ¶spread[55] on all of the four sides[56] which[51] Holy[52] (Lord) Zarathushtra[53] chanted aloud[54] and then[57] (recited) with ✡a louder chant[59], whereby he $caused[61] all[62] the daevas[63] (who are) unworthy of worship[64] and unworthy of adoration[65] to hide underneath the earth[60].

✡ i.e., the sole prayer of Ahuna Vairya; original meaning: 'Ahunavar alone'.

¶ Recited four times (Darmesteter). For its comparison, see Yasna Hā 9., paras 14-15.

✡ i.e., whilst reciting having fallen in the inspired mood he recited Ahuna Vairya with a louder chant.

$ So that they stop from causing damage in the world. See Yasht 13 para 90. The word "azazat" should be translated into English by "abandoned"; root vaz - Or alternatively:-
That prayer of Ahuna Vairya caused all the daevas buried underneath the earth. Subject should be taken "that prayer" in lieu of 'he'. As regards the excellence of Ahuna Vairya, see Sarosh Yasht Hādokht Kardā 1st and Yasna Hā 19 respectively.

(82) That[67] Glory of whom[66] (i.e., that Divine Glory of Prophet Zarathushtra) the cruel[70] Turānian[71] Afrāsīāb[72] sought to gain[69] (in order to rule) over[74] all[73] the seven[77] regions of the earth[75]. (And for that purpose) the cruel[82] Afrāsīāb[84] roamed about here and there[83] on[78] the seven[80] regions of the earth[81], searching[85] for the Glory[86] of (the Prophet) Zarathushtra[87]. But that[88] Glory[89] ✡receded[90] to the ¶region of the air[91-92] without water[93]. ✧Hither $they both ✧attained to[98] my[95] wish[99], and they both ✧were found out[96] ♦according to (my) wish[97], as was the wish of Me, Ahura Mazda and of the Religion[8] of Mazdā-Worship[9].♍

Ahe raya khvarenanghacha tem yazāi surunvata yasna, ughrem Kavaem Khvareno Mazdadhātem; zaothrābyo ughrem Kavaem Khvareno Mazdadhātem yazamaide. Haomayo gava baresmana, hizvo-danghangha, mą̄thracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātą̄m āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghą̄mchā tą̄schā tāoschā yazamaide.

(Kardā XIVth) **(83) Ughrem Kavaem Khvareno Mazda-dhātem yazamaide, ash-vandrem uparo-kairīm thamananguhantem varechanguhantem yaokhshtivantem taradhātem anyāish dāmą̄n.**#

✡ The cruel Afrāsīāb struggled very hard and employed tricks to obtain the Divine Glory through evil intention but he could not get it; see paragraphs 56-64 of this yasht.

¶ i.e., towards the sky above; vītāpem = vīta+āpa = apart from water, without water; or vī+t+āpa (t in the middle is redundant). Vaya = the region of the air. Another form of vaya is vayu (Sanskrit vāyu).

✧ Or in the meantime; having been so; English word 'now'.

$ This seems to refer to Prophet Zarathushtra and King Gushtāspa.

✧ urvisyatema.jasatem -imperfect Tense third person dual parasmaipada.

♦ aozo - accusative singular of aezangh, neuter; aezahi - locative singular; root iz = Sanskrit īh = to wish.

♍ This last portion seems to have been incorporated as commentary.

For its translation, see para 9th of this yasht.

(84) Yat[1] upanghachat[2] Kavaem[3] Vīshtāspem anumate-e[5] daenayāi[6], anukhte-e[7] daenayāi[8], anvarshte-e[9] daenayāi[10]; yat[11] imą̄m[12] daeną̄m[13] āstaota[14], dushmainyūm[15] sizdyo[16] daevą̄n[17] apa[18] ashavą̄n.

(84) Which[1] (Divine Glory) associated with (the King) Kay[3] Gushtāspa[4] (whereby, i.e., by means of the efficacy of that Glory) he thought[5] according to the Laws of the Religion[6], he spoke[7] according to the Laws of the Religion[8] and he ✡acted[9] according to the Laws of the Religion[10] (and) whereby[11] he ¶extolled[14] this[12] (Mazdā-Worshipping Zoroastrian) Religion[13] and ✧destroyed[16] the enemy[15] and $wicked[18-19] daevas[17].

(85) Yo drucha paurvą̄ncha ashāi ravo yaesha; yo drucha paurvą̄ncha ashāi ravo vīvaedha. Yo bāzushcha upastacha ainghāo daenayāo yat Āhuroish Zarathushtroish.✧

(86) Yo hīm stātą̄m hitą̄m haitīm uzvazat hacha hunūibyo. Nī him dasta maidhyoishādhem berezi-rāzem a-frakadhavaitīm ashaonīm thrą̄fdhą̄m geushcha vāstrahecha, frithą̄m geushcha vāstrahecha.♦

(87) Bavat[1] aiwi-vanyāo[2] yase[3] takhmo[4] Kava[5] Vīshtāspo[6] Tą̄thryāvantem[7] duz-daenem[8], Peshanemcha[9] daevayasnem[10], drvantemcha[11] Arejat-aspem[12], uta[13] anyāoschit[14] agha[15] duzvandravo[16] Khyaonāongho[17].

✡ For its explanation see para 79th of this yasht.

¶ i.e., having accepted and approved this religion, he gave his Royal assent and protection for its promulgation.

✧ Original meaning: 'destroying'. sizdyo - present participle nominative singular masculine; root sish = Sanskrit shish = to reject, to abandon; sish+da = sizdā; sizdā+yant = sizdyant (ā in the middle being dropped)

$ Darmesteter, apa ashavan = away from righteousness, wicked.

✧ For the translation of this paragraph, see Farvardīn Yasht, para 99th.

♦ For the translation of this paragraph, see Farvardīn Yasht, para 100th.

(87) The valiant[4] (King) Kay[5] Gushtāspa[6] defeated[1-2] Tąthryavant[7] of the wicked faith[8], Peshana[9], the daeva-worshipper[10], Arjāsp[12], the wicked[11] and[13] other[14] wicked[15] and disreputable[16] *Khyaonians[17].

Ahe raya khvarenanghacha tem yazāi surunvata yasna, ughrem Kavaem Khvareno Mazdadhātem; zaothrābyo ughrem Kavaem Khvareno Mazdadhātem yazamaide. Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyaschas arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąschā tāoschā yazamaide.

(Kardā XVth) **(88) Ughrem Kavaem Khvareno Mazda-dhātem yazamaide, ash-vandrem uparo-kairīm thamananguhantem varechanguhantem yaokhshtivantem taradhātem anyāish dāmąn.[1]**

(89) Yat[1] upanghachat[2] Saoshyantąm[3] verethrājanem[4], uta[5] anyāoschit[6] hakhayo[7]. Yat[8] kerenavāt[9] frashem[10] ahūm[11] azareshentem[12] amereshentem[13] afrithyantem[14] apuyantem[15] yavaejim[16] yavaesum[17] vaso-khshathrem[18] yat[19] irista[20] paiti[21] usehishtāt[22] jasāt[23] jvayo[24] amerekhtish[25] dathaite[26] frashem[27] vasna[28] anghush[29].

(89) Which[1] (Divine Glory)* will associate[2] with the victorious[4] Saoshyant[3] (i.e. the future Prophet) and[5] (his) other[6] companions[7].

* i.e., the inhabitants of the province called Khyaona. Khyaona is the name of the province situated in the north of Iran, the inhabitants of which were the opponents of the Zoroastrian Religion and were pretenders. See note on paragraph 31st of Gosh Yasht.

1 For the translation of this paragraph, see para 9th of this yasht.

* For further details, see paragraph 95th of this yasht.

Explanation: (As regards the age when he will associate it is stated as under):

When[8] (he, i.e., the Saoshyant) will make[9] (the entire) world[11] fresh[10], without growing old[12], never dying[13], never rotting[14], never decaying[15], ever-living[16], ever-profitting[17] (and) ruling at one's own will[18]. When[19] the dead[20] will rise up[22] again[21] (i.e., will revive); life[24] and immortality[25] will come[23] (and the entire) world[29] will be[26] fresh[27] at its own will[28].

Explanation: The reference is about the time of Renovation. In order to accomplish this herculean task, the Saoshyant Prophet will get help from his companions. The number of these helpers is given as six in paragraph 128th of Farvardīn Yasht. Moreover the detailed description about this subject matter is narrated in the later books of the Zoroastrian Religion, specially in the Pahlavi Bundehesh and Dīnkard. There, the number of the helpers of the Saoshyant - future Prophet - is said to be thirty.

(90) Bun gaethāo amarshantīsh yāo ashahe sanguhaitīsh. Nishtat paiti drukhsh nāshāite yadhāt aiwichit jaghmat ashavanem mahrkathāi aom chithremcha stīmcha āthatcha mare nāshātaecha vairyo athā ratush*.

Ahe raya khvarenanghacha tem yazāi surunvata yasna, ughrem Kavaem Khvareno Mazdadhātem; zaothrābyo ughrem Kavaem Khvareno Mazdadhātem yazamaide. Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąschā tāoschā yazamaide.

* For its translation, see para 12th of this yasht.

(Kardā XVIth) **(91) Ughrem Kavaem Khvareno Mazda-dhātem yazamaide, ash-vandrem uparo-kairīm thamananguhantem varechanguhantem yaokhshtivantem taradhātem anyāish dāmąn.**[*]

(92) Yat[1] Astvat-Ereto[2] frakhshtāite[3] hacha[4] apat[5] Kąsaoyāt[6], ashto[7] Mazdāo Ahurahe[8], Vīspataurvayāo[9] puthro[10], vaedhem[11] vaejo[12] yim[13] vārathraghnem[14]. Yim[15] barat[16] takhmo[17] Thraetaono[18], yat[19] Azish[20] Dahāko[21] jaini[22].

(93) Yim[23] barat[24] Frangrase[25] Tūro[26], yat[27] drvāo[28] zainigāush[29] jaini[30]; yim[31] barat[32] Kava[33] Haosrava[34], yat[35] Tūro[36] jaini[37] Frangrase[38]; yim[29] barat[40] Kava[41] Vīshtāspo[42], ashahe[43] haenayāo[44] chaeshemno[45], tāo[46] avatha[47] drujem[48] niz-barāt[49] ashahe[50] hacha[51] gaethābyo[52].

(92) Whereby[1] (i.e., by the help of the Divine Glory) ¶Astvat-Ereta[2] (i.e. Saoshyant) who is [*]the friend[7] of Ahura Mazda[8], the son[10] of [§]Vīspa-taurvī[9] and the offspring[◆] of the victorious[14] seed[12], will rise up[3] from the river (called) **Kąsava**[6]. Which[15] (the Glory) the valiant[17] Faredoon[18] possessed[16], by whose[19] (hand) Zohāk[20-21] [♦]was killed.

[*] For the translation of this paragraph, see para 9th of this yasht.

¶ Original meaning: 'One who makes the bodily creatures rise up', i.e., resurrecting the dead in bodily shape; the Renovator.

[*] Or a messenger, i.e. prophet.

§ Name of the mother of Soshyos. Lit. "mother of all destroyers of evil".

◆ i.e., born of the seed of the Prophet Zarathushtra. vaedhem = 'conception, a becoming pregnant' (Darmesteter).

♦ jaini - Aorist passive third person singular of root jan = Sanskrit 'han', to smite, to kill. For its explanation, see my Avesta Grammar, page 254th.

(93) Which[23] (i.e. Glory) the Turānian[26] Afrāsīāb[25] possessed[24] by whose[27] (hand) the wicked[28] [*]Zainigāo[29] was killed[30]. which[31] (i.e. Glory) (the King) Kay[33] Khosroo[34] possessed[32] by whose (hand)[35] the Turānian[36] Afrāsīāb[38] was killed[37]. Which[39] (i.e. Glory) (the King) Kai[41] Gushtāshpa[42] possessed[40], (through the efficacy of which he was) ¶the instructor[45] of righteousness[43] to the army[44]; (in the same way, he, i.e. [*]the Saoshyant) will drive out[49] falsehood[48] hither[47] (i.e.) from the worlds[51-52] of righteousness[50].

(94) Ho[53] didhāt[54] Khrateush[55] doithrābya[56], vīspa[57] dāmąn[58] paiti[59] vaenāt[60], paeshisho[61] dush-chithrayāo[62], ho[63] vīspem[64] ahūm[65] astvantem[66] izayāo[67] vaenāt[68] doithrābya[69]; darescha[70] dathat[71] a-merekhshyantīm[72], vīspąm[73] yąm[74] astvaitīm[75] gaethąm[76].

(95) Anghe[77] hakhayo[78] frāyente[79] astvat-eretahe[80] verethraghno[81], humanangho[82] huvachangho[83] hushyaothnāongho[84] hudaena[85]. Naedha-chit[86] mitho[87]-aojāongho[88] aeshąm[89] khvaepaithya[90] hizvo[91]. Aeshu[92] paro[93] frānāmāite[94] aeshmo[95] khrvī-drukhsh[96] dush-khvarenāo[97]. Vanāt[98] asha[99] akąm[100] drujim[1] yąm[2] dush-chithrem[3] temanghaenīm

(94) He (i.e., Saoshyant) will look upon[54] with the eyes[56] of wisdom[55].

[*] Professor Darmesteter says: "Zainigao seems to be a tyrannical king. When King Kay Kāus was in Māzandarān, he invaded Iran with his army. Afrāsīāb having defeated him drove him out of Iran and he himself occupied the throne of Iran. For this period, Afrāsīāb, so to say, obtained the help of the Divine Glory for relieving Iran from the hands of the enemy. Afterwards, the hero Rustam drove out immediately Afrāsīāb from Iran and released the King Kay Kāus from the prison of Māzandarān and made him enthroned on the throne of Iran."

¶ Darmesteter. That is to say, he caused the men of his army to accept the Zoroastrian Religion and he delivered a sermon to them to adhere to righteousness.

[*] It is possible to insert "Saoshyant" from the paragraph that follows.

Explanation: (As to how he will look upon it is commented upon as under):

He will look *disdainfully[59-60] at all[57] the creatures[58] of (the druj called) Paeshish[61] of evil brood[62]. (Moreover he, i.e., the Saoshyant) will look upon[68] the entire[64] corporeal[66] world[65] with the eyes[69] of prosperity[67]; (his) glance[70] will bestow[71] immortality[72] upon the entire[73] corporeal[75] world[76] (or animate objects[76]).

Explanation: (Its purport is this that the Prophet Saoshyant will show his hatred towards the wicked creatures and will look upon the good creatures with loving glance and will wish their prosperity).

(95) There 1shall come forward[79] the friends[78] of him[77] (i.e.) of the victorious[81] Saoshyant[80]. (With a view to render the required help in that herculean task during the period of Resurrection).

Explanation: (The Poet describes in the following lines what types of those friends are and their characteristics):

Those friends[78] (are) of good thoughts[82], of good words[83], of good deeds[84] and of good religion[85]. None of them[89] has ever *uttered false utterance[86-88] with his[90] tongue[91]. Before[93] them[92] (i.e., in the presence of these friends of the Saoshyant) Aeshma[95] (daeva) of the infuriate spear[96] and of wicked glory[97] bows down[94]. (Also at the time of the Resurrection) righteousness[99] will smite the wicked[100] druj[1], of evil seed[3] and evolved out of darkness[4] (i.e., hellish).

(96) Vanaiti[5] akemcha mano[6], Vohu Mano[7] tat[8] vanaiti[9]; vanaiti[10] mithaokhto[11] vākhsh[12], erezukhdho[13] vākhsh[14] tem[15] vanaiti[16]; vanāt[17] Hurvāoscha[18]

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* Original meaning: will look against or opposite (Paiti-varnāt)

1 frāyente - present tense third person plural of root fra-i = to come out, to come forward. For further details, see the explanation given in para 89th of this yasht.

* Original meaning: not uttering falsehood. mitha = Sanskrit mithyā = false; root vach - to speak; the weak form of vach is changed to uj, which then became 'aoj'. Alternatively: possessing the strength of falsehood; aojangh = Sanskrit 'ojas' = strength.

Ameretāoscha[19] va[20] shudhemcha[21] tarshnemcha[22]; vanāt[23] Haurvāoscha[24] Ameretāoscha[25] aghem[26] shudhemcha[27] tarshnemcha[28]. Frānāmāiti[29] duzvarshtāvarsh[30] angro mainyush[31] a-khshayamno[32].

(96) (The druj called) Ako-mano[6] will smite[5], (but eventually) Vohu-mano[7] will smite[9] him[8] (i.e. Ako-Mano).

Explanation: (Its significance seems to this that the druj called Aka-Mano will do harm in the world, but at last Vohu-Mano after having defeated that wicked druj will enhance the prosperity of the world).

The false-spoken[11] word[12] will smite[10] (i.e. falsehood will produce destruction in the world) (but) the truthful[13] word[14] will (finally) vanquish[16] it[15]. Khordād[18] and Amardād[19] will smite[17] both[20] hunger[21] and thirst[22]. Khordād[24] and Amardād[25] will smite[23] evil[26], hunger[27] and thirst[28] (i.e. famine and drought). Angra Mainyu[31], the evil-doer[30], being powerless[32], will bow down[29] (i.e. will subdue).

Explanation: (Its purport is this that in the world, harm and wickedness will be triumphant for some time, but eventually all kinds of evil will be destroyed and there will be the triumph of righteousness and all good virtues).

Ahe raya khvarenanghacha tem yazāi surunvata yasna, ughrem Kavaem Khvareno Mazdadhātem; zaothrābyo ughrem Kavaem Khvareno Mazdadhātem yazamaide. Haomayo gava baresmana, hizvo-danghangha, mąthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyo. Yenghe hātąm āat yesne paiti vangho, Mazdāo Ahuro vaethā ashāt hachā, yāonghąmchā tąschā tāoschā yazamaide.

(To recite in Bāz - in a low tone) **Ahura Mazda Khodāe, awazūnie mardum, mardum sardagąn hamā sardagąn, hambāyaste vehąn, oem behedīn Māzdayasnąn āgahī āstavāni nekī rasānad; aedūn bād.**

(To recite aloud) **Yathā Ahū Vairyo 2**

Yasnemcha vahmemcha aojascha zavarecha āfrīnāmī; garoish Ushi-darenahe Mazdadhātahe ash-khvāthrahe, Kāvayehecha Khvarenangho Mazdadhātahe, a-khvaretahecha khvarenangho Mazdadhātahe. Ashem Vohu 1.

Ahmāi raeshcha; Hazangrem; Jasa me avanghe Mazda; Kerfeh Mozd.

Roz nek nąm roz pāk nąm, roz mubārak (faląn), māhe mubārak (faląn). Namāz Dādāre gehąn dāmąn. Khshnaothra Ahurahe Mazdāo, taroidite angrahe mainyeush; haithyāvarshtąm hyat vasnā ferashotemem. Staomi ashem; Ashem Vohū 1.

Gorje khoreh awazāyād Zamyād yazad be-rasād amāvand pīrozgar amāvandi pīrozgarī Dād Dīn beh Māzdayasnān āgahī ravāi goāfrangąnī bād hafte keshvar zamīn; aedūn bād. Man āno āwāyad shudan, man āno āwāyad shudan, man āno āwāyad shudan; ashaone Ashem Vohu 1.

(Facing the South direction, recite): **Dādāre gehąn Dine Māzdayasni Dāde Zarathushtī. Nemase-te-ashāum sevishte Aredvi Sūra anāhite ashaone. Ashem Vohū 1.**

Nemo urvaire vanguhi Mazdadhāte ashaone. Ashem Vohū 1.

Ughrem Kavaem Khvareno Mazdadhātem yazamaide. Ashem Vohū 1.

Zamyad yazad be-rasād. Ashem Vohū 1.

XXIst Yasht

First Fragard of Hādokht Nask

Explanation:- Professor Westergaard has given to Yashts XXIst and XXIInd the title Yasht Fragments. Generally, these two yashts are known by the name "Three Frakarts of the Hādokht Nask"; in it Yasht XXI, first eighteen paragraphs of Yasht XXII and paragraphs 19-36 of Yasht XXII are known by the names "First Fragart, Second Fragart and Third Fragart respectively of the Hādokht Nask. Like other yashts, in these two yashts there does not occur description of any special yazata or narration of His glorification. Moreover, as usual there does not occur the initial or final Pāzand portion. In the XXIst Yasht is stated the supreme status of the well-known prayer Ashem Vohū recited at a certain period on various occasions. In the beginning portion of Yasht XXIInd (paragraphs 1-18) is very vividly described the fate of the soul of the righteous, virtuous and moral person after death, which experiences excessive joy and which eventually attains to the heavenly abode. In sharp antithesis to this, in the second part (paras 19-36) is given a mandatory description of the fate of the soul of the wicked, vicious and sinful person after death and of the punishment which that soul has to undergo in return of the wicked deeds done by him in this material world.

(1) Peresat[1] Zarathushtro[2] Ahurem Mazdąm[3], Ahura Mazda[4] Mainyo[5] Spenishta[6], Dātare[7] gaethanąm[8] astvaitinąm[9] ashāum[10]. Kahmi[11] te[12] aevahmi[13] paiti[14] vacho[15] vīspanąm[16] vohunąm[17] vīspanąm[18] asha-chithranąm[19] fravākem[20].

(2) Paiti[21]-she[22] aokhta[23] Ahuro Mazdāo[24] Ashem[25] stuto[26] Zarathushtra[27].

(1) (Prophet) Zarathushtra[2] asked[1] (the Creator) Ahura Mazda[3]: 'Oh Ahura Mazda[4], the Most Beneficent[6] Spirit[5], righteous[10] Creator[7] of the corporeal[8] world[9]! in which[11] only one[13] hymn[14-15] of Thine[12] (is contained) the glory[20] of all[16] good things[17]

(of the world), and of all (things)[18] containing the seed of righteousness[19]? (That is to say, which is that Hymn, through the recital of which it is considered equal to the singing of praise of the Creation of Spenta Mainyu?)'

(2) (The Creator) Ahura Mazda[24] replied[21-23] him[22]: 'Oh Zarathushtra[27]! the praise[26] of righteousness[25] (i.e., the Hymn of *Ashem Vohū).

(3) Yo[28] ashem[29] staoiti[30], fraoret-frakhshni[31] avi[32] mano[33] zarazdātoit[34] anghuyat[35] hacha[36], ho[37] mąm[38] staoiti[39] yim[40] Ahurem Mazdąm[41], ho[42] āpem[43] staoiti[44], ho[45] ząm[46] staoiti[47], ho[48] gąm[49] staoiti[50], ho[51] urvarāo[52] staoiti[53], ho[54] vispa[55] vohū[56] Mazdadhāta[57] asha-chithra[58] staoiti[59].

(3) That person[27] who ¶praises with full *faith of a devoted heart, praises[39] Me[38] Ahura Mazda[41], that person[42] praises[44] the water[43], that person[45] praises[47] the earth[46], that person[48] praises[50] the cattle[49], that person[51] praises[53] the trees[52], that person[54] praises[59] all[55] good things[56], created by Ahura Mazda[57], having the seed of righteousness[58].

(4) Aesho[60] zī[61] vākhsh[62] Zarathushtra[63] erezhukhdho[64] framravąno[65] ā[66] vacho[67] Ahuno Vairyo[68] fraokhto[69] amahecha[70] verethraghnahecha[71] urunacha[72] daenacha[73] spanvanti[74].

(5) Arejaiti[75] zī[76] Spitama[77] Zarathushtra[78] aeva[79] asho-stūitish[80], oyum[81] vā[82] ashaono[83] khshnaothrem[84] satem[85] khvafnanąm[86], hazangrem[87] geush[88] khvareitinąm[89],

* As regards the explanation of Ashem Vohū, see my Khordeh Avesta Bā Māēnī, pages 1-2 and notes thereon. If the compound word Ashem-stuiti as the original word in lieu of "Ashem stuto" is considered, its locative singular would be 'ashem-stuto'; the meaning of "Ashem-stuto" can be 'in the praise of righteousness, in the recital of Ashem vohū. Similarly, the locative singular of the word "yūiti" is 'yuto'.

¶ i.e., having chosen righteousness he leads his own life accordingly.

* Or with a sympathetic mind and a devoted heart.

baevare[90] anumayanąm[91], kanghāoschit[92] tanunąm[93] paro-asti[94] jasoithyāo[95].

(4) For[61], Oh Zarathushtra![63] that[60] truly-spoken[64] hymn[62] (of Ashem Vohū) (or) the hymn[67] (called) Ahunavar[68] properly-intoned[69] increases[74] strength[70] and victory[71] *in the soul[72] of that reciter[65] and *in the faith of his religion[73].

(5) For[76], Oh Spitamān[77] Zarathushtra[78]! One[79] recital of ¶Ashem Vohū[80] or[82] a single[81] *act of propitiation[84] of the righteous (man)[83] (i.e., to please the righteous man) is worth[75] a hundred[85] sleep-prayers[86] a thousand[87] prayers[$] before eating meals[75].....,and it is worth *any prayer whatsoever recited at the last moment of the departure of the material existence.

(6) Kā[96] aeva[97] asho-stūitish[98], yā[99] dasa[100] anyaeshąm[1] asho-stūitinąm[2], masanacha[3] vanghanacha[4] srayanacha[5] arejaiti[6].

(7) Paiti[7] she[8] aokhta[9] Ahuro Mazdāo[10] hāu[11] bā[12] ashāum[13] Zarathushtra[14], yąm[15] nā[16] franguhareta[17]

* Instrumental singular in the sense of the locative singular. See the word Kehrpa occurring in the first Karda of Behrām Yasht.

¶ Original meaning 'praise of Asha (i.e. righteousness).

* If we apply the word "ashaono" to the spiritual yazata, the meaning of 'ashaono khshnaothra' would then mean "the khshnaothra of so and so yazata" i.e., his Yasht; e.g., Tīr yasht, Ashishvangh Yasht, etc. Note that the words "khshnaothra yasnāicha" occur in the paragraph of "Fravarāne" of every Yasht.

$ Original meaning: a thousand[87] prayers for eating[89] meat[88], i.e., a thousand prayers before meals.

* The original meaning of 'tanunąm paro-asti' is the departure of this life. I cannot translate the words "baevare anumayanąm" occurring here. Generally their meaning is "ten thousand of small animals". The translation of this whole paragraph does not seem to me to be satisfactory. Moreover, in the paragraphs 6-17 succeeding this, the share of meritorious deed acquired by the reciter by the recital of Ashem Vohū at a fixed period is shown differently.

haurvatbya[18] ameretatbya[19] ashem[20] staoiti[21], frastavano[22] humatacha[23] hūkhtacha[24] hvarshtacha[25], nizhbaremno[26] dushmatacha[27] duzhukhtacha[28] duzhvarshtacha[29].

(6) (Prophet Zarathushtra asked the Creator Ahura Mazda): 'What[66] is the one[97] recital of Ashem Vohū[98] which[69] is worth[6] ten[100] other[6] recitals of Ashem Vohū[2] in greatness[3], in goodness[4] and in excellence[6]?'

(7) (The Creator) Ahura Mazda[10] replied[7-9] Him[8] (i.e., that Holy Prophet): 'Oh Holy[13] Zarathushtra[14]! (When) any person[16] may partake[17] of Khordād[18] and Amardād[19] (i.e., may sit down for taking meals), and recites[21] one Ashem Vohu[20] *by acquiring good thought[23], good word[24] and good deed[25] and by renouncing[26] wicked thought[27], wicked word[28] and wicked deed[29], then that[11] (one Ashem Vohū) indeed[12] (is worth ten Ashem Vohū's).'

(8) Kā[30] aeva[31] asho-stūitish[32], yā[33] satem[34] anyaeshąm[35] asho-stūitinąm[36], masanacha[37] vanghanacha[38] srayanacha[39] arejaiti[40].

(9) Paiti[41]-she[42] aokhta[43] Ahuro Mazdāo[44], hāu[45] bā[46] ashāum[47] Zarathushtra[48], yąm[49] bā[50] nā[51] pascha[52] franguhareiti[53] haomahe[54] hutahe[55] ashem[56] staoiti[57], frastavano[58] humatacha[59] hūkhtacha[60] hvarshtacha[61], nizhbaremno[62] dushmatacha[63] duzhūkhtacha[64] duzhvarshtacha[65].

(8) (Prophet Zarathushtra asked the Creator Ahura Mazda): 'What[30] is the one[31] recital of Ashem Vohū[32] which[33] is worth[40] hundred[34] other[35] recitals of Ashem Vohū[36] in greatness[37], in goodness[38] and in excellence[39]?'

(9) (The Creator) Ahura Mazda replied[41-43] Him[42] (i.e., that Holy Zarathushtra): 'Oh Holy Zarathushtra! after[52] having drunk[53] Haoma-juice[54] ceremoniously-pounded[55], by acquiring[58] good thought[59], good word[60] and good deed[61] and by renouncing[62] wicked thought[63], wicked word[64] and wicked deed[65] (if any person) recites[57]

* Original meaning: 'having praised, by praising'.

one Ashem Vohū, then that[45] (one Ashem Vohū) verily[46] (is worth hundred Ashem Vohū's).'

(10) Kā[66] aeva[67] asho-stūitish[68], yā[69] hazangrem[70] angaeshąm[71] asho-stūitinąm[72], masanacha[73], vanghunacha[74] srayanacha[75] arejaiti[76].

(11) Paiti[77]-she[78] aokhta[79] Ahuro Mazdāo[80], hāu[81] bā[82] ashāum[63] Zarathushtra[84], yąm[85] bā[86] nā[87] khvafnādha[88] ustrayamno[89] avanguhabdemno[90] ashem[91] staoiti[92], frastavano[93] humatacha[94] hūkhtacha[95] hvarshtacha[96], nizhbaremno[97] dushmatacha[98] duzhukhtacha[99] duzhvarshtacha[100].

(10) (Prophet Zarathushtra asked the Creator Ahura Mazdā): 'What[66] is the one[67] recital of Ashem Vohu[68] which[69] is worth[76] a thousand[70] other[71] recitals of Ashem Vohū[72] in greatness[73], in goodness[74] and in excellence[75]?'

(11) (The Creator) Ahura Mazda[80] replied[79] Him[78] (i.e., that Holy Prophet): 'Oh Holy[83] Zarathushtra[84]! (When) any person[87] at the time of changing the side[89] (after awaking) from sleep[88] and falling asleep again[90], by acquiring[93] good thought[94], good word[95] and good deed[96] and by renouncing[97] wicked thought[98], wicked word[99] and wicked deed[100], recites[92] one Ashem Vohū[91], that[81] (one Ashem Vohū), indeed, (is worth a thousand Ashem Vohū's).'

(12) Kā[1] aeva[2] asho-stūitish[3], yā[4] baevare[5] anyaeshąm[6] asho-stūitinąm[7], masanacha[8] vanghanacha[9] srayanacha[10] arejaiti[11].

(13) Paiti[12]-she[13] aokhta[14] Ahuro Mazdāo[15], hāu[16] bā[17] ashāum[18] Zarathushtra[19], yąm[20] bā[21] nā[22] khvafnādha[23], fraghrisemno[24] frabudhyamno[25] ashem[26] staoiti[27], frastavano[28] humatacha[29] hūkhtacha[30] hvarshtacha[31], nizhbaremno[32] dushmatacha[33] duzhūkhtacha[34] duzhvarshtacha[35].

(12) (Prophet Zarathushtra asked the Creator Ahura Mazda): 'What[1] is (that) one[2] recital of Ashem Vohū[3] which[4] is worth[11] ten thousand[5] other[6] recitals of Ashem Vohū[7] in greatness[8], in goodness[9] and in excellence[10]?'

(13) (The Creator) Ahura Mazda[15] replied[12-14] Him[13] (i.e., that Holy Prophet): 'Oh Holy[18] Zarathushtra[19]! (if any person) waking up[24] and rising up[25] from sleep[23] recites[27] one Ashem Vohū[26], by acquiring[28] good thought[29], good word[30] and good deed[31] and by relinquising[32] wicked thought[33], wicked word[34] and wicked deed[35], that[16] (one recital of Ashem Vohū) truly[17] (is worth ten thousand recitals of Ashem Vohū).

(14) Kā[36] aeva[37] asho-stūitish[38], yā[39] vīspem[40] imat[41] karshvare[42] yat[43] khvanirathem[44] *ta.[45] matfshum[46] mat-rathwem[47] paiti-vīrem[48] masanacha[49] vanghanacha[50] srayanacha[51] arejaiti[52].

(15) Paiti[53]-she[54] aokhta[55] Ahuro-Mazdāo[56]; hāu[57] bā[58] ashāum[59] Zarathushtra[60], yąm[61] bā[62] nā[63] usteme[64] urvaese[65] gayehe[66] ashem[67] staoiti[68], frastavano[69] hūmatacha[70] hukhtacha[71] hvarshtacha[72], nizhbaremno[73] dushmatacha[74] duzhūkhtacha[75] duzhvarshtacha[76].

(14) (Prophet Zarathushtra asked the Creator Ahura Mazda): 'What[36] is (that) one[37] recital of Ashem Vohū[38] which[39] is worth[52] this[41] entire[40] region[42] Khvaniratha[44] (inhabited) with cattle[46], with grandeur[47] and ¶with heroes[48], in greatness[49], in goodness[50] and in excellence[51]?'

(15) (The Creator) Ahura Mazda[56] replied[55] Him[53-54] (i.e., that Holy Prophet): 'Oh Holy[59] Zarathushtra[60]! (when) any person[63] at the most ultimate[64] end[65] of (his) life[66] recites[68] one Ashem Vohū[67], by acquiring[69] good thought[70], good word[71] and good deed[72] and

* Professor Westergaard thinks that the word ta. following khvanirathem is the Semitic word "vad" (upto), Pazand tā (= upto). But Dr. Haug considers this ta. as full-point at the end of the writing on the margin of the original copy.

¶ Vīra - Sanskrit vīra, hero; it also means "man"; except men (Pahlavi).

by forsaking[73] wicked thought[74], wicked word[75] and wicked deed[76], that[57] (one recital of Ashem Vohu) indeed[58] (is worth the entire region Khvaniratha as stated above).

(16) Kā[77] aeva[78] asho-stūitish[79], yā[80] vīspem[81] imat[82] yat[83] antarecha[84] ząm[85] antarecha[86] asmanem[87], imąmcha[88] ząm[89] avacha[90] raochāo[91], vīspacha[92] vohū[93] Mazdadhāta[94] asha-chithra[95], masanacha[96] vanghanacha[97] srayanacha[98] arejaiti[99].

(17) Paiti[100]-she[1] aokhta[2] ahuro Mazdāo[3], hāu[4] bā[5] ashāum[6] Zarathushtra[7], yat[8] fraoirisaiti[9] pairi[10] dusmataeibyascha[11] duzhūkhtaeibyascha[12] duzhvarsh-taeibyascha[13].

(16) (Prophet Zarathushtra asked the Creator Ahura Mazda): 'What[77] is (that) one[78] recital of Ashem Vohū[79] which[80] is worth[99] all[81] these[82] (things) that[83] are *between[84] the earth[85] and the sky[87], this[88] earth[89] and those[90] luminaries[91] (of heaven) and all[92] good things[93] created by Ahura Mazda[94], having the seed of righteousness[95], in greatness[96], in goodness[97] and in excellence[98]?'

(17) (The Creator) Ahura Mazda[3] replied[2] Him[100-1] (i.e., that Holy Prophet): 'Oh Holy[6] Zarathushtra[7]! (when any person recites one Ashem Vohū) ¶by abstaining[9] from wicked thoughts[11], wicked words[12] and wicked deeds[13] (i.e., by repenting of his wicked deeds and sins and by resolving to tread the path of truth), that[4] (one recital of Ashem Vohū) (is) verily (worth that which is mentioned in paragraph 16 above).

* In the text thę word antare - (meaning, between) has occurred twice:- between the earth and between the sky. For its comparison, see Yasna Hā 61st para first.

¶ Literal meaning: turns far away; present tense third person singular parasmaipada.

Yasht XXIInd*

Second Fargard of Hādokht Nask

(1) Peresat[1] Zarathushtro[2] Ahurem Mazdąm[3], Ahura Mazda[4] Mainyu[5] spenishta[6] dātare[7] gaethanąm[8] astvaitinąm[9] ashāum[10]-yat[11] ashava[12] para-irithyeiti[13], kva[14] aetąm[15] khshapanem[16] havo[17] urva[18] vanghaiti[19].

(2) Āat[20] mraot[21] Ahuro Mazdāo[22], asne[23] vaghdhanāt[24] nish-hidhaiti[25], Ushtavaitīm[26] gāthąm[27] srāvayo[28], ushtatātem[29] nimraomno[30]. Ushtā[31] ahmāi[32] yahmāi[33] ushtā[34] kahmāichit[35], vase-khshayąs[36] Mazdāo[37] dāyāt[38] Ahuro[39]. Upa[40] aetąm[41] khshapanem[42] avavat[43] shātoish[44] urva[45] ishaiti[46], yatha[47] vīspem[48] imat[49] yat[50] juyo[51] anghush[52].

(1) (Prophet) Zarathushtra[2] asked[1] (the Creator) Ahura Mazda[3]: 'Oh Ahura Mazda[4], Most Beneficent[6] Spirit[5], Holy[10] Creator[7] of the corporeal[9] worlds[8]! When[11] any righteous[12] (person) dies[13], where[14] does his own[17] soul[18] abide[19] that[15] night[16] (i.e., on the first night of the passing-away)?'

(2) Thereupon[20] (the Creator) Ahura Mazda[22] replied[21]: (The soul of that righteous man) sits[25] near[23] (his) head[24], chanting[28] the Ushtavaiti[26] Gāthā[27] (and) desiring[30] happiness[29].

(May) happiness[31] (be) unto that (man)[32], through whom[33] happiness[34] (reaches) ¶others[35]! May Ahura[39] Mazda[37] ruling-at-will[36] ❖grant[38] (strength and power to the benevolent man referred to above)!

* For its explanation see the Explanation given on page 299.

¶ In the original text, meaning is 'unto anyone too' (kahmāi-chit).

❖ The portion from 'Ushtā ahmāi' upto 'dāyāt Ahuro' occurs in the first stanza of Ushtavaiti Gāthā: There as the object of the word 'dāyāt' occur 'utayūiti tevīshī' (meaning strength and power). The sacred verse of the Ushtavaiti Gātha which the soul of the righteous man recites is given here as a quotation.

On[40] that[41] night[42] (i.e., on the first night of the passing away) the soul[45] (of that righteous man) ❖experiences[46] as much ¶happiness as[47] ❖the people of the whole[48] world experience (happiness).

(3) Yąm[53] bityąm[54] kva[55] aetąm[56] khshapanem[57] havo[58] urva[59] vanghaiti[60].

(4) Āat[61] mraot[62] Ahuro Mazdāo[63], asne[64] vaghdhanāt[65] nish-hidhaiti[66], Ushtavaitīm[67] Gāthąm[68] srāvayo[69], ushtatātem[70] nimraomno[71]. Ushtā[72] ahmāi[73] yahmāi[74] ushtā[75] kahmāichit[76], vase-khshayąs[77] Mazdāo[78] dāyāt Ahuro[80]. Upa[81] aetąmchit[82] khshapanem[83] avavat[84] shātoish[85] urva[86] ishaiti[87], yatha[88] vīspem[89] imat[90] yat[91] juyo[92] anghush[93].

(3) (Prophet Zarathushtra asked the Creator Ahura Mazda): 'Where[55] does his own[58] soul[59] abide[60] on the second[54] ⁵night[57]?'

(4) Thereupon[61] (the Creator) Ahura Mazda[63] replied[62]: '(The soul of that righteous man) sits[66] near[64] (his) head[65], chanting[69] Ushtavaiti[67] Gāthā[68] (and) wishing[71] happiness[70]. (May) happiness[72] (be) unto that[73] (man), through whom[74] happiness[75] (reaches) others[76]! May Ahura[80] Mazda[78] ruling-at-will[77] grant[79] (strength and power to the benevolent man referred to above)!

On[81] that[82] night[83] (i.e., on the second night of the passing away) the soul (of that righteous man) gets as much[84] ❖happiness[85] as[88] ♦the people of the whole[89] world get[87] (happiness).

* Root ish = Sanskrit ish = to obtain, to gain.

¶ Original meaning: (portion) of so much[43] happiness[44].

❖ Original meaning: 'living[51] world[52]'.

⁵ In the original text, it is thus: 'that[56] night[57] which[53] is second[54].

❖ Original meaning: (portion) of so much[84] happiness[85].

♦ Original meaning: 'living[92] world[93]'.

(5) Yąm[94] thrityąm[95] kva[96] *khshapanem[97] havo[98] urva[99] vanghaiti[100].

(6) Āat[1] mraot[2] Ahuro Mazdāo[3], asne[4] vaghdhanāt[5] nish-hidhaiti[6], Ushtavaitīm[7] Gāthąm[8] srāvayo[9], ushtatātem[10] nimraomno[11]. Ushtā[12] ahmāt[13] yahmāi[14] ushtā[15] kahmāichit[16], vase-khshayąs[17] Mazdāo[18] dāyāt[19] Ahuro[20]. Upācha[21] aetąmchit[22] khshapanem[23] avavat[24] shātoish[25] urva[26] ishaiti[27], yatha[28] vīspem[29] imat[30] yat[31] juyo[32] anghush[33].

(5) (Prophet Zarathushtra asked Ahura Mazda): 'where[96] does his own[98] soul[99] abide[100] on the third[95] night[97]?'

(6) Thereupon[1] (the Creator) Ahura Mazda[3] replied[2]: '(the soul of that righteous man) sits[6] near[4] (his) head[5], chanting[9] the Ushtavaiti[7] Gathā[8], (and) desiring[11] happiness[10].

(May) happiness[12] (be) unto that (man)[13], through whom[14] happiness[15] (reaches) others[16]! May Ahura[20] Mazda[18] ruling-at-will[17] grant[19] (strength and power to the benevolent man referred to above)!

On[21] that[22] night[23] (i.e., on the third night of the Passing Away) the soul[26] (of that righteous man) experiences[27] as much[24] ¶happiness[25] as[28] the *people of the whole[29] world experience (happiness).

(7) Thrityāo[34] khshapo[35] thraoshta[36], vyusą[37] sadhayeiti[38], yo[39] narsh[40] ashaono[41] urva[42] urvarāhucha[43] paiti[44] baoidhishcha[45] vīdidhāremno[46] sadhayeiti[47]. Ā-dim[48] vāto[49] upa-vāvo[50] sadhayeiti[51] rapithwarat[52] hacha[53] naemāt[54], rapithwataraeibyo[55] hacha naemaeibyo[56], hubaoidhish[57] hubaoidhitaro[58] anyaeibyo[59] vātaeibyo[60].

* Here as in paragraph 3rd, the word "aetąm" before 'khshapanem' is not found in Westergaard's text. But Dr. Haug has given the word 'aetąm-chit' in the Avesta of Hādokht Nask included in the book of Ardā Vīrāf.

¶ Original meaning: (the portion) of so much[24] happiness[25].

* Original meaning: 'living[32] world[33]'

(8) Āat[61] tem[62] vātem[63] nāonghaya[64] uzgerembyo[65] sadayeiti[66] yo[67] narsh[68] ashaono[69] urva[70]. Kuda-dhaem[71] vāto[72] vāiti[73], yim[74] yava[75] vātem[76] nāonghābya[77] hubaoidhitemem[78] jigaurva[79].

(7) At the end[36] of the third[34] night[35] when the dawn[37] appears[38], (i.e., on the fourth day at dawn) the soul[42] of (that) righteous[41] man[40] passes through the trees *inhaling[46] fragrant odours[45]. A sweet-scented[57] wind[49] blowing[50] from[53] the direction[54] of the south[52], nay, from the directions[56] of the south[55], which is more sweet-scented[58] than other[59] winds[60], comes up[51] to that (soul)[48].

(8) Then[61] the soul[70] of (that) righteous[69] man[68] seems[66] ¶to inhale[65] that[62] (sweet scented) wind[63] (mentioned in the para above) through the nose[64]. (He reflects): 'Whence[71] doth (that) wind[72] blow[73], which[74] is the most fragrant[78] wind[76] I ever[75] *have inhaled[79] with (my) nostrils[77].

(9) Anghāo[80] dim[81] ztayāo[82] frerenta[83] sadhayeiti[84] yā[85] hava[86] daena[87]; kainino[88] kehrpa[89] srīrayāo[90], khshoithnyāo[91], aurusha-bāzvo[92], amayāo[93], huraodhayāo[94] huzarshtayāo[95], eredva-fshnyāo[96], sraotanvo[97], āzātayāo[98], raevas-chithrayāo[99] panchadasayāo[100]; raodhaeshva[1] kehrpa[2] avavato[3] srayāo[4], yatha[5] dāmąn[6] sraeshtāish[7].

* Perfect Participle Atmanepada nominative singular mas; root vī-dar = Sanskrit vi-dhar = to hold.

¶ uzgerembyo - verbal adjective nominative singular masculine; root uz-gerew = to breathe in; uz-gerew = uz-gereb; before 'b' spurious 'm' is added + ya-termination; hence uzgerembya.

* jigaurva - Perfect tense first person singular parasmaipada; root garew = Sanskrit grabh-, grah.

(9) In *the sweet breeze[82] of that[80] wind there appears[84] to him[81] (i.e., his soul) his own[86] daenā[87] (i.e., daena of that righteous man) ¶stepping forward[83].

Explanation:- (The daenā of that righteous man appears to his soul in the form of a maiden as stated below).

(That daenā) appears[84] stepping in front[83] (of that righteous man) in the shape[89] of a maiden[88] beautiful[90], shining[91], white-armed[92], robust[93], of fine appearance[94], tall of stature[95], high-breasted[96], ♦beautiful body[97], noble[98], of glorious $lineage[99], fifteen years of age[100]. In appearance[1] (that daenā) (is) so much[3] more beautiful[4] in form[2] than[5] the most beautiful[7] creatures[6] (of this world).

(10) Āat[8] hīm[9] aokhta[10] pereso[11] yo[12] narsh[13] ashaono[14] urva[15]: Ćhishcha[16] charāitish[17] ahi[18], yąm[19] it[20] yava[21] charāitinąm[22] kehrpa[23] sraeshtąm[24] dādaresa[25].

(11) Āat[26] he[27] paiti-aokhta[28] yā[29] hava[30] daena[31]; azem[32] bā[33] te[34] ahmi[35] yum[36] humano[37] hvacho[38] hushyaothana[39] hudaena[40], yā[41] hava[42] daena[43] khvaepaithe[44] tanvo[45]; Chishcha[46] thwąm[47] chakana[48] ava[49] masanacha[50] vanghanach[51] srayanacha[52] hubaoidhitacha[53] verethrająstacha[54] paiti-dvaeshayantacha[55], yatha[56] yat[47] me[58] sadhayehi[59].

* European scholars consider the word "ztayão" as the corrupted form of "vātayão" on the strength of the Pahlavi Version.

¶ frerenta - present participle feminine nominative singular; root fra-ar = to step forward.

♦ Having the body like the Sarva Tree; srao = Persian sarva = tree grown up near the lake (Haug).

$ Or of brilliant face; chithra = Persian chehreh = face.

(10) Then[8] the soul[15] of that[1] righteous[14] man[13] *asked[10-11] (the Daenā in the shape of a maiden mentioned in the above paragraph): 'What[16] damsel[17] art thou[18] whom[19] I have ever[21] ¶seen[25] as the most beautiful[24] of (all) damsels[22] in form[23]?'

(11) Then[26] to him[27] (to that soul) his own[30] Daenā[31] (i.e. Daena of that righteous man) replied[28]: 'Oh thou ♦youth[36] of good thought[37], good word[38], good deed[39] (and) of good conscience[40]! I[32] am[34], indeed[33], the daenā[43], of thine own[42]; everyone[46] $had loved[48] thee[47] on account of that[49] greatness[50] (of thine) on account of goodness[51], on account of beauty (i.e. good qualities)[52], on account of the fragrance (of good deeds)[53], on account of the victory (gained over evil)[54] and on account of the freedom from enmity[55], as[56] thou appearest[59] unto me[58].

(12) Tum[60] mąm[61] chakana[62], yum[63] humano[64] hvacho[65] hushyaothana[66] hudaena[67], ava[68] masanacha[69] vanghanacha[70] srayanacha[71] hubaoidhitacha[72] verethrająstacha[73] paiti-dvaeshayantacha[74] yatha[75] yat[76] te[77] sadhayeiti[78].

(13) Yat[79] tum[80] aidhim[81] aetenoish[82] saochayacha[83] kerenavantem[84] baosavascha[85] varakhedhrāoscha[86] varo-zhintem[87] urvaro-strayāscha[88] kerenavantem[89], āat[90] tąm[91] tum[92] nish-hidhoish[93] gāthāoscha[94] srāvayo[95], apascha[96] vanguhīsh[97] yazemno[98], ātaremcha[99] Ahurahe Mazdāo[100], naremcha[1] ashavanem[2] kukhshnvąno[3], asnāatcha[4] jasentem[5] dūrāatcha[6].

* Original meaning: addressed[10] saying[11]: pereso - present participle masculine nominative singular.

¶ i.e. to say, if I have ever seen the most beautiful maiden, it is only today that I have seen.

♦ It is surprising that although the righteous departed person may be of any age, yet the appellation young is given to his soul.

$ chakana - Perfect tense third person singular parasmaipada; root kan = Sanskrit kan = to love.

(12) (The Daenā of the righteous speaks to his soul): 'Oh youth[63] of good thought[64], good word[65], good deed[66] and of good conscience[67]! thou[60] *hast loved[62] me[61] on account of that[68] greatness[69], on account of goodness[70], on account of beauty (i.e., good qualities)[71], on account of the fragrance (of good deeds)[72], on account of the victory (gained over evil)[73] and on account of the freedom from enmity[74], as[75] I appear[78] unto thee[77].

(13) (That Daenā speaks to the soul of the righteous man): 'When[79] others (were) making[84] derision[83] (of the matters of religion), (were) worshipping[84] idolatory[85], were ¶not giving necessary help to the needy and helpless[86-87] and (were) *cutting down the trees[88-89], then[90] thou[92] then wouldst sit down[93] chanting[95] the Gāthās[94], praising[98] (the excellence of) the good[97] waters[96], praising[98] the Fire[99] of Ahura Mazda[100] and (was) rejoicing[3] the holy[2] man[1] coming[5] from near[4] and from afar[6].

(14) Āat[7] mąm[8] frithąm[9] haitīm[10] frithotarąm[11], srirąm[12] haitīm[13] srīrotarąm[14], berekhdhąm[15] haitīm[16] berekhdhotarąm[17], frataire[18] gātvo[19] āonghanąm[20] fratarotaire[21] gātvo[22] nishādhayoish[23], aeta[24] humata[25], aeta[26] hūkhta[27], aeta[28] hvarshta[29]. Āat[30] mąm[31] naro[32] paskāt[33] yazente[34] Ahurem Mazdąm[35] daregho-yashtemcha[36] hąm-parshtemcha[37].

(14) (That Daenā speaks to the soul of the righteous man): 'Through this[24] (thy) good thought[25], through this[26] (thy) good word[27], through this[28] (thy) good deed[29] (thou madest) me[8] being[10] beloved[9] still more beloved[11], (thou didst make) me being[13] beautiful[12] still more beautiful[14], (thou didst make me) being[16] desirable[15] still more desirable[17], sitting[20] in a far forward[18] place[19] didst thou seat[23] (me) farther forward[21] place[22].'

* Chakana - this verb should be in the second person singular. It can be also in second person plural. The termination 'a' in the Perfect Tense parasmaipada stands for first person singular, third person singular and second person plural. See my Avesta Grammar pp.238-239.

¶ Prof. Darmesteter on the strength of the Pahlavi Version.

* Original meaning: causing[89] to cut out the trees[88], root star = sanskrit 'star' = to scatter, to destroy.

(The Creator Ahura Mazda speaks): 'Then[30] men[32] *will hereafter[33] worship[34] Me[31], Ahura Mazda[35], the long-adored[36] and the long-communed[37].

(15) Paoirīm[38] gāma[39] frabarat[40] yo[41] narsh[42] ashaono[43] urva[44], humate[45] paiti[46] nidadhāt[47]; bitīm[48] gāma[49] frabarat[50] yo[51] narsh[52] ashaono[53] urva[54], hūkhte[55] paiti[56] nidadhāt[57]; thritīm[58] gāma[59] frabarat[60] yo[61] narsh[62] ashaono[63] urva[64], hvarshte[65] paiti[66] nidadhāt[67]; tūirīm[68] gāma[69] frabarat[70] yo[71] narsh[72] ashaono[73] urva[74], anaghraeshva[75] raochohva[76] nidadhāt[77].

(15) The soul[44] of that righteous[43] man[42] advanced[40] with a first[38] step[39] (which) placed[47] (that soul) in[46] the Good-Thought Paradise[45] (i.e., in the Star Station Paradise); (i.e. to say, the soul of that righteous man while placing the first step came up to the Star-Station Paradise). The soul[54] of that righteous[50] man[52] advanced[50] with the second[48] step[49] (which) placed[57] (that soul) in the Good-Word Paradise[55] (i.e. in the Moon-Station Paradise)[55]; (i.e. to say, the soul of the righteous man while placing the second step came up to the Moon-Station Paradise). The soul[64] of that righteous[63] man[62] advanced[60] with the third[58] step[59] (which) placed[67] (that soul) in the Good-Deed Paradise (i.e., in Sun-Station Paradise)[65]; (i.e. to say, the soul of the righteous man while placing the third step reached the Sun-Station Paradise). The soul[74] of that righteous[73] man[72] advanced[70] with the fourth[68] step[69], (which) placed[77] (that soul) in the Endless[75] Lights[76] (i.e. in the Garothman Paradise); (i.e. to say, that soul while placing the fourth step reached the Highest Heaven Garothmān).

(16) Ā-dim[78] aokhta[79] pereso[80] paourvo[81] ashava[82] parairithyo[83], katha[84] ashāum[85] para-irithyo[86], katha[87]

* The Creator Ahura Mazda says: 'By taking the example of the righteous man, i.e., taking the mandatory example of the soul of the righteous man which has gained happiness, on account of the good deeds which the righteous man has performed and who has worshipped Me every moment of his life, men now will worship Me and will perform virtuous and benevolent deeds.

ashāum[88] apa-jaso[89], shkitibyascha[90] hacha[91] gaomaiti-byascha[92] vayaeibyascha[93] hacha[94] māyavaitibyascha[95] astvatat[96] hacha[97] anghaot[98] manahīm[99] avi[100] ahūm[1], ithyejanguhatat[2] hacha[3] anghaot[4] aithyejanghuntem[5] avi[6] ahūm[7]; katha[8] te[9] dareghem[10] ushta[11] abavat[12].

(17) Āat[13] mraot[14] Ahuro Mazdāo[15] ma[16] dem[17] pereso[18] yim[19] peresahi[20], yim[21] khravantem[22] ārthavantem[23] urvishtrem[24] pantąm[25] aiwitem[26], yat[27] astascha[28] baodhanghascha[29] vī-urvishtīm[30].

(16) One righteous[82] (man) who had previously[81] departed[83] ✲asked him[78] (i.e., the righteous man stated above): 'Oh righteous (man)[85]! how[84] didst thou pass away[86]? How[87], Oh righteous (man)[88]! didst thou come away[89] ¶from[91] the abode[90] rich-in-cattle[92] (i.e., by leaving off the abode), ¶by giving up[94] the joy ✧and pleasure[93] of love[95], from[97] the corporeal[96] world[98] to[100] the spiritual[99] world[1], from[3] the perishable[2] world[4] to[6] the imperishable one[7]? (Also) how[8] was[12] thy long-enduring[10] happiness[11]?

(17) Thereupon[13] (the Creator) Ahura Mazda[15] spake (thus): ⁵Question[18] him[17] not[16] what[19] thou ✲dost ask[20] (because that man has come) ♦from[26] the dreary[22], destructive[23] and perilous[24] path[25]

✲ Original meaning: said[79] asking[80]; pereso-present participle masculine nominative singular.

¶ Note that the preposition 'hacha' implies the sense of the English word "separation, departure from".

✧ Darmesteter. Dr. Haug has given the Pahlavi translation:- "(place) possessed of abode, rich in cattle, full of desires and full of love." Professor Westergaard taking these five words in brackets ( ) states the Pahlavi Version.

⁵ Literal meaning: '(be) not questioning, (be) not the questioner)'; pereso - present participle masculine nom. singular.

✲ Reference of which has occurred in the preceding para.

♦ This seems to refer to this corporeal world, which is not free from pain, misery and wickedness; and in which world, sooner or later, the soul leaving the material frame goes to the world beyond and there enjoys the fruit of its actions.

(where there is) a separation[30] of the body[28] and consciousness[29] (from one another).

(18) Khoarethanąm[31] he[32] beretanąm[33] zaremayehe[34] raoghnahe[35]; tat[36] asti[37] yūno[38] humanangho[39] hvachangho[40] hushyaothnahe[41] hudaenahe[42] khvarethem[43] pascha[44] para-iristīm[45]. Tat[46] nąirikayāi[47] frāyo-humatayāi[48], frāyo-hūkhtayāi[49], frāyo-hvarshtāi[50], hush-hąm-sāstayāi[51], ratukhshathrāi[52], ashaonyāi[53] khvarethem[54] pascha[55] para-iristīm[56].

(18) (In the exalted place of Paradise) of the food[31] brought[33] for him[32] (i.e., for the soul of that righteous man) (is the celestial food) of ✲'zaremaya[34] raoghna[35]'. This[36] is[37] (ambrosia), the food[43] (stated above fixed), after[44] death[45], of the youth[38] of good thought[39], of good word[40], of good deed[41] and of good conscience[42] (i.e., for his soul). (Similarly), this[46] is (ambrosia), the food[54] (stated above fixed) after[55] death[56] for the (soul of) the woman[47] richer-in-good thought[48], richer in good word[49], richer in good deed[50], fully and well trained[51], obedient to her husband[52] (and) truth-speaking[53].

Explanation:- From the beginning of this yasht upto para 18th there delineates a vivid and graphic description of the endless pleasure which the soul of the virtuous and righteous man derives and obtains the reward of Heaven for his good deeds after death. In sharp antithesis to this, from the paragraphs 19th upto the end of para 36th, there delineates a didactic description of the gigantic horror which the soul of the wicked and sinful man derives and suffers the punishment of hell for his wicked deeds after his death.

✲ Literal meaning of Zaremaya raoghna is "butter made in spring-time", which is most tasty; name of the food given to the souls who enter Garothman - the highest heaven; nectar. On the contrary, the souls who suffer the punishment of hell are given "khvaretha vish-gainti", i.e., poisonous stinking food (see para 36th of this yasht).

Yasht XXIInd

Third Fragard of Hādokht Nask

(19) Peresat[1] Zarathushtro[2] Ahurem Mazdąm[3], Ahura Mazda[4] Mainyo[5] Spenishta[6], dātare[7] gaethanąm[8] astvaitinąm[9] ashāum[10]. Yat[11] dravāo[12] ava-mairyeite[13], kva[14] aetąm[15] khshapanem[15] havo[17] urva[18] vanghaiti[19].

(20) Āat[20] mraot[21] Ahuro Mazdāo[22], avatha[23] bā[24] ashāum[25] Zarathushtra[26], asne[27] kameredhāt[28] handvaraiti[29], kimąm[30] Gāthwyąm[31] vacho[32] srāvayo[33]. Kām[34] neme[35] ząm[36], Ahura Mazda[37], kutha[38] neme[39] ayeni[40]. Upa[41] aetąm[42] khshapanem[43] avavat[44] ashātoish[45] urva[46] ishaiti[47] yatha[48] vīspem[49] imat[50] yat[51] juyo[52] anghush[53].

(19) (Prophet) Zarathushtra[2] asked[1] (the Creator) Ahura Mazda[3]: 'Oh Ahura Mazda[4], Most Beneficent[6] Spirit[5], Holy[10] Creator[7] of the corporeal[9] worlds[8]! When[11] any wicked (person)[12] dies[13], where[14] does his own[17] soul[18] abide[19] that[15] night[16] (i.e., on the first night of death)?'

(20) Thereupon[20] (the Creator) Ahura Mazda[22] replied[21]: 'Oh Holy[25] Zarathushtra[26]! (the soul of that wicked person) runs about[29] there[23] (i.e.,) beside[27] (his own) head[28] indeed[24], chanting the hymn of ✲the Kimā[30] Gāthā[31]:

To what[34] land[36], Oh Ahura Mazda[37]! shall I take a turn[35]? where[38] shall I ¶go[40] by taking a turn[39]?

✲ i.e., Gāthā hymn of despair and dejection is seen from the sentence following. This reference is about the first stanza of yasna Hā 46, known as "Kām nemoi Ząm".

¶ The soul of the wicked and sinful person which is extensively terrified by the fear of suffering punishment for its wicked actions speaks thus here.

On[41] that[42] night[43] (i.e., on the first night of the passing away) the soul[46] (of that wicked and sinful person) experiences[47] as much[44] unhappiness[45] as[48] ✲the people of the whole[49] world ¶experience[47] (unhappiness).

(21) Yąm[54] bityąm[55] kva[56] aetąm[57] khshapanem[58] havo[59] urva[60] vanghaiti[61].

(22) Āat[62] mraot[63] Ahuro Mazdāo[64] avadha[65] bā[66] ashāum[67] Zarathushtra[68], asne[69] kameredhāt[70] handvaraiti[71], kimąm[72] Gāthwyąm[73] vacho[74] srāvayo[75]. Kām[76] neme[77] ząm[78], Ahura Mazda[79], kuthra[80] neme[81] ayeni[82]. Upa[83] aetąm[84] khshapanem[85] avavat[86] ashātoish[87] urva[88] ishaiti[89], yatha[90] vīspem[91] imat[92] yat[93] juyo[94] anghush[95].

(21) (Prophet Zarathushtra asked the Creator Ahura Mazda): 'Where[56] does his own[59] soul[60] abide[61] on the second[55] night[58]?'

(22) Thereupon[62] (the Creator) Ahura Mazda[64] replied[63]: '(The soul of that wicked and sinful person) verily[66] runs about[71] there[65] (i.e.) near[69] (his own) head[70], chanting[75] the hymn[74] of the Kimā[72] Gāthā[73].

(Now) to what[76] land[78], Oh Ahura Mazda[79]! shall I take a turn[77]? Where[80] shall I go[82] by taking a turn[81]?

On that[84] night[85] (i.e., on the second night of the passing away) the soul[88] (of that wicked and sinful person) experiences[89] as much[86] unhappiness[87] as[90] ✲the people of the whole[91] world experience[89] (unhappiness)'.

(23) Yąm[96] thrityąm[97] kva[98] aetąm[99] khshapanem[100] havo[1] urva[2] vanghaiti[3].

(24) Āat[4] mraot[5] Ahuro Mazdāo[6], avadha[7] bā[8]

✲ Literal meaning: 'living[52] world[53]'.

¶ i.e., as much unhappiness and calamity the people of the entire world suffer.

✲ Literal meaning: 'living[94] world[95]'.

ashāum[9] Zarathushtra[10], asne[11] kameredhāt[12] handvaraiti[13], Kimąm[14] Gāthwyąm[15] vacho[16] srāvayo[17]. Kām[18] neme[19] ząm[20], Ahura Mazda[21], kuthra[22] neme[23] ayeni[24]. Upa[25] aetąm[26] khshapanem[27] avavat[28] ashātoish[29] urva[30] ishaiti[31], yatha[32] vīspem[33] imat[34] yat[35] juyo[36] anghush[37].

(23) (Prophet Zarathushtra asked Ahura Mazda): 'Where does his own[1] soul[2] (i.e., the soul of the wicked and sinful person) abide[3] on the third[97] night[100]?'

(24) Thereupon[4] (the Creator) Ahura Mazda[6] replied[5]: '(The soul of that wicked and sinful person) indeed[8] runs about[71] there[7] (i.e.,) beside[11] (his own) head[12], chanting[17] the hymn[16] of the Kimā[14] Gāthā[15].

(Now) to what[18] land[20], Oh Ahura Mazda[21]! shall I take a turn[19]? Where[22] shall I go[24] by taking a turn[23]?

On[25] that[20] night[27] (i.e., on the third night of the passing away) the soul[30] (of that wicked and sinful person) experiences[31] as much[28] unhappiness[29] as[30] *the people of the whole[33] world experience[31] (unhappiness).

(25) Thrityāo[38] khshapo[39] thraoshta[40], ashāum[41] Zarathushtra[42], vyusā[43] sadhayeiti[44] yo[45] narsh[46] drvato[47] urva[48], aeithāhucha[49] paiti[50] gaintīshcha[51] vīdidhāremno[52] sadhayeiti[53]. Ā-dim[54] vāto[55] upavāvo[46] sadhayeiti[57] apākhtarat[58] hacha[59] naemāt[60] apākhtareibyo[61] hacha[62] naemaeibyo[63] duzh-gaintish[64] duzh-gaintitaro[65] anyaeibyo[66] vātaeibyo[67].

(26) Āat[68] tem[69] vātem[70] nāonghaya[71] uzgarembyo[72] sadhayeiti[73] yo[74] narsh[75] drvato[76] urva[77]. Kuda-daem[78] vāto[79] vāiti[80], yim[81] yava[82] vātem[83] nāong-hābyo[84] duzhgaintitemem[85] jigaurva[86].

(25) At the end[40] of the third[38] night[39], Oh Holy[41] Zarathushtra[42]! (When) the dawn[43] appears[44] (i.e., on the fourth day

* Literal meaning: 'living[36] world[37]'.

at dawn), the soul[48] of the wicked[47] person[46] passes through[50] *snow[49] inhaling[52] miasma[51]. There seems[57] to blow towards that (soul)[54], from[59] the direction[60] of the North[58], from[62] the directions[63] of the North[61], a foul-smelling[63] wind[55] (which is) more foul-smelling[64] than other[65] winds[66].

(26) Then[67] the soul[76] of (that) wicked[75] person[74] seems[72] to inhale[71] that[68] (foul-smelling) wind[69] (mentioned in the para above) through the nose[70]. (He reflects): 'Whence[77] doth (that) wind blow[79], which[80] is the most stinking[84] wind[82] I ever[81] ¶have inhaled[85] with the nostrils[83].

(27-32)†

(33) Paoirīm[1] gāma[2] frabarat[3] yo[4] narsh[5] drvato[6] urva[7] dushmatahe[8] paiti[9] ni-dadhāt[10]; bitīm[11] gāma[12] frabarat[13] yo[14] narsh[15] drvato[16] urva[17] duzhūkhtahe[18] paiti[19] nidadhāt[20]; thritīm[21] gāma[22] frabarat[23] yo[24] narsh[25] drvato[26] urva[27] duzhvarshtahe[28] paiti[29] nidadhāt[30]; tūirīm[31] gāma[32] frabarat[33] yo[34] narsh[35] drvato[36] urva[37] anaghraeshva[38] temohva[39] nidadhāt[40].

(33) The soul[7] of that wicked[6] person[5] advanced[3] with a first[1] step[2] (which) placed[10] (that soul) in the hell (called) Wicked-Thought[8]; (i.e., the soul of that wicked person while placing the first step came up to hell called wicked-thought). The soul[17] of that wicked[16] person[15] advanced[13] with the second[11] step[12] (which) placed[20] (that soul) in[19] hell called Wicked-Word[18]; (i.e., the soul of that

* Darmesteter on the basis of the Pahlavi Version; unholy place (Spiegel); horrible (Harlez).

¶ For its comparison, see para 8th of this Yasht.

† On the fourth day at dawn, the soul of the wicked and sinful person whilst travessing to the world beyond, meets on its way a hideous, frightful and stinking maiden. About this an interesting description is given in paragraphs 27-32. This description is quite the opposite of that of the daena of the righteous and virtuous man. Unfortunately, we do not possess Avestan text of these 27-32 paragraphs. But, the description quite similar to this is given in Chapter 17th of the Pahlavi Text Ardā Vīrāf Nāmak.

wicked person while placing the second step came up to hell called Wicked Word). The soul[27] of that wicked[27] person[25] advanced[23] with the third[21] step[22] (which) placed[30] (that soul) in[29] the hell called Wicked-Deed[28]; (i.e., the soul of that wicked person while placing the third step came up to hell called Wicked-Deed). The soul[37] of that wicked[36] man[35] advanced[33] with the fourth[31] step[32] (which) placed[40] (that soul) into the Endless[38] darkness[39]; (i.e., that soul whilst placing the fourth step fell headlong in the deepest abyss of hell).

(34) Ā-dim[41] aokhta[42] pereso[43] paourvo[44] drvo[45] ava-mereto[46] katha[47] drvo[48] ava-mairyangha[49] katha[50] drujo[51] apa-jaso[52] shkitibyascha[53] hacha[54] gaomavaitibyascha[55] vayaeibyascha[56] hacha[57] mayāvaitibyascha[58] astvatat[59] hacha[60] anghaot[61] manahīm[62] avi[63] ahūm[64] ithyejanguhatat[65] hacha[66] anghaot[67] a-ithyejanguhantem[68] avi[69] ahūm[70]; katha[71] te[72] dareghem[73] āvoya[74] anghat[75].

(34) One wicked (person)[45] who had previously[44] died[46] *asked him[41] (i.e., the wicked and sinful person stated above): 'Oh wicked (person)[48]! how[47] didst thou ¶die[49]? How[57], Oh *wicked (person)! didst thou come away[52] from[54] the abode[53] rich-in-cattle[55] (i.e., by deserting the abode[53]), §by giving up[57] the joy and pleasure of love[56], from[60] the corporeal[59] world[61] to[63] the spiritual[62] world[64], from[66] the perishable[65] world[67] to[69] the imperishable[68] one[70]? (Also) how[71] was[75] thy[72] long-enduring[73] misery[74]?

* Original meaning: said[42] asking[43]; pereso - present participle nominative singular, masculine.

¶ Professor Westergaard has taken this word as "mairyanguha" - Imperative second person singular ātmānepada. I have considered this word as "mairyangha" - Imperfect tense second person singular ātmānepada; this meaning suits better in the translation here.

* It would be better if it would be "drukhsh" - vocative singular of druj, instead of 'drujo'. For its comparison, see para 16th katha ashāum apa-jaso'.

§ Note that the preposition "hacha" denotes the sense of the English word "separation".

(35) Adavat[76] angro mainyush[77], ma[78] dem[79] pereso[80] yim[81] peresahi[82] yim[83] khrvantem[84] aithivatem[85] urvishtrem[86] pantąm[87] aiwitem[88] yat[89] astascha[90] baodhanghascha[91] vi-urvishtīm[92].

(36) Khvarethanąm[93] he[94] beretanąm[95] vishayāatcha[96] vish-gaintayāatcha[97]; tat[98] asit[99] yuno[100] dushmanangho[1] duzh-vachangho[2] dush-shyaothnahe[3] duzh-daenahe[4] khvarethem[5] pascha[6] avamereitīm[7]. Tat[8] jahikayāi[9] frāyo-dushmatayāi[10] duzhūkhtayāi[11] duzhvarshtayāi[12], dush-hąm-sāstayāi[13], a-ratukhsha-thrayāi[14], drvaityāi[15] khvarethem[16] pascha[17] ava-mereitīm[18].

(35) (Thereupon[76]) angra mainyu[77] howled[76] out: *question him[79] not[78] what[81] thou askest[82] (because that person) (has come) from[85] the dreary[84], destructive[85] and perilous[86] path[87] (where there is) a separation[92] of the body[90] and consciousness[91] (from one another).

(36) (In the dark abyss of hell) of the food[93] brought[95] for him[94] (i.e., for the soul of that wicked and sinful person) (are) poison[86] and (food) full of poisonous stench[97]. This[98] is[99] the food[5] (stated above meant) after[6] death[7], of the youth[100] of wicked thought[1], of wicked word[2], of wicked deed[3] and of wicked conscience[4] (i.e., for his soul). (Similarly) this[8] (is) the food[5] (stated above) after[17] death[18] for (the soul of) the sinful[15] wicked woman[9] of very advanced wicked thought[10], of wicked word[11], of wicked deed[12], badly-trained[13] and disobedient to her husband[14].

Explanation:- (Note that in the world beyond a person gets the reward or punishment - happiness or misery - after his death in accordance with the good or wicked deeds performed in this world. A vivid and graphic description of this is given in paras 1-36 of this yasht. In the remaining portion of this yasht, quite a different subject-matter has occurred, which has no connection whatsoever with the previous past viz. paras 1-36. Paras 37-38 are borrowed from Hormazd Yasht. paras 39-42 may be regarded as a Fragment).

* Literal meaning (be) not questioning, (be) not the questioner.

(37) Ahe narsh ashaono Fravashīm yazamaide, yo Asmo-khvanvāo nāma. Adhāt anyaeshąm ashaonąm frakhshti yazāi fravareta.*[*]

(38) Ushi ahurahe Mazdāo yazamaide, darethrāi mąthrahe spentahe; khratūm Ahurahe Mazdāo yazamaide, marethrāi mąthrahe spentahe; hizvąm Ahurahe Mazdāo yazamaide, fravākāi mąthrahe spentahe; aom gairīm yazamaide, yim ushi-dąm ushi-daranem, paiti asni paiti khshafne, yasoberetābyo zaothrābyo.*[*]

(39) Dātare[1] kva[2] ithra[3] zi[4] henti[5] iristanąm[6] urvąno[7] yāo[8] ashāunąm[9] Fravashayo[10].

(40) Paiti[11]-she[12] aokhta[13] Ahuro Mazdāo[14], spentat[15] hacha[16] mainyaot[17] Zarathushtra[18] aeshąm[19] chithrem[20] vahishtāatcha[21] mananghat[22].

(39) (Prophet Zarathushtra asked Ahura Mazda): 'Oh Creator! in what way[2] the souls[7] of the departed ones[6] who[8] belong to the Fravashis[10] of the holy (people)[9] ¶become[5] manifest[3] (i.e., are publicly noticed)?'.

(40) (The Creator) Ahura Mazda replied[11,13] him[12] (i.e., that Holy Zarathushtra): 'Oh Zarathushtra! their[19] manifestation[20] (is) *as the beneficent[15] Spirit[17] (of the world) and *as the most excellent[21] Power[22].

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* Paras 37-38 are taken from Hormazd Yasht; for their translation, see my Khordeh Avesta Bā Māenī, Hormazd Yasht, paras 29-30.

¶ Literal meaning: 'are[5] manifest[4]'. In the paragraph following, i.e., in the paragraph of reply of this question, the word 'chithra' has occurred. On this basis, taking the word 'chithra' instead of 'ithra', I have thought it proper to translate "manifest" here.

* Like 'zaothrābyo', ablative case should be taken in the sense of the instrument case. Manangh = Sanskrit manas = power, energy. This meaning suits more to Fravashis than to souls; and its sufficient proof is available from the Fravardīn Yasht.

(41) Āat[23] ushanghąm[24] para[25] freretoit[26] aesho[27] meregho[28] yo[29] paro-darsh[30], aesho[31] meregho[32] yo[33] kareto-dąsush[34], āthro[35] vāchem[36] surunaoiti[37].

(42) Āat[38] maire[39] fradvaraiti[40] bushyąsta[41] daregho-gava[42], apākhtarat[43] hacha[44] naemat[45], apakhtaraeibyo[46] hacha[47] naemaeibyo[48], uiti[49] aojemna[50], uiti[51] daomna[52], khvafsata[53] mashyākāongho[54] khvafsata[55] merezu-jvāongho[56], khvafsata[57] merezu-jītayo[58].

(41) Then[23] on account of the advent[25-26] of the dawn[24], this[27] cock[28] (called) Parodarsh[30], this[31] cock[32] (called) ¶Kareto-dąsu[34] hears[37] the voice[36] of the Fire[35].

Explanation:- The 41st paragraph above, if taken separately here, is not understood. Its context is found in paragraphs 22-23 of Vendīdād Fargard 18th. In these paragraphs it is stated that in the third or the last period of the night the Fire of Ahura Mazda makes an appeal to Holy Sraosha yazata thus: 'do thou come unto my help; otherwise the demon called Azish will extinguish me'. On that account Sraosha yazata wakes up the cock called Parodarsh from sleep. Then that cock flaps his wings and is awake and lifts up his voice thus: 'Oh men! get up from your beds, take your bath and put on clean clothes, and kindle the fire, i.e., kindle the fire of the hearth, by worshipping in mind the righteousness; otherwise, as stated in paragraph 42nd below, the demon called Bushyąsta will cause you lazy and will lull you to sleep again so that your work will be left undone and misery and poverty will attack you and thereby you will have to suffer excessively.

¶ hears (surunaoiti) - verb in the third person singular; from this it is supposed that kareto-dąsu is the same as Paro-darsh; it is known by two different names.

(42) Then[38] the long-handed[42], cruel[39] Bushyąsta[41] (the demon of procrastination) rushes forth[40] from[44] the direction[45] of the North[43] from[47] the directions[46] of the North[48], speaking[50] thus[49], *howling[52] thus[51]:

'Oh men[54]! ¶sleep on[53]. Oh sinners[56]! sleep on[55]. Oh sinful livers[58]!. sleep on[57].

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* daomna - present participle atmānepada nominative singular; root du = to howl, to speak (of evil beings); it would be better if the word "aojemna" would not be there in the text; this word (i.e. aojemna = speaking) is used for the good beings.

¶ khvafsata - imperative second person plural parasmaipada; original root khvap.

Monājāt to be recited at every time

(composed by Dastur Erachji Sohorābji Meherji Rānā).

1. Khodāyā toi khāleke do jehān,
Sazāe satāesh toi bīgumān.

1. Oh God! Thou art the Creator of both the words; undoubtedly Thou art worthy of worship.

2. Manam bandeh khākī O āsī hakīr,
Ze esiāno taksīrhāe kasīr.

2. I am the worldly servant and the material sinner, full of many sins and faults.

3. Benālam ba dargāhe to bā niāz,
Be mālam saram mīkunam tobeh bāz.

3. (Oh Divine Judge!) With earnest request I appeal before Thy Court, and bowing my head and with penitence I repent of my sins.

4. Afu kun gunāhe marā ae gafur,
bokun darguzar har-che bāshad kasur.

4. Oh Merciful Lord! Do Thou forgive my sin; and pardon me for every fault of mine.

5. Bokun rehem bar hāle man ae rahīm,
Karam kun barīn bīnavā ae karīm.

5. Oh Lord of Mercy! have Thy mercy on my condition; Oh Lord of riches! do Thou bestow upon me, Thy poor servant the wealth.

6. Bokun meher bar man to ae Meherbān,
Makun kehero az dargehe khud marān.

6. Oh Merciful Lord! Have Thy kind grace on me; Do no be angry on me and do not drive me out from Thy Court.

7. Hamishe ba farīāde man zud ras,
Ke gair az t farīād-ras nīst kas.

7. Do Thou listen to my complaints always and without any delay, because there is no saviour of mine except Thee.

8. Nabandam bajoz to delamrā ba kas,
Madadgāro yāram to bāshi o bas.

8. I do not attach my heart on anyone except Thee, for this reason (Oh Lord!) do Thou be my helper and friend.

9. To ranjo balārā ze man dūr dār,
Gamo sakhtīo āfate ruzgār.

9. Do Thou keep far away from me trouble, violence, sadness, distress and calamity reached through the revolution of the age.

10. Ze man dūr kun tangīo muflesī,
Farākhi ze ganjo zaram deh basī.

10. (Oh Lord!) keep far away from me distress in indigence; bestow Thou upon me full happiness of wealth and treasures.

11. Marā bīnyāzi deh az dīgarān,
Ba ehsāne to dār dar har zamān.

11. Do Thou make me free from want from others; and do Thou (Oh Lord of boons) keep me in Thy gratitude.

12. Magardān ba darvāze-e nākasān,
Ze ehsāne har mardumānam rehān.

12. Do Thou not make me wander near the door of the men of mean nature; also do Thou deliver me from coming into the obligation of such men.

13. Ze dargāhe to hājatamprā bar-ār,
Hamishe bokun dar jehān kāmgār.

13. From Thy Court fulfil my requirements; and in this world always bring to consummation all my wishes.

14. To āsān bokun mushkelam har zamān,
Marā dār har dam ba amno amān.

14. Do Thou set at ease my trouble every time; and do Thou keep me always in happiness and in peace.

15. Hamishe bedār ābruyo hayā,
Ba har do jehān az karam ae khodā.

15. Oh Lord! by means of Thy grace do Thou ever preserve my honour and prestige in both the worlds.

16. Ba ayāme pīrī marā shād dār,
Abā tandarostī murādam bar-ār.

16. Keep me cheerful during the time of old age; also fulfil Thou my wish together with good health of the body.

17. Ze lotfo karam khāneam bā ayāl,
Ze har chīz ābād dārī o māl.

17. With Thy grace and boon keep my family, lineage and property prosperous.

18. Marā bā zano bachcheo dudmān,
Ze har guneh nīkī o rāhat rasān.

18. Together with the wife, children and the entire family do Thou cause me reach goodness and happiness in all respects.

19. To hargez ba suye gunāham mabīn,
Marā jāe deh dar beheshte barīn.

19. (Oh Merciful Lord!) Do Thou never cast Thy sight towards my sins; but do Thou allot me a place in the highest Heaven.

20. Harāncheh to az behere man ae Khodā,
Be kardīo khāhī kunī az razā;

21. Barān kāreto sabro shokrat hazār,
Ba rāzī shudeh mīkunam bīshumār.

20 & 21. Whatever, Oh God! Thou hast done upto now and whatever Thou wilt do hereafter for the sake of my welfare, I express unto Thee innumerable thanks by keeping trust, by observing patience and by becoming joyous over them.

22. Khodāyā monājāto ozram pazīr,
Ba hardo jehān shav marā dastagīr.

22. Oh Lord of the world! do Thou accept my prayer and request; and do Thou be my helper in both the worlds.

Monājāt in eulogy of 33 yazatas - Angels

Explanation:- (Note that at present, amongst 33 yazatas, yazatas of thirty days of the month plus Barjo, Hom and Daham yazatas are taken into account. But in this Monājāt, amongst 33 yazatas, yazatas of 27 days of the month except Dae-pa-Ādar, Dae-pa-Meher and Dae-pa-Dīn plus these following six viz. (1) Neryosang, (2) Hom, (3) Barjo, (4) Vanant, (5) Daham, (6) Satavasa and Haortaranga are considered as 33 yazatas.)

1. Izad harvastīno chamīg husepās,
Khorehmand Ahura Mazda nīkī-shanās.

2. Bokun zindagānī to mārā farākh,
Ba yārāno khvīshāno paevando shākh.

1. Oh omniscient, immortal and merciful Judge! Oh glorious and goodness-recognizable Hormazd!

2. Do Thou make the life of mine and the lives of my friends, relatives, family-members and of my children cheerful and happy.

3. Befarmāy bā Bahman Amshāspand,
Ke dārad ba gītī marā arzmand.

4. Ze dībāe zar-baft pushesh marā,
Bebakhshad dehad khalate pur-safā.

5. Ba mardum besāzad marā āshtī,
Hamīsheh dehad bar zabān rāstī.

6. Manashni marā dārad u khubtar,
Rehānad ravąne marā az sakar.

7. Rasānad ravānam ba kursīe arsh,
Abā jāmeh-o sāzo zar-bafto farsh.

3. (Oh Lord! (1) do Thou command Bahman Amshāspand that he may keep me in the world honourable; (4) that he will grant me gold-embroidered clothes and precious reward; (5)

that he may make me friendly and peaceful with men and may keep my tongue always for speaking truth; (6) that he may make my thought better and he may deliver my soul from hell; (7) that he may cause my soul attain to the seat in the Ninth Heaven with precious carpets and golden dress.

8. Negehbāne man kun to Ardibehesht,
Ke bedehad marā jāe roshan behesht.

9. Ba gītī marā shād-kāmī dehad,
Ba mīno baram meherbānī nehad.

8. (Oh Lord of the world!) do Thou make Ardīhesht Amshāspand my guardian so that he will grant me the bright Paradise and

9. He will bestow upon me happiness in this world and will show favour upon me in the yonder world.

10. Befarmā ba Sheherīvar ae Dādgar,
Ke bakhshad ba gītī marā sīmo zar.

11. Ba pīshe buzorgāno nām-āworān,
Marā ābrūi negehdārad ān.

12. Ba har jā dehad imanī mar marā,
Dehad shād-kāmī fazuntar marā.

10. Oh Lord of justice! Do Thou command Sheherevar Amshāspand that he will grant me in this world gold and silver (i.e. he will make me rich in the matter of money.

11. that he may take care of my respect before the renowned and glorious personages.

12. that everywhere he will bestow upon me freedom from anxiety and peace of mind and cause increase in my happiness as well.

13. Bokun pāsbānam Sapandārmad,
Ke bar ruye arzam farākhi dehad.

14. Ba jāe ashoān mukāmam dehad,
Ba man shefakato meherbānī nehad.

13. (Oh Creator!) do Thou appoint Aspandād Amshāspand my protector so that he may grant wideness to my request, i.e., may accept my request.

14. He may make my abode in the dwellings of the righteous men and he may show mercy and love to me.

15. Ba Khordādo Mardād farmā chunān,
Ke bāshad negehbāne man nātavān.

16. Ze har mushkeli kāram āsān kunad,
Ba man chār-pāyān ferāvān kunad.

17. Kunad jāne man sabzjo shādāb nīz,
Rasānad nīku naemato khāno chīz.

15. (Oh Holy Creator!) do Thou command Khordād and Amardād Amshāspands that they may be the care-takers of the weak like me.

16. that they may facilitate my work in every difficulty and they may bestow upon me the increase of cattle.

17. that they may keep my life cheerful and happy and they may grant me good things of life and necessities of life such as food etc.

18. To Ādar yazad kun negehbāne man,
Ke pur-noor dārad marā jāno tan.

19. Rasānad ba fīrūzī andar marā,
Dehad khorramīam ba hardo sarā.

18. (Oh Lord of the World!) do Thou appoint Adar yazad my protector so that he may keep my life and body brilliant (owing to his splendour).

19. Also he may fulfil my wishes in every work successfully and may grant me delight in both the worlds (i.e., he may grant happiness in this world and the abode of Heaven in the world beyond).

20. Ba Āban befarmā ae Dādgar,
Ke jānam kunad roshano tāzehtar.

20. Oh Lord of justice! do Thou command Āvān Ardvīsūra Bānoo Yazad that she may keep my life shining and very cheerful.

21. To Khurshīdo Māh kun marā pāsbān,
Ke az noor pākam besāzand shān.

22. Rehānad ze har kāre mushkel marā,
Rehānad ze anduho az bīmhā.

21. (Oh Creator!) do Thou appoint Khorshed yazad and Māh (Mohor) yazad my guardian, so that they may purify me through their light.

22. Also they may deliver me from every difficult task and keep me immune from anxiety and fear.

23. Befarma abā Tishtar ae Dādgar,
Ke bā man kunad rādihā bīshtar.

24. Ba har jā kunad pāsbānī marā,
Ba del dānesho hūsh bakhshad marā.

25. Zīādat kunad omra andar dayār,
Ba paevando delbando khvīsho tabār.

23. (Oh Judge!) do Thou command Tishtar yazad that he may allot to me more boons.

24. That he may take care of me at every place and bestow upon me wisdom and sharp intellect.

25. (Also) he may grant long life to those pertaining to my lineage, to my children, next-of-kin and to the members of my family.

26. Khodāyā befarmā to bā gusho Rām,
Ke shādīo rāmash rasānad mudām.

26. Oh Lord of the World! do Thou command Gosh Yazad and Mīno Rām that they may always keep me in joy and pleasure.

27. Bokun pāsbān Mehero Rashne marā
Ba Chinvad-pulam ham numāyad atā.

28. Dehad dar delam shādīo rāstī,
Kunad dūram hamvāreh az kāstī.

29. Gunāham bebakhshad ba ruze hesāb,
Rehānad ravānam ze bīme azāb.

27. (Oh Lord of Justice!) do Thou make Meher Dāvar yazad and the Most Just Rashne Yazad my care-taker and show grace upon me at the Chinvad Bridge.

28. (Also you may do so that) they may place joy and truthfulness in my heart and also they may keep me far away always from defect and fault.

29. and that on the day of judgment (i.e., on the fourth day at dawn) they may forgive my sins and release my soul from the fear of punishment.

30. Sarushe ashorā befarmā chunān,
Ke bāshad chun dāye marā pāsbān.

31. Ravānam negehdārad az tarso bīm,
Ba shādī rasānad ba kholde azīm.

32. Ba har shab kunad pāsbānī marā,
Ba del dānesho hush bakhshad marā.

30. (Oh Omnipotent Lord!) do Thou command Holy Sarosh yazad in such a way that he may render protection unto me like the guardian of a child.

31. may deliver my soul from anxiety and fear and may cause it reach the Highest Heaven with delight;

32. and that he may guard me (in sleep) at night and will grant wisdom and intelligence in my heart.

33. Abā Neryosango ham Arshashvangh,
Befarmā ke bedehad marā hūsho hang.

34. Ze se Dae fazūn aklo husham kunad,
Be man shefkato meherbānī kunad.

33. (Oh Omniscient Lord!) do Thou command Neryosang yazad and Mīno Ashishvangh that they may bestow upon me wisdom and sharp intellect and that they may grant me knowledge and intelligence more than three Dae's (i.e., Dae-pa-Ādar, Dae-pa-Meher and Dae-pa-īn) who grant them unto me and may show mercy and grace upon me.

35. Farohar ashorā befarmā Khodā,
Ke az behere man rāhe-jīnnat gushā.

35. Oh Lord of the world! do Thou command blessed Farvardin that he may make wide open the path of Heaven for me.

36. Ba Beherām Yazad To farmā chunān,
Ke bāshad negeh-dāram andar jehān.

37. Ba har kār yārī kunad u marā,
Ba fīruzmandī rasānad marā.

38. Ba har jā ba nīkī shavad rehnumā,
Ba har jā kunad dushmanam zīre pā.

36. (Oh Holy God!) do Thou command Behrām yazad that he may be my protector in the world

37. and grant me help in every work and help me to come out triumphantly from my difficulties

38. and also that he may always guide me towards the path of goodness and may vanquish my enemy.

39. Befarmā To Bād Izad chunān,
Ke barge gunāham sarāsar feshān.

39. (Oh Lord!) do Thou command Gowād yazad that he may scatter completely the leaves of my sins (i.e., he may wipe off all my sins).

40. Befarmā ba Dīn Izad ae kerdegār,
Ke dārad dele man ba Dīn ustevār.

41. Ba nīku manashne negeh dāradam,
Ba yashto yazashne hamīsh āradam.

40. Oh Creator of the world! do Thou command Dīn Izad that he may keep my heart steadfast on the Zoroastrian Religion;

41. and that he may keep watch over me for continuing me to remain permanently in good thought and that he may devote my heart to yasht and yazishn.

42. Khodāyā befarmā ba Mārespand,
Ke sāzad ba har hājatam sudmand.

42. Oh God! do Thou command Mīno Mārespand that he may fulfil all my requirements and may ease of my difficulties.

43. Chu Astādo Zamīād ān hardōān,
Hamisheh bokun bar tanam pāsbān.

43. (Oh Creator!) do Thou appoint both the yazatas like Āstād yazat and Zamīād yazat my guardians.

44. Rasān mar Anīrāno ham Āsmān,
Ba kāmam begardad marā har zamān.

44. (Oh Lord of Boons!) do Thou cause Mīno Āsmān and Mīno Anerān to reach my help for leading me in accordance with my wish.

45. Befarmā ba Hom Izad ae gaib-dān,
Ke bāshad negehbāne man nātavān.

46. Yakīnam ba har jā bedārad dorost,
Abā rāstī dārado tandorost.

45. Oh Lord, the knower of every secret thing! do Thou command Hom Yazad that I may become the protector of the weak;

46. and that he may keep my faith pertaining to Religion steadfast everywhere and keep me truthful and healthy.

47. Befarmā bā Borzo Izad chunān,
Ke gardad negeh-dāram ander jehān.

48. Dehad pāko pur-noor farzand ba man,
Dehad zuro kauvat ba jāno ba tan.

47. Do Thou command Barzo yazad (or Apąm Napāt) that he may take care of me in this world and that he may grant me holy and brilliant children and he may bestow upon my life and body strength and power.

49. Vanant Izad u kun negehbāne man,
Ke bakhshad fazun husho dānesh baman.

49. (Oh Lord!) do Thou make Vanant yazad my protector, so that he may grant me much intelligence and wisdom.

50. Ba Dahmān befarmā to ae Dādgar,
Rasānad umede marā sar basar.

50. Oh Judge and Creator! do Thou command Daham yazad that he may fulfil all my hopes.

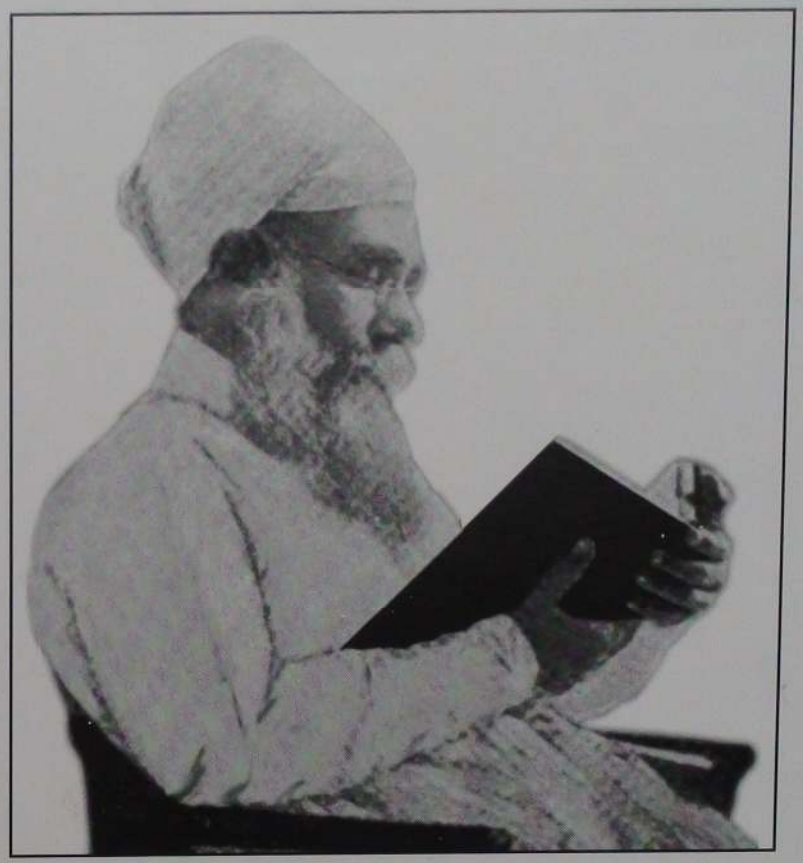
51. Ba Satvas befarmāyo bā Haftrang,
Ke dushman negun sāzad u ruze jang.

51. Do Thou command *Satavasa and *Haftaranga that they turn the enemy headlong down on the day of the battle.

52. Khodāyā ba dargāhe khud zīn fakīr,
Doā kun kabulo To puzesh pazīr.

52. Oh God! do Thou acknowledge the blessings of this thy humble servant in Thy Court and do Thou accept his prayer made with entreaty for his sins.

* According to Avesta these words are Satavaesa and Haftoiranga. The former is regarded as the chieftain of the stars in the West and the latter the Chieftain of the stars in the North.



Late Ervad Kavasji Edalji Kanga

Birth : 4th June 1839 — Death : 10th March, 1904

Pahlavi Texts: Pahlavi Vendidad (excerpts)

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Translation by E. W. West, *Sacred Books of the East*, XVIII, appendix V. (Oxford, 1882, p. 445-58.)

The controversy between Manushchihar and his brother Zadspram, of which the *Epistles of Manushchihar* are the only portion extant, turned chiefly upon the meaning to be attached to *Vend.* VIII, 97-103, and whether the mode of purification therein detailed was a sufficient substitute, or merely a preparation for, the Barashnom ceremony. The following is a translation of the Pahlavi version of this passage.

Observe that the passages in brackets do not occur in the *Avesta* text, but are added by the Pahlavi translators; and that the sections are numbered to correspond with the alternating *Avesta* and Pahlavi sections in the MSS., which is the division adopted in Spiegel's edition of the texts. The readings adopted are those of L4, wherever they are not defective; this MS. was written about A.D. 1324, and differs occasionally from Spiegel's printed text; it begins the ninth fargard with the following heading: --

> May it be fortunate! may it destroy the corruption (nasûsh) which rushes on from a dead dog and men on to the living! May the pure, good religion of the Mazda-worshippers be triumphant!

Pahlavi Vendidad VIII. Finding a corpse in the wilderness.

271. 'O Creator! how are those men purified, O righteous Ohrmazd! who shall stand by the corpse, in a distant place, upon a wild spot[1]?'

272. And Ohrmazd spoke thus: 'They are purified, O righteous Zartosht!'

273. 'But when so? [that is, how will *such a one*become clean?]'

274. 'If a corpse-eating dog or a corpse-eating bird has attacked that corpse, (275) the man shall then purify over his own body with bull's urine, (276) thirty times by washing foorwards [with the bull's urine], and thirty times by washing over[2], [and his hand shall rub over it.]

277. Of the topmost part of him is the washing over, [that is, the washing of his head is that regarding which there is a mention through this study-causing (hûshkar) exclamation.][3]

278. 'If a corpse-eating dog or a corpse-eating bird has not attacked that corpse, (279) he shall purify fifteen times by washing forwards, and fifteen times by washing backwards, [and his hand shall rub over it.]

280. 'He shall run the first mile (hasar)[4]. (281) He shall then run

Notes:

1. Reading pavan vashker, but the MSS., by omitting a stroke, have pavan shikar, 'on the chase.'

2. So here, but 'washing backwards' in § 279; and in *Ep.* II, iv, 2 we find 'upwards' and 'downwards,' instead of 'forwards' and 'backwards.' The Pahlavi translators were evidently doubtful whether the Av. upasnâteê (see *Ep.* II, iii, 2) meant 'washing over, backwards, or downwards.'

3. Implying that the Pahlavi translators had found the use of Av. aghrya for 'head' rather perplexing.

forwards, [when the Pañchadasa ("fifteen times") shall be performed by him.] (282) And when he shall thus stop opposite any one whomsoever of the material existence[5], he shall be prepared with a loud issue of words (283) thus[6]: "I have thus stood close by the body of him who is dead; I am no wisher for it by thought, I am no wisher for it by word, I am no wisher for it by deed, [that is, it is not possible for me to be as though washed.] (284) It demands purification for me, [that is, wash me thoroughly!]" (285) When he runs, the first he shall reach, (286) if they do not grant him purification, share one-third of that deed of his, [that is, of all that sin, not possible for him to bear, except when they shall perform his purification, one part in three is theirs at its origin.]

287. 'He runs the second mile [while he runs for it]. (288) He runs, and a second time he reaches people. (289) If the do not grant him purification, (290) they share a half[7] of that deed of his, [that is, of all that sin, not possible for him to bear, except when they shall perform his purification, as it were a half is even for them at its origin.]

291. 'He shall run the third mile [while he runs for it]. (292) When he runs, the third he shall reach, (293) if they do not grant him purification, share all[8] that deed of his, [that is, all that sin which it is not possible for him to bear, except when they shall perform his purification, is ever theirs at its origin.]

294. 'He shall then run forwards[9]. (295) He shall thus stop opposite some people of the next house, village, tribe, or district, and he shall be prepared with a loud issue of words, (296) thus: "I have thus stood close by the body of him who is dead; (297) I am no wisher for it by thought, I am no wisher for it by word, I am no wisher for it by deed, [that is, it is not possible for me to bear without washing.] (298) It demands purification for me, [that is, wash me thoroughly!]" (299) If they do not grant him purification, he shall then purift over his own body with bull's urine, and also with water; thus he shall be thoroughly purified over[10].'

[*a.* He shall go three miles; it is not allowable to walk back to his district, until he has fully striven with three persons, and all that sin, not possible for him to bear, except when they shall perform his purification, is theirs at its origin.

b. When thus thoroughly washed by himself, his duty even then is the work frakairi frakerenaot, vâstrê verezyôit ('he should accomplish with perseverance, he should cultivate in the pastures[11]'); there are some who would say thus: 'He is always for the performance of work, and abstinence from the ceremonies of others is for him[12].']

4. The hâsar was 'a thousand steps of the two feet' (see *Bd.* 26.1, note), and was, therefore, about an English mile.

5. That is, any human being.

6. See *Ep.* I, ii, 10.

7. Thst is, half of the two-thirds remaining with him, or one-third of the whole original trespass.

8. That is, all the remaining one-third of the original trespass.

9. See *Ep.* II, iii, 3.

10. What follows is a commentary, by the Pahlavi translators, on the whole passage.

11. Quoted from Vd19.41

12. A person so purified by himself, after vainly seeking a proper purifier, is, therefore, only fit for the ordinary labours of life, and must avoid all religious celebrations till properly purified by the Barashnom ceremony. This was the opinion of Manushchihar, but it is based upon a Pahlavi commentary, and not upon the *Avesta* text, which is not clear upon this point.

The Bundahishn ("Creation"), or Knowledge from the Zand

Translated by E. W. West, from *Sacred Books of the East,* volume 5, Oxford University Press, 1897.

Concerning this Pahlavi text, Mary Boyce has written,

"A much more important and fundamental work of compilation is the Bundahishn ("Creation"), also called Zand-agahih ("Knowledge from the Zand"), which survives in two recensions, the Great (or Iranian) Bundahishn and a shortened version, the Indian Bundahishn (deriving from a different MS. tradition). One of the two great Zoroastrian compilations, this work probably grew through different redactions, from some time after the Arab conquest down to 1178 A.C. (when a few additions were made in imperfect Middle Persian). The last important redaction belongs to about the end of the 9th century. The Bundahishn has three main themes: creation, the nature of earthly creatures, and the Kayanians (their lineage and abodes, and the vicissitudes befalling their realm of Eranshahr). The compiler does not name individual sources; but shows an encyclopaedic knowledge of the Zand, and exemplifies excellently the process whereby treatises on chosen themes were created out of the scriptures. Many passages evidently derive fairly closely from the Middle Persian translation, for an Avestan syntax underlies them and one section consists simply of the translation of the 1st chapter of the Vendidad coinciding (except in small details) with the canonical Zand. Glosses and commentaries provide part of the continuous text, and in these, foreign learning is adduced. There are also a few isolated attempts to bring the work up to date, by the identification of traditional (and even mythical) geographical names with Arabic ones. In the main, however, the absorbing interest of the Bd. lies in the antiquity of its material. Here is preserved an ancient, in part pre-Zoroastrian picture of the world, conceived as saucer-shaped, with its rim one great mountain-range, a central peak thrusting up, star-encircled, to cut off the light of the sun by night; a world girdled by two great rivers, from which all other waters flow; in which yearly the gods fight against demons to end drought and famine, and to bring protection to man. Natural phenomena are speculatively explained; the sprouting of the plants, for example, is ascribed to the mythical Tree of All Seeds growing in the ocean, whose seeds are mingled with water and so scattered annually over all the earth when the god Tishtar brings the rains. Not only is the matter ancient and often poetic, but the manner of presentation, although arid, is of great antiquarian interest; for after the distinctively Zoroastrian account of creation, the speculative learning and legendary history is set out in traditional oral fashion, that is to say, in schematised mnemonic lists: so many types of animals, so many kinds of liquid, so many names of mountains, so many great battles. This is the learning of ancient Iran, as it must have been evolved and transmitted by generations in the priestly schools." (quoted from Mary Boyce, 'Middle Persian Literature', *Handbuch der Orientalistik, 1. Abt., IV. Band, 2. Abschn., LFG.1*, pg 40-1.)

CONTENTS:

Chapter 1. Ohrmazd's original creation; the antagonism of the evil spirit; nature of the creatures of the world
Chapter 2. On the formation of the luminaries
Chapter 3. The rush of the destroyer at the creatures

Chapter 4. Goshorun, the primal ox
Chapter 5. The planets and cosmology
Chapter 6. The battle with the sky
Chapter 7. The battle with water
Chapter 8. The battle with the earth
Chapter 9. The battle with the plants
Chapter 10. The battle with the primeval ox
Chapter 11. The nature of the earth
Chapter 12. The nature of mountains
Chapter 13. The nature of the oceans
Chapter 14. The nature of the animals
Chapter 15. The nature of people
Chapter 16. The nature of procreation
Chapter 17. The nature of fire
Chapter 18. The nature of trees
Chapter 19. Regarding fabulous creatures
Chapter 20. The nature of rivers
Chapter 21. Regarding liquids
Chapter 22. The nature of lakes
Chapter 23. The nature of the ape and bear
Chapter 24. The chieftainship of people and animals
Chapter 25. The religious calendar
Chapter 26. Measuring distances
Chapter 27. The nature of plants
Chapter 28. On the evil-doing of Ahriman and the demons
Chapter 29. On the spiritual chieftainship of the regions of the earth
Chapter 30. On the resurrection and future existence
Chapter 31. On the race and offspring of the Kayans
Chapter 32. Pourushasp and Zartosht
Chapter 33. The family of the Mobads
Chapter 34. On the reckoning of years

CHAPTER 1.

0. In the name of the creator Ohrmazd.

1. The Zand-akas ('Zand-knowing or tradition-informed'), which is first about Ohrmazd's original creation and the antagonism of the evil spirit, and afterwards about the nature of the creatures from the original creation till the end, which is the future existence (tanu-i pasino). 2. As revealed by the religion of the Mazdayasnians, so it is declared that Ohrmazd is supreme in omniscience and goodness, and unrivaled in splendor; the region of light is the place of Ohrmazd, which they call 'endless light,' and the omniscience and goodness of the unrivaled Ohrmazd is what they call 'revelation.' 3. Revelation is the explanation of both spirits together; one is he who is independent of unlimited time, because Ohrmazd and the region, religion, and time of Ohrmazd were and are and ever will be; while Ahriman in darkness, with backward understanding and desire for destruction, was in the abyss, and it is he who will not be; and the place of that destruction, and

also of that darkness, is what they call the 'endlessly dark.' 4. And between them was empty space, that is, what they call 'air,' in which is now their meeting.

5. Both are limited and unlimited spirits, for the supreme is that which they call endless light, and the abyss that which is endlessly dark, so that between them is a void, and one is not connected with the other; and, again, both spirits are limited as to their own selves. 6. And, secondly, on account of the omniscience of Ohrmazd, both things are in the creation of Ohrmazd, the finite and the infinite; for this they know is that which is in the covenant of both spirits. 7. And, again, the complete sovereignty of the creatures of Ohrmazd is in the future existence, and that also is unlimited for ever and everlasting, and the creatures of Ahriman will perish at the time when the future existence occurs, and that also is eternity.

8. Ohrmazd, through omniscience, knew that Ahriman exists, and whatever he schemes he infuses with malice and greediness till the end; and because He accomplishes the end by many means, He also produced spiritually the creatures which were necessary for those means, and they remained three thousand years in a spiritual state, so that they were unthinking and unmoving, with intangible bodies.

9. The evil spirit, on account of backward knowledge, was not aware of the existence of Ohrmazd; and, afterwards, he arose from the abyss, and came in unto the light which he saw. 10. Desirous of destroying, and because of his malicious nature, he rushed in to destroy that light of Ohrmazd unassailed by fiends, and he saw its bravery and glory were greater than his own; so he fled back to the gloomy darkness, and formed many demons and fiends; and the creatures of the destroyer arose for violence.

11. Ohrmazd, by whom the creatures of the evil spirit were seen, creatures terrible, corrupt, and bad, also considered them not commendable (burzishnik). 12. Afterwards, the evil spirit saw the creatures of Ohrmazd; there appeared many creatures of delight (vayah), inquiring creatures, and they seemed to him commendable, and he commended the creatures and creation of Ohrmazd.

13. Then Ohrmazd, with a knowledge of which way the end of the matter would be, went to meet the evil spirit, and proposed peace to him, and spoke thus: 'Evil spirit! bring assistance unto my creatures, and offer praise! so that, in reward for it, ye (you and your creatures) may become immortal and undecaying, hungerless and thirstless.'

14. And the evil spirit shouted thus: 'I will not depart, I will not provide assistance for thy creatures, I will not offer praise among thy creatures, and I am not of the same opinion with thee as to good things. I will destroy thy creatures for ever and everlasting; moreover, I will force all thy creatures into disaffection to thee and affection for myself.' 15. And the explanation thereof is this, that the evil spirit reflected in this manner, that Ohrmazd was helpless as regarded him, therefore He proffers peace; and he did not agree, but bore on even into conflict with Him.

16. And Ohrmazd spoke thus: 'You are not omniscient and almighty, O evil spirit! so that it is not possible for thee to destroy me, and it is not

possible for thee to force my creatures so that they will not return to my possession.'

17. Then Ohrmazd, through omniscience, knew that: If I do not grant a period of contest, then it will be possible for him to act so that he may be able to cause the seduction of my creatures to himself. As even now there are many of the intermixture of mankind who practice wrong more than right. 18. And Ohrmazd spoke to the evil spirit thus: 'Appoint a period! so that the intermingling of the conflict may be for nine thousand years. For he knew that by appointing this period the evil spirit would be undone.

19. Then the evil spirit, unobservant and through ignorance, was content with that agreement; just like two men quarreling together, who propose a time thus: Let us appoint such-and-such a day for a fight.

20. Ohrmazd also knew this, through omniscience, that within these nine thousand years, for three thousand years everything proceeds by the will of Ohrmazd, three thousand years there is an intermingling of the wills of Ohrmazd and Ahriman, and the last three thousand years the evil spirit is disabled, and they keep the adversary away from the creatures.

21. Afterwards, Ohrmazd recited the Ahunwar thus: Yatha ahu vairyo ('as a heavenly lord is to be chosen'), &c. once, and uttered the twenty-one words; He also exhibited to the evil spirit His own triumph in the end, and the impotence of the evil spirit, the annihilation of the demons, and the resurrection and undisturbed future existence of the creatures for ever and everlasting. 22. And the evil spirit, who perceived his own impotence and the annihilation of the demons, became confounded, and fell back to the gloomy darkness; even so as is declared in revelation, that, when one of its (the Ahunwar's) three parts was uttered, the evil spirit contracted his body through fear, and when two parts of it were uttered he fell upon his knees, and when all of it was uttered he became confounded and impotent as to the harm he caused the creatures of Ohrmazd, and he remained three thousand years in confusion.

23. Ohrmazd created his creatures in the confusion of Ahriman; first he produced Vohuman ('good thought'), by whom the progress of the creatures of Ohrmazd was advanced.

24. The evil spirit first created Mitokht ('falsehood'), and then Akoman ('evil thought').

25. The first of Ohrmazd's creatures of the world was the sky, and his good thought (Vohuman), by good procedure, produced the light of the world, along with which was the good religion of the Mazdayasnians; this was because the renovation (Frashegird) which happens to the creatures was known to him! 26. Afterwards arose Ardwahisht, and then Shahrewar, and then Spandarmad, and then Hordad, and then Amurdad.

27. From the dark world of Ahriman were Akoman and Andar, and then Sovar, and then Nakahed, and then Tairev and Zairik.

28. Of Ohrmazd's creatures of the world, the first was the sky; the second, water; the third, earth; the fourth, plants; the fifth, animals; the sixth, mankind.

CHAPTER 2.

0. On the formation of the luminaries.

1. Ohrmazd produced illumination between the sky and the earth, the constellation stars and those also not of the constellations, then the moon, and afterwards the sun, as I shall relate.

2. First he produced the celestial sphere, and the constellation stars are assigned to it by him; especially these twelve whose names are Varak (the Lamb), Tora (the Bull), Do-patkar (the Two-figures or Gemini), Kalachang (the Crab), Sher (the Lion), Khushak (Virgo), Tarazhuk (the Balance), Gazdum (the Scorpion), Nimasp (the Centaur or Sagittarius), Vahik (Capricorn), Dul (the Water-pot), and Mahik (the Fish); 3. which, from their original creation, were divided into the twenty-eight subdivisions of the astronomers, of which the names are Padevar, Pesh-Parviz, Parviz, Paha, Avesar, Beshn, Rakhvad, Taraha, Avra, Nahn, Miyan, Avdem, Mashaha, Spur, Husru, Srob, Nur, Gel, Garafsha Varant, Gau, Goi, Muru, Bunda, Kahtsar, Vaht, Miyan, Kaht. 4. And all his original creations, residing in the world, are committed to them; so that when the destroyer arrives they overcome the adversary and their own persecution, and the creatures are saved from those adversities.

5. As a specimen of a warlike army, which is destined for battle, they have ordained every single constellation of those 6480 thousand small stars as assistance; and among those constellations four chieftains, appointed on the four sides, are leaders. 6. On the recommendation of those chieftains the many unnumbered stars are specially assigned to the various quarters and various places, as the united strength and appointed power of those constellations. 7. As it is said that Tishtar is the chieftain of the east, Sataves the chieftain of the west, Vanand the chieftain of the south, and Haptoring the chieftain of the north. 8. The great one which they call a Gah (period of the day), which they say is the great one of the middle of the sky, till just before the destroyer came was the midday (or south) one of the five, that is, the Rapithwin.

9. Ohrmazd performed the spiritual Yazishn ceremony with the archangels (amahraspand) in the Rapithwin Gah, and in the Yazishn he supplied every means necessary for overcoming the adversary. 10. He deliberated with the consciousness (bod) and guardian spirits (farohar) of men, and the omniscient wisdom, brought forward among men, spoke thus: 'Which seems to you the more advantageous, when I shall present you to the world? that you shall contend in a bodily form with the fiend (druj), and the fiend shall perish, and in the end I shall have you prepared again perfect and immortal, and in the end give you back to the world, and you will be wholly immortal, undecaying, and undisturbed; or that it be always necessary to provide you protection from the destroyer?'

11. Thereupon, the guardian spirits of men became of the same opinion with the omniscient wisdom about going to the world, on account of the evil that comes upon them, in the world, from the fiend (druj) Ahriman, and their becoming, at last, again unpersecuted by the adversary, perfect,

and immortal, in the future existence, for ever and everlasting.

CHAPTER 3.

1. On the rush of the destroyer at the creatures it is said, in revelation, that the evil spirit, when he saw the impotence of himself and the confederate (ham-dast) demons, owing to the righteous man, became confounded, and seemed in confusion three thousand years. 2. During that confusion the arch-fiends of the demons severally shouted thus: 'Rise up, thou father of us! for we will cause a conflict in the world, the distress and injury from which will become those of Ohrmazd and the archangels.'

3. Severally they twice recounted their own evil deeds, and it pleased him not; and that wicked evil spirit, through fear of the righteous man, was not able to lift up his head until the wicked Jeh came, at the completion of the three thousand years. 4. And she shouted to the evil spirit thus: 'Rise up, thou father of us! for I will cause that conflict in the world wherefrom the distress and injury of Ohrmazd and the archangels will arise,' 5. And she twice recounted severally her own evil deeds, and it pleased him not; and that wicked evil spirit rose not from that confusion, through fear of the righteous man.

6. And, again, the wicked Jeh shouted thus: 'Rise up, thou father of us! for in that conflict I will shed thus much vexation on the righteous man and the laboring ox that, through my deeds, life will not be wanted, and I will destroy their living souls (nismo); I will vex the water, I will vex the plants, I will vex the fire of Ohrmazd, I will make the whole creation of Ohrmazd vexed.' 7. And she so recounted those evil deeds a second time, that the evil spirit was delighted and started up from that confusion; and he kissed Jeh upon the head, and the pollution which they call menstruation became apparent in Jeh.

8. He shouted to Jeh thus: 'What is thy wish? so that I may give it thee.' And Jeh shouted to the evil spirit thus: 'A man is the wish, so give it to me.'

9. The form of the evil spirit was a log-like lizard's (vazak) body, and he appeared a young man of fifteen years to Jeh, and that brought the thoughts of Jeh to him.

10. Afterwards, the evil spirit, with the confederate demons, went towards the luminaries, and he saw the sky; and he led them up, fraught with malicious intentions. 11. He stood upon one-third of the inside of the sky, and he sprang, like a snake, out of the sky down to the earth.

12. In the month Frawardin and the day Ohrmazd he rushed in at noon, and thereby the sky was as shattered and frightened by him, as a sheep by a wolf. 13. He came on to the water which was arranged below the earth, and then the middle of this earth was pierced and entered by him. 14. Afterwards, he came to the vegetation, then to the ox, then to Gayomard, and then he came to fire; so, just like a fly, he rushed out upon the whole creation; and he made the world quite as injured and dark at midday as though it were in dark night. 15. And noxious creatures were diffused by

him over the earth, biting and venomous, such as the snake, scorpion, frog (kalvak), and lizard (vazak), so that not so much as the point of a needle remained free from noxious creatures. 16. And blight was diffused by him over the vegetation, and it withered away immediately. 17. And avarice, want, pain, hunger, disease, lust, and lethargy were diffused by him abroad upon the ox and Gayomard.

18. Before his coming to the ox, Ohrmazd ground up the healing fruit, which some call 'binak,' small in water openly before its eyes, so that its damage and discomfort from the calamity (zanishn) might be less; and when it became at the same time lean and ill, as its breath went forth and it passed away, the ox also spoke thus: 'The cattle are to be created, and their work, labor, and care are to be appointed.'

19. And before his coming to Gayomard, Ohrmazd brought forth a sweat upon Gayomard, so long as he might recite a prayer (vaj) of one stanza (vichast); moreover, Ohrmazd formed that sweat into the youthful body of a man of fifteen years, radiant and tall. 20. When Gayomard issued from the sweat he saw the world dark as night, and the earth as though not a needle's point remained free from noxious creatures; the celestial sphere was in revolution, and the sun and moon remained in motion: and the world's struggle, owing to the clamor of the Mazendaran demons, was with the constellations.

21. And the evil spirit thought that the creatures of Ohrmazd were all rendered useless except Gayomard; and Astwihad with a thousand demons, causers of death, were let forth by him on Gayomard. 22. But his appointed time had not come, and he (Astwihad) obtained no means of noosing (avizidano) him; as it is said that, when the opposition of the evil spirit came, the period of the life and rule of Gayomard was appointed for thirty years. 23. After the coming of the adversary he lived thirty years, and Gayomard spoke thus: 'Although the destroyer has come, mankind will be all of my race; and this one thing is good, when they perform duty and good works.'

24. And, afterwards, he (the evil spirit) came to fire, and he mingled smoke and darkness with it. 25. The planets, with many demons, dashed against the celestial sphere, and they mixed the constellations; and the whole creation was as disfigured as though fire disfigured every place and smoke arose over it. 26. And ninety days and nights the heavenly angels were contending in the world with the confederate demons of the evil spirit, and hurled them confounded to hell; and the rampart of the sky was formed so that the adversary should not be able to mingle with it.

27. Hell is in the middle of the earth; there where the evil spirit pierced the earth and rushed in upon it, as all the possessions of the world were changing into duality, and persecution, contention, and mingling of high and low became manifest.

CHAPTER 4.

1. This also is said, that when the primeval ox passed away it fell to the right hand, and Gayomard afterwards, when he passed away, to the left

hand. 2. Goshorun, as the soul of the primeval ox came out from the body of the ox, stood up before the ox and cried to Ohrmazd, as much as a thousand men when they sustain a cry at one time, thus: 'With whom is the guardianship of the creatures left by thee, when ruin has broken into the earth and vegetation is withered, and water is troubled? Where is the man of whom it was said by thee thus: I will produce him, so that he may preach carefulness?'

3. And Ohrmazd spoke thus: 'You are made ill, O Goshorun! you have the illness which the evil spirit brought on; if it were proper to produce that man in this earth at this time, the evil spirit would not have been oppressive in it.'

4. Forth Goshorun walked to the star station (payak) and cried in the same manner, and forth to the moon station and cried in the same manner, and forth to the sun station, and then the guardian spirit of Zartosht was exhibited to her, and Ohrmazd said thus: 'I will produce for the world him who will preach carefulness.' 5. Contented became the spirit Goshorun, and assented thus: 'I will nourish the creatures;' that is, she became again consenting to a worldly creation in the world.

CHAPTER 5.

1. Seven chieftains of the planets have come unto the seven chieftains of the constellations, as the planet Mercury (Tir) unto Tishtar, the planet Mars (Warharan) unto Haptoring, the planet Jupiter (Ohrmazd) unto Vanand, the planet Venus (Anahid) unto Sataves, the planet Saturn (Kevan) unto the great one of the middle of the sky, Gochihr and the thievish (dujgun) Mushpar, provided with tails, unto the sun and moon and stars. 2. The sun has attached Mushpar to its own radiance by mutual agreement, so that he may be less able to do harm (vinas).

3. Of Mount Alburz it is declared, that around the world and Mount Terak, which is the middle of the world, the revolution of the sun is like a moat around the world; it turns back in a circuit owing to the enclosure (var) of Mount Alburz around Terak. 4. As it is said that it is the Terak of Alburz from behind which my sun and moon and stars return again. 5. For there are a hundred and eighty apertures (rojin) in the east, and a hundred and eighty in the west, through Alburz; and the sun, every day, comes in through an aperture, and goes out through an aperture; and the whole connection and motion of the moon and constellations and planets is with it: every day it always illumines (or warms) three regions (karshwar) and a half, as is evident to the eyesight. 6. And twice in every year the day and night are equal, for on the original attack, when it (the sun) went forth from its first degree (khurdak), the day and night were equal, it was the season of spring; when it arrives at the first degree of Kalachang (Cancer) the time of day is greatest, it is the beginning of summer; when it arrives at the sign (khurdak) Tarachuk (Libra) the day and night are equal, it is the beginning of autumn; when it arrives at the sign Vahik (Capricorn) the night is a maximum, it is the beginning of winter; and when it arrives at Varak (Aries) the night and day have again become equal, as when it went forth from Varak. 7. So that when it comes back to Varak, in three hundred and sixty days and the five Gatha days, it goes in and comes out through one and the same aperture; the

aperture is not mentioned, for if it had been mentioned the demons would have known the secret, and been able to introduce disaster.

8. From there where the sun comes on on the longest day to where it comes on on the shortest day is the east region Sawahi; from there where it comes on on the shortest day to where it goes off on the shortest day is the direction of the south regions Fradadhafshu and Widadhafshu; from there where it goes in on the shortest day to where it goes in on the longest day is the west region Arezahi; from there where it comes in on the longest day to there where it goes in on the longest day are the north regions Wourubareshti and Wourujareshti. 9. When the sun comes on, it illumines (or warms) the regions of Sawahi, Fradadhafshu, Widadhafshu, and half of Xwaniratha; when it goes in on the dark side, it illumines the regions of Arezahi, Wourubareshti, Wourujareshti, and one half of Xwaniratha; when it is day here it is night there.

CHAPTER 6.

1. On the conflict of the creations of the world with the antagonism of the evil spirit it is said in revelation, that the evil spirit, even as he rushed in and looked upon the pure bravery of the angels and his own violence, wished to rush back. 2. The spirit of the sky is himself like one of the warriors who has put on armor; he arrayed the sky against the evil spirit, and led on in the contest, until Ohrmazd had completed a rampart around, stronger than the sky and in front of the sky. 3. And his guardian spirits (farohar) of warriors and the righteous, on war horses and spear in hand, were around the sky; such-like as the hair on the head is the similitude (anguni-aitak) of those who hold the watch of the rampart. 4. And no passage was found by the evil spirit, who rushed back; and he beheld the annihilation of the demons and his own impotence, as Ohrmazd did his own final triumph, producing the renovation of universe for ever and everlasting.

CHAPTER 7.

1. The second conflict was waged with the water, because, as the star Tishtar was in Cancer, the water which is in the subdivision they call Avrak was pouring, on the same day when the destroyer rushed in, and came again into notice for mischief (avarak) in the direction of the west. 2. For every single month is the owner of one constellation; the month Tir is the fourth month of the year, and Cancer the fourth constellation from Aries, so it is the owner of Cancer, into which Tishtar sprang, and displayed the characteristics of a producer of rain; and he brought on the water aloft by the strength of the wind. 3. Co-operators wlth Tishtar were Vohuman and the angel Hom, with the assistance of the angel Burj and the righteous guardian spirits in orderly arrangement.

4. Tishtar was converted into three forms, the form of a man and the form of a horse and the form of a bull; thirty days and nights he was distinguished in brilliance, and in each form he produced rain ten days and nights; as the astrologers say that every constellation has three forms. 5. Every single drop of that rain became as big as a bowl, and the water stood

the height of a man over the whole of this earth; and the noxious creatures on the earth being all killed by the rain, went into the holes of the earth.

6. And, afterwards, the wind spirit, so that it may not be contaminated (gumikht), stirs up the wind and atmosphere as the life stirs in the body; and the water was all swept away by it, and was brought out to the borders of the earth, and the wide-formed ocean arose therefrom. 7. The noxious creatures remained dead within the earth, and their venom and stench were mingled with the earth, and in order to carry that poison away from the earth Tishtar went down into the ocean in the form of a white horse with long hoofs.

8. And Apaosh, the demon, came meeting him in the likeness of a black horse with clumsy (kund) hoofs; a mile (parasang) away from him fled Tishtar, through the fright which drove him away. 9. And Tishtar begged for success from Ohrmazd, and Ohrmazd gave him strength and power, as it is said, that unto Tishtar was brought at once the strength of ten vigorous horses, ten vigorous camels, ten vigorous bulls, ten mountains, and ten rivers. 10. A mile away from him fled Apaosh, the demon, through fright at his strength; on account of this they speak of an arrow-shot with Tishtar's strength in the sense of a mile.

11. Afterwards, with a cloud for a jar (khumb) -- thus they call the measure which was a means of the work -- he seized upon the water and made it rain most prodigiously, in drops like bull's heads and men's heads, pouring in handfuls and pouring in armfuls, both great and small. 12. On the production of that rain the demons Aspenjargak and Apaosh contended with it, and the fire Vazisht turned its club over; and owing to the blow of the club Aspenjargak made a very grievous noise, as even now, in a conflict with the producer of rain, a groaning and raging are manifest. 13. And ten nights and days rain was produced by him in that manner, and the poison and venom of the noxious creatures which were in the earth were all mixed up in the water, and the water became quite salt, because there remained in the earth some of those germs which noxious creatures ever collect.

14. Afterwards, the wind, in the same manner as before, restrained the water, at the end of three days, on various sides of the earth; and the three great seas and twenty-three small seas arose therefrom, and two fountains (chashmak) of the sea thereby became manifest, one the Chechast lake, and one the Sovbar, whose sources are connected with the fountain of the sea. 15. And at its north side two rivers flowed out, and went one to the east and one to the west; they are the Arag river and the Veh river; as it is said thus: 'Through those finger-breadth tricklings do thou pour and draw forth two such waters, O Ohrmazd!' 16. Both those rivers wind about through all the extremities of the earth, and intermingle again with the water of the wide-formed ocean. 17. As those two rivers flowed out, and from the same place of origin as theirs, eighteen navigable rivers flowed out, and after the other waters have flowed out from those navigable streams they all flow back to the Arag river and Veh river, whose fertilization (khvapardarih) of the world arises therefrom.

CHAPTER 8.

0. On the conflict which the evil spirit waged with the earth.

1. As the evil spirit rushed in, the earth shook, and the substance of mountains was created in the earth. 2. First, Mount Alburz arose; afterwards, the other ranges of mountains (kofaniha) of the middle of the earth; for as Alburz grew forth all the mountains remained in motion, for they have all grown forth from the root of Alburz. 3. At that time they came up from the earth, like a tree which has grown up to the clouds and its root to the bottom; and their root passed on that way from one to the other, and they are arranged in mutual connection. 4. Afterwards, about that wonderful shaking out from the earth, they say that a great mountain is the knot of lands; and the passage for the waters within the mountains is the root which is below the mountains; they forsake the upper parts so that they may flow into it, just as the roots of trees pass into the earth; a counterpart (anguni-aitak) of the blood in the arteries of men, which gives strength to the whole body. 5. In numbers, apart from Alburz, all the mountains grew up out of the earth in eighteen years, from which arises the perfection of men's advantage.

CHAPTER 9.

1. The conflict waged with plants was that when they became quite dry. 2. Amerodad the archangel, as the vegetation was his own, pounded the plants small, and mixed them up with the water which Tishtar seized, and Tishtar made that water rain down upon the whole earth. 3. On the whole earth plants grew up like hair upon the heads of men. 4. Ten thousand of them grew forth of one special description, for keeping away the ten thousand species of disease which the evil spirit produced for the creatures; and from those ten thousand, the 100,000 species of plants have grown forth.

5. From that same germ of plants the tree of all germs was given forth, and grew up in the wide-formed ocean, from which the germs of all species of plants ever increased. 6. And near to that tree of all germs the Gokard tree was produced, for keeping away deformed (dushpad) decrepitude; and the full perfection of the world arose therefrom.

CHAPTER 10.

0. On the conflict waged with the primeval ox.

1. As it passed away, owing to the vegetable principle (chiharak) proceeding from every limb of the ox, fifty and five species of grain and twelve species of medicinal plants grew forth from the earth, and their splendour and strength were the seminal energy (tokhmih) of the ox. 2. Delivered to the moon station, that seed was thoroughly purified by the light of the moon, fully prepared in every way, and produced life in a body. 3. Thence arose two oxen, one male and one female; and, afterwards, two hundred and eighty-two species of each kind became manifest upon the earth. 4. The dwelling (manist) of the birds is in the air, and the fish are in the midst of the water.

CHAPTER 11.

1. On the nature of the earth it says in revelation, that there are thirty and three kinds of land. 2. On the day when Tishtar produced the rain, when its seas arose therefrom, the whole place, half taken up by water, was converted into seven portions; this portion, as much as one-half, is the middle, and six portions are around; those six portions are together as much as Khvaniras. 3. The name keshvar ('zone or region') is also applied to them, and they existed side by side (kash kash); as on the east side of this portion (Khvaniras) is the Savah region, on the west is the Arzah region; the two portions on the south side are the Fradadafsh and Vidadafsh regions, the two portions on the north side are the Vorubarsht and Vorujarsst regions, and that in the middle is Khvaniras. 4. And Khvaniras has the sea, for one part of the wide-formed ocean wound about around it; and from Vorubarsht and Vorujarsht a lofty mountain grew up; so that it is not possible for any one to go from region to region.

5. And of these seven regions every benefit was created most in Khvaniras, and the evil spirit also produced most for Khvaniras, on account of the superiority (sarih) which he saw in it. 6. For the Kayanians and heroes were created in Khvaniras; and the good religion of the Mazdayasnians was created in Khvaniras, and afterwards conveyed to the other regions; Soshyans is born in Khvaniras, who makes the evil spirit impotent, and causes the resurrection and future existence.

CHAPTER 12.

1. On the nature of mountains it says in revelation, that, at first, the mountains have grown forth in eighteen years; and Alburz ever grew till the completion of eight hundred years; two hundred years up to the star station (payak), two hundred years to the moon station, two hundred years to the sun station, and two hundred years to the endless light. 2. While the other mountains have grown out of Alburz, in number 2244 mountains, and are Hugar the lofty, Terak of Alburz, Chakad-i Daitik, and the Arezur ridge, the Ausindom mountain, Mount Aparsen which they say is the mountain of Pars, Mount Zarid also which is Mount Manush, Mount Airach, Mount Kaf, Mount Vadges, Mount Aushdashtar, Mount Arezur-bum, Mount Royishn-homand, Mount Padashkhvargar which is the greatest in Khvarih, the mountain which they call Chino, Mount Revand, Mount Darspet the Bakyir mountain, Mount Kabed-shikaft, Mount Siyak-muimand, Mount Vafar-homand, Mount Spendyad and Kondrasp, Mount Asnavand and Kondras, Mount Sichidav, a mountain among those which are in Kangdez, of which they say that they are a comfort and delight of the good creator, the smaller hills.

3. I will mention them also a second time; Alburz is around this earth and is connected with the sky. 4. The Terak of Alburz is that through which the stars, moon, and sun pass in, and through it they come back. 5. Hugar the lofty is that from which the water of Aredvivsur leaps down the height of a thousand men. 6. The Ausindom mountain is that which, being of ruby (khun-ahino), of the substance of the sky, is in the midst of the wide-formed oceanj so that its water, which is from Hugar, pours down into it (the ocean). 7. Chakad-i-Daitik ('the judicial peak') is that of the middle of the

world, the height of a hundred men, on which the Cinwad bridge stands; and they take account of the soul at that place. 8. The Arezur ridge [of the Alburz mountain] is a summit at the gate of hell, where they always hold the concourse of the demons. 9. This also is said, that, excepting Alburz, the Aparsen mountain is the greatest; the Aparsen mountain they call the mountain of Pars, and its beginning is in Sagastan and its end in Khujistan. 10. Mount Manush is great; the mountain on which Manushchihar was born.

11. The remaining mountains have chiefly grown from those; as it is said that the elevation (afsarih) of the districts had arisen most around those three mountains. 12. Mount Airach is in the middle from Hamadan to Khvarizem, and has grown from Mount Aparsen. 13. Mount [Chino], which is on its east, on the frontier of Turkistan, is connected also with Aparsen. 14. Mount Kaf has grown from the same Mount Aparsen. 15. Mount Aushdashtar is in Sagastan. 16. Mount Arezhur is that which is in the direction of Arum. 17. The Padash-khvargar mountain is that which is in Taparistan and the side of Gilan. 18. The Revand mountain is in Khurasan, on which the Burzin fire was established; and its name Revand means this, that it is glorious. 19. The Vadges mountain is that which is on the frontier of the Vadgesians; that quarter is full of timber and full of trees. 20. The Bakyir mountain is that which Frasiyav of Tur used as a stronghold, and he made his residence within it; and in the days of Yim a myriad towns and cities were erected on its pleasant and prosperous territory. 21. Mount Kabed-shikaft ('very rugged') is that in Pars, out of the same Mount Aparsen. 22. Mount Siyak-homand ('being black') and Mount Vafar-homand ('having snow'), as far as their Kavul borders, have grown out of it (Aparsen) towards the direction of Chino. 23. The Spendyad mountain is in the circuit (var) of Revand. 24. The Kondrasp mountain, on the summit of which is Lake Sovbar, is in the district (or by the town) of Tus. 25. The Kondras mountain is in Airan-vej. 26. The Asnavand 7 mountain is in Ataro-patakan. 27. The Royishn-homand ('having growth') mountain is that on which vegetation has grown.

28. Whatever mountains are those which are in every place of the various districts and various countries, and cause the tillage and prosperity therein, are many in name and many in number, and have grown from these same mountains. 29. As Mount Ganavad, Mount Asparog, Mount Pahargar, Mount Dimavand, Mount Ravak, Mount Zarin, Mount Gesbakht, Mount Davad, Mount Mijin, and Mount Marak, which have all grown from Mount Aparsen, of which the other mountains are enumerated. 30. For the Davad mountain has grown into Khujistan likewise from the Aparsen mountain. 31. The Dimavand mountain is that in which Bevarasp is bound. 32. From the same Padashkh-vargar mountain unto Mount Kumish, which they call Mount Madofryad ('Come-to-help') -- that in which Vistasp routed Arjasp -- is Mount Miyan-i-dast ('mid-plain'), and was broken off from that mountain there. 33. They say, in the war of the religion, when there was confusion among the Iranians it broke off from that mountain, and slid down into the middle of the plain; the Iranians were saved by it, and it was called 'Come-to-help' by them. 34. The Ganavad mountain is likewise there, on the Ridge of Vishtasp (pusht-i Vishtaspan) at the abode of the Burzin-Mitro fire, nine leagues (parasang) to the west. 35. Ravak Bishan is in Zravakad; this place, some say, is Zravad, some call it Bishan, some Kalak; from this the road of two sides of the mountain is down the middle of a fortress; for this reason, that is, because it is there formed, they call Kalak a fortress; this place they

also call within the land of Sarak. 36. Mount Asparog is established from the country of Lake Chechast unto Pars. 37. Pahargar ('the Pahar range') is in Khurasan. 38. Mount Marak is in Laran. 39. Mount Zarin is in Turkistan. 40. Mount Bakht-tan is in Spahan.

41. The rest, apart from this enumeration, which they reckon as fostering hills of the country in the religion of the Mazdayasnians, are the small hills, those which have grown piecemeal in places.

CHAPTER 13.

1. On the nature of seas it says in revelation, that the wide-formed ocean keeps one-third of this earth on the south side of the border of Alburz, and so wide-formed is the ocean that the water of a thousand lakes is held by it, such as the source Aredvivsur, which some say is the fountain lake. 2. Every particular lake is of a particular kind, some are great, and some are small; some are so large that a man with a horse might compass them around in forty days, which is 1700 leagues (parasang) in extent.

3. Through the warmth and clearness of the water, purifying more than other waters, everything continually flows from the source Aredvivsur. 4. At the south of Mount Alburz a hundred thousand golden channels are there formed, and that water goes with warmth and clearness, tkrough the channels, on to Hugar the lofty; on the summit of that mountain is a lake; into that lake it flows, becomes quite purified, and comes back through a different golden channel. 5. At the height of a thousand men an open golden branch from that channel is. connected with Mount Ausindom amid the wide-formed ocean; from there one portion flows forth to the ocean for the purification of the sea, and one portion drizzles in moisture upon the whole of this earth, and all the creations of Ohrmazd acquire health from it, and it dispels the dryness of the atmosphere.

6. Of the salt seas three are principal, and twenty-three are small. 7. Of the three which are principal, one is the Putik, one the Kamrud, and one the Shahi-bun. 8. Of all three the Putik is the largest, in which is a flow and ebb, on the same side as the wide-formed ocean, and it is joined to the wide-formed ocean. 9. Amid this wide-formed ocean, on the Putik side, it has a sea which they call the Gulf (var) of Sataves. 10. Thick and salt the stench wishes to go from the sea Putik to the wide-formed ocean with a mighty high wind therefrom, the Gulf of Sataves drives away whatever is stench, and whatever is pure and clean goes into the wide-formed ocean and the source Aredvivsur; and that flows back a second time to Putik. 11. The control of this sea (the Putik) is connected with the moon and wind; it comes again and goes down, in increase and decrease, because of her revolving. 12. The control also of the Gulf of Sataves is attached to the constellation Sataves; in whose protection are the seas of the southern quarter, just as those on the northern side are in the protection of Haptoring. 13. Concerning the flow and ebb it is said, that everywhere from the presence of the moon two winds continually blow, whose abode is in the Gulf of Sataves, one they call the down-draught, and one the up-draught; when the up-draught blows it is the flow, and when the down-draught blows it is the ebb. 14. In the other seas there is nothing of the nature of a revolution of the moon therein, and there are no flow and ebb. 15. The sea

of Kamrud is that which they pass by, in the north, in Taparistan; that of Shahi-bun is in Arum.

16. Of the small seas that which was most wholesome was the sea Kyansih, such as is in Sagastan; at first, noxious creatures, snakes, and lizards (vazagh) were not in it, and the water was sweeter than in any of the other seas; later (dadigar) it became salt; at the closest, on account of the stench, it is not possible to go so near as one league, so very great are the stench and saltness through the violence of the hot wind. 17. When the renovation of the universe occurs it will again become sweet.

CHAPTER 14.

1. On the nature of the five classes of animals (gospend) it says in revelation, that, when the primeval ox passed away, there where the marrow came out grain grew up of fifty and five species, and twelve species of medicinal plants grew; as it says, that out of the marrow is every separate creature, every single thing whose lodgment is in the marrow. 2. From the horns arose peas (mijuk), from the nose the leek, from the blood the grapevine from which they make wine -- on this account wine abounds with blood -- from the lungs the rue-like herbs, from the middle of the heart thyme for keeping away stench, and every one of the others as revealed in the Avesta.

3. The seed of the ox was carried up to the moon station; there it was thoroughly purified, and produced the manifold species of animals. 4. First, two oxen, one male and one female, and, afterwards, one pair of every single species was let go into the earth, and was discernible in Eranvej for a Hasar ('mile'), which is like a Parasang ('league'); as it says, that, on account of the value of the ox, it was created twice, one time as an ox, and one time as the manifold species of animals. 5. A thousand days and nights they were without eating, and first water and afterwards herbage (aurvar) were devoured by them.

6. And, afterwards, the three classes (kardak) of animals were produced therefrom, as it says that first were the goat and sheep, and then the camel and swine, and then the horse and ass. 7. For, first, those suitable for grazing were created therefrom, those are now kept in the valley (lai); the second created were those of the hill summits (sar-i dez), which are wide-travelers, and habits (nihadak) are not taught to them by hand; the third created were those dwelling in the water.

8. As for the genera (khadunak), the first genus is that which has the foot cloven in two, and is suitable for grazing; of which a camel larger than a horse is small and new-born. 9. The second genus is ass-footed, of which the swift horse is the largest, and the ass the least. 10. The third genus is that of the five-dividing paw, of which the dog is the largest, and the civet-cat the least. 11. The fourth genus is the flying, of which the griffin of three natures is the largest, and the chaffinch the least. 12. The fifth genus is that of the water, of which the Kar fish is the largest, and the Nemadu the least.

13. These five genera are apportioned out into two hundred and eighty-two species (sardak). 14. First are five species of goat, the ass-goat,

the milch-goat, the mountain-goat, the fawn, and the common goat. 15. Second, five species of sheep, that with a tail, that which has no tail, the dog-sheep, the wether, and the Kurishk sheep, a sheep whose horn is great; it possesses a grandeur like unto a horse, and they use it mostly for a steed (bara), as it is said that Manuschihar kept a Kurishk as a steed. 16. Third, two species of camel, the mountain one and that suitable for grazing; for one is fit to keep in the mountain, and one in the plain; they are one-humped and two-humped. 17. Fourth, fifteen species of ox, the white, mud-colored, red, yellow, black, and dappled, the elk, the buffalo, the camel-leopard ox, the fish-chewing ox, the Fars ox, the Kajau, and other species of ox. 18. Fifth, eight species of horse, the Arab, the Persian, the mule, the ass, the wild ass (gor), the hippopotamus (asp-i avi), and other species of horse. 19. Sixth, ten species of dog, the shepherd's dog, the village-dog which is the house-protector, the blood-hound, the slender hound, the water-beaver which they call the water-dog, the fox, the ichneumon (rasu), the hedgehog which they call 'thorny-back,' the porcupine, and the civet-cat; of which, two species are those accustomed to burrows, one the fox and one the ichneumon; and those accustomed to jungle are such as the porcupine which has spines on its back, and the hedgehog which is similar. 20. Seventh, five species of the black hare; two are wild species, one dwelling in a burrow and one dwelling in the jungle. 21. Eighth, eight species of weasel; one the marten, one the black marten, the squirrel, the Bez ermine, the white ermine, and other species of weasel. 22. Ninth, eight species of musk animals; one is that which is recognized by its musk, one the musk animal with a bag in which is their pleasant scent, the Bish-musk which eats the Bish-herb, the black musk which is the enemy of the serpent that is numerous in rivers, and other species of musk animals. 23. Tenth, one hundred and ten species of birds; flying creatures (vey=vai) such as the griffin bird, the Karshipt, the eagle, the Kahrkas which they call the vulture, the crow, the Arda, the crane, and the tenth is the bat. 24. There are two of them which have milk in the teat and suckle their young, the griffin bird and the bat which flies in the night; as they say that the bat is created of three races (sardak), the race (ayina) of the dog, the bird, and the musk animal; for it flies like a bird, has many teeth like a dog, and is dwelling in holes like a musk-rat. 25. These hundred and ten species of birds are distributed into eight groups (khaduinak), mostly as scattered about as when a man scatters seed, and drops the seed in his fingers to the ground, large, middling, and small. 26. Eleventh, fish were created of ten species; first, the fish Arizh, the Arzuva, the Arzuka, the Marzuka, and other Avesta names. 27. Afterwards, within each species, species within species are created, so the total is two hundred and eighty-two species.

28. Of the dog they say that out of the star station, that is, away from the direction of the constellation Haptoring, was given to him further by a stage (yojist) than to men, on account of his protection of sheep, and as associating with sheep and men; for this the dog is purposely adapted, as three more kinds of advantage are given to him than to man, he has his own boots, his own clothing, and may wander about without self-exertion. 29. The twelfth is the sharp-toothed beast of which the leader of the flock is in such great fear, for that flock of sheep is very badly maintained which has no dog.

30. Ohrmazd said when the bird Varesha was created by him, which is a bird of prey, thus: 'Thou art created by me, O bird Varesha! so that my

vexation may be greater than my satisfaction with thee, for thou doest the will of the evil spirit more than that of me; like the wicked man who did not become satiated with wealth, thou also dost not become satiated with the slaughter of birds; but if thou be not created by me, O bird Varesha! thou wouldst be created by him, the evil spirit, as a kite with the body of a Varpa, by which no creature would be left alive.'

31. Many animals are created in all these species for this reason, that when one shall be perishing through the evil spirit, one shall remain.

CHAPTER 15.

1. On the nature of men it says in revelation, that Gayomard, in passing away, gave forth seed; that seed was thoroughly purified by the motion of the light of the sun, and Neryosang kept charge of two portions, and Spandarmad received one portion. 2. And in forty years, with the shape of a one-stemmed Rivas-plant, and the fifteen years of its fifteen leaves, Matro [Mashye] and Matroyao [Mashyane] grew up from the earth in such a manner that their arms rested, behind on their shoulders (dosh), and one joined to the other they were connected together and both alike. 3. And the waists of both of them were brought close and so connected together that it was not clear which is the male and which the female, and which is the one whose living soul (nismo) of Ohrmazd is not away. 4. As it is said thus: Which is created before, the soul (nismo) or the body? And Ohrmazd said that the soul is created before, and the body after, for him who was created; it is given into the body that it may produce activity, and the body is created only for activity;' hence the conclusion is this, that the soul (ruban) is created before and the body after. 5. And both of them changed from the shape of a plant into the shape of man, and the breath (nismo) went spiritually into them, which is the soul (ruban); and now, moreover, in that similitude a tree had grown up whose fruit was the ten varieties of man.

6. Ohrmazd spoke to Mashye and Mashyane thus: 'You are man, you are the ancestry of the world, and you are created perfect in devotion by me; perform devotedly the duty of the law, think good thoughts, speak good words, do good deeds, and worship no demons!' 7. Both of them first thought this, that one of them should please the other, as he is a man for him; and the first deed done by them was this, when they went out they washed themselves thoroughly; and the first words spoken by them were these, that Ohrmazd created the water and earth, plants and animals, the stars, moon, and sun, and all prosperity whose origin and effect are from the manifestation of righteousness. 8. And, afterwards, antagonism rushed into their minds, and their minds were thoroughly corrupted, and they exclaimed that the evil spirit created the water and earth, plants and animals, and the other things as aforesaid. 9. That false speech was spoken through the will of the demons, and the evil spirit possessed himself of this first enjoyment from them; through that false speech they both became wicked, and their souls are in hell until the future existence.

10. And they had gone thirty days without food, covered with clothing of herbage (giyah); and after the thirty days they went forth into the wilderness, came to a white-haired goat, and milked the milk from the udder with their mouths. 11. When they had devoured the milk Mashye said to

Mashyane thus: 'My delight was owing to it when I had not devoured the milk, and my delight is more delightful now when it is devoured by my vile body.' 12. That second false speech enhanced the power of the demons, and the taste of the food was taken away by them, so that out of a hundred parts one part remained.

13. Afterwards, in another thirty days and nights they came to a sheep, fat and white-jawed, and they slaughtered it; and fire was extracted by them out of the wood of the lote-plum and box-tree, through the guidance of the heavenly angels, since both woods were most productive of fire for them; and the fire was stimulated by their mouths; and the first fuel kindled by them was dry grass, kendar, lotos, date palm leaves, and myrtle; and they made a roast of the sheep. 14. And they dropped three handfuls of the meat into the fire, and said: 'This is the share of the fire.' One piece of the rest they tossed to the sky, and said: 'This is the share of the angels.' A bird, the vulture, advanced and carried some of it away from before them, as a dog ate the first meat. 15. And, first, a clothing of skins covered them; afterwards, it is said, woven garments were prepared from a cloth woven in the wilderness. 16. And they dug out a pit in the earth, and iron was obtained by them and beaten out with a stone, and without a forge they beat out a cutting edge from it; and they cut wood with it, and prepared a wooden shelter from the sun (pesh-khur).

17. Owing to the gracelessness which they practiced, the demons became more oppressive, and they themselves carried on unnatural malice between themselves; they advanced one against the other, and smote and tore their hair and cheeks. 18. Then the demons shouted out of the darkness thus: 'You are man; worship the demon! so that your demon of malice may repose.' 19. Mashye went forth and milked a cow's milk, and poured it out towards the northern quarter; through that the demons became more powerful, and owing to them they both became so dry-backed that in fifty winters they had no desire for intercourse, and though they had had intercourse they would have had no children. 20. And on the completion of fifty years the source of desire arose, first in Mashye and then in Mashyane, for Mashye said to Mashyane thus: 'When I see thy shame my desires arise.' Then Mashyane spoke thus: 'Brother Mashye! when I see thy great desire I am also agitated.' 21. Afterwards, it became their mutual wish that the satisfaction of their desires should be accomplished, as they reflected thus: 'Our duty even for those fifty years was this.'

22. From them was born in nine months a pair, male and female; and owing to tenderness for offspring the mother devoured one, and the father one. 23. And, afterwards, Ohrmazd took tenderness for offspring away from them, so that one may nourish a child, and the child may remain.

24. And from them arose seven pairs, male and female, and each was a brother and sister-wife; and from every one of them, in fifty years, children were born, and they themselves died in a hundred years. 25. Of those seven pairs one was Siyamak, the name of the man, and Nasak of the woman; and from them a pair was born, whose names were Fravak of the man and Fravakain of the woman. 26. From them fifteen pairs were born, every single pair of whom became a race (sardak); and from them the constant continuance of the generations of the world arose.

27. Owing to the increase (zayishn) of the whole fifteen races, nine

races proceeded on the back of the ox Sarsaok, through the wide-formed ocean, to the other six regions (karshwar), and stayed there; and six races of men remained in Xwaniratha. 28. Of those six races the name of the man of one pair was Tazh and of the woman Tazhak, and they went to the plain of the Tazhikan (Arabs); and of one pair Hooshang was the name of the man and Guzhak of the woman, and from them arose the Airanakan (Iranians); and from one pair the Mazendarans have arisen. 29. Among the number (pavan ae mar) were those who are in the countries of Surak, those who are in the country of Aner, those who are in the countries of Tur, those who are in the country of Salm which is Arum, those who are in the country of Seni, that which is Chinistan, those who are in the country of Dai, and those who are in the country of Sind. 30. Those, indeed, throughout the seven regions are all from the lineage of Fravak, son of Siyamak, son of Mashye.

31. As there were ten varieties of man, and fifteen races from Fravak, there were twenty-five races all from the seed of Gayomard; the varieties are such as those of the earth, of the water, the breast-eared, the breast-eyed, the one-legged, those also who have wings like a bat, those of the forest, with tails, and who have hair on the body.

CHAPTER 16.

1. On the nature of generation it says in revelation, that a woman when she comes out from menstruation, during ten days and nights, when they go near unto her, soon becomes pregnant. 2. When she is cleansed from her menstruation, and when the time for pregnancy has come, always when the seed of the man is the more powerful a son arises from it; when that of the woman is the more powerful, a daughter; when both seeds are equal, twins and triplets. 3. If the male seed comes the sooner, it adds to the female, and she becomes robust; if the female seed comes the sooner, it becomes blood, and the leanness of the female arises therefrom.

4. The female seed is cold and moist, and its flow is from the loins, and the color is white, red, and yellow; and the male seed is hot and dry, its flow is from the brain of the head, and the color is white and mud-colored (hashgun). 5. All the seed of the females which issues beforehand, takes a place within the womb, and the seed of the males will remain above it, and will fill the space of the womb; whatever refrains therefrom becomes blood again, enters into the veins of the females, and at the time any one is born it becomes milk and nourishes him, as all milk arises from the seed of the males, and the blood is that of the females.

6. These four things, they say, are male, and these female: the sky, metal, wind, and fire are male, and are never otherwise; the water, earth, plants, and fish are female, and are never otherwise; the remaining creation consists of male and female.

7. As regards the fish it says that, at the time of excitement, they go forwards and come back in the water, two and two, the length of a mile (hasar), which is one-fourth of a league (parasang), in the running water; in that coming and going they then rub their bodies together, and a kind of sweat drops out betwixt them, and both become pregnant.

CHAPTER 17.

1. On the nature of fire it says in revelation, that fire is produced of five kinds, namely, the fire Berezi-savang, the fire which shoots up before Ohrmazd the lord; the fire Vohu-fryan, the fire which is in the bodies of men and animals; the fire Urvazisht, the fire which is in plants; the fire Vazisht, the fire which is in a cloud which stands opposed to Spenjargak in conflict; the fire Spenisht, the fire which they keep in use in the world, likewise the fire of Warharan. 2. Of those five fires one consumes both water and food, as that which is in the bodies of men; one consumes water and consumes no food, as that which is in plants, which live and grow through water; one consumes food and consumes no water, as that which they keep in use in the world, and likewise the fire of Warharan; one consumes no water and no food, as the fire Vazisht. 3. The Berezi-savang is that in the earth and mountains and other things, which Ohrmazd created, in the original creation, like three breathing souls (nismo); through the watchfulness and protection due to them the world ever develops (vakhshed).

4. And in the reign of Tahmurasp, when men continually passed, on the back of the ox Sarsaok, from Xwaniratha to the other regions, one night amid the sea the wind rushed upon the fireplace -- the fireplace in which the fire was, such as was provided in three places on the back of the ox -- which the wind dropped with the fire into the sea; and all those three fires, like three breathing souls, continually shot up in the place and position of the fire on the back of the ox, so that it becomes quite light, and the men pass again through the sea. 5. And in the reign of Yim [Jamshed] every duty was performed more fully through the assistance of all those three fires; and the fire Adar Farnbag was established by him at the appointed place (Dadgah) on the Gadman-homand ('glorious') mountain in Khvarizem, which Yim [Jamshed] constructed for them; and the glory of Yim [Jamshed] saves the fire Adar Farnbag from the hand of Dahak [Zohak]. 6. In the reign of King Vishtasp, upon revelation from the religion, it was established, out of Khvarizem, at the Roshan ('shining') mountain in Kavulistan, the country of Kabul (Kabul), just as it remains there even now.

7. The fire Adar Gushnasp, until the reign of Kay Khosraw, continually afforded the world protection in the manner aforesaid; and when Kay Khosraw was extirpating the idol-temples of Lake Chechast it settled upon the mane of his horse, and drove away the darkness and gloom, and made it quite light, so that they might extirpate the idol-temples; in the same locality the fire Adar Gushnasp was established at the appointed place on the Asnavand mountain.

8. The fire Adar Burzin Mihr, until the reign of King Vishtasp, ever assisted, in like manner, in the world, and continually afforded protection; and when the glorified Zartosht was introduced to produce confidence in the progress of the religion, King Vishtasp and his offspring were steadfast in the religion of God, and Vishtasp established this fire at the appointed place on Mount Revand, where they say the Ridge of Vishtasp (pusht-i Vishtaspan) is.

9. All those three fires are the whole body of the fire of Warharan, together with the fire of the world, and those breathing souls are lodged in

them; a counterpart of the body of man when it forms in the womb of the mother. and a soul from the spirit-world settles within it, which controls the body while living; when that body dies, the body mingles with the earth, and the soul goes back to the spirit.

CHAPTER 18.

1. On the nature of the tree they call Gaokerena it says in revelation, that it was the first day when the tree they call Gaokerena grew in the deep mud within the wide-formed ocean; and it is necessary as a producer of the renovation of the universe, for they prepare its immortality therefrom. 2, The evil spirit has formed therein, among those which enter as opponents, a lizard as an opponent in that deep water, so that it may injure the Haoma. 3. And for keeping away that lizard, Ohrmazd has created there ten Kar fish which, at all times, continually circle around the Haoma, so that the head of one of those fish is continually towards the lizard. 4. And together with the lizard those fish are spiritually fed, that is, no food is necessary for them; and till the renovation of the universe they remain in contention. 5. There are places where that fish is written of as 'the Ariz of the water;' as it says that the greatest of the creatures of Ohrmazd is that fish, and the greatest of those proceeding from the evil spirit is that lizard; with the jaws of their bodies, moreover, they snap in two whatever of the creatures of both spirits has entered between them, except that one fish which is the Vas of Panchasadvaran. 6. This, too, is said, that those fish are so serpent-like in that deer water, they know the scratch (malishn) of a needle's point by which the water shall increase, or by which it is diminishing.

7. Regarding the Vas of Panchasadvaran it is declared that it moves within the wide-formed ocean, and its length is as much as what a man, while in a swift race, will walk from dawn till when the sun goes down; so much that it does not itself move the length of the whole of its great body. 8. This, too, is said, that the creatures of the waters live also specially under its guardianship.

9. The tree of many seeds has grown amid the wide-formed ocean, and in its seed are all plants; some say it is the proper-curing, some the energetic-curing, some the all-curing.

10. Between these trees of such kinds is formed the mountain with cavities, 9999 thousand myriads in number, each myriad being ten thousand. 11. Unto that mountain is given the protection of the waters, so that water streams forth from there, in the rivulet channels, to the land of the seven regions, as the source of all the sea-water in the land of the seven regions is from there.

CHAPTER 19.

1. Regarding the three-legged ass they say, that it stands amid the wide-formed ocean, and its feet are three, eyes six, mouths nine, ears two, and horn one, body white, food spiritual, and it is righteous. 2. And two of its six eyes are in the position of eyes, two on the top of the head, and two in the position of the hump; with the sharpness of those six eyes it overcomes

and destroys. 3. Of the nine mouths three are in the head, three in the hump, and three in the inner part of the flanks; and each mouth is about the size of a cottage, and if is itself as large as Mount Alvand. 4. Each one of the three feet, when it is placed on the ground, is as much as a flock (gird) of a thousand sheep comes under when they repose together; and each pastern is so great in its circuit that a thousand men with a thousand horses may pass inside. 5. As for the two ears it is Mazendaran which they will encompass. 6. The one horn is as it were of gold and hollow, and a thousand branch horns have grown upon it, some befitting a camel, some befitting a horse, some befitting an ox, some befitting an ass, both great and small. 7. With that horn it will vanquish and dissipate all the vile corruption due to the efforts of noxious creatures.

8. When that ass shall hold its neck in the ocean. its ears will terrify (asahmed), and all the water of the wide-formed ocean will shake with agitation, and the side of Ganavad will tremble (shivaned). 9. When it utters a cry all female water-creatures, of the creatures of Ohrmazd, will become pregnant; and all pregnant noxious water-creatures, when they hear that cry, will cast their young. 10. When it stales in the ocean all the sea-water will become purified, which is in the seven regions of the earth -- it is even on that account when all asses which come into water stale in the water -- as it says thus: 'If, O three-legged ass! you were not created for the water, all the water in the sea would have perished. from the contamination which the poison of the evil spirit has brought into its water, through the death of the creatures of Ohrmazd.'

11. Tishtar seizes the water more completely from the ocean with the assistance of the three-legged ass. 12. Of ambergris also (ambar-ich) it is declared, that it is the dung of the three-legged ass; for if it has much spirit food, then also the moisture of the liquid nourishment goes through the veins pertaining to the body into the urine, and the dung is cast away.

13. Of the ox Hadhayosh, which they call Sarsaok, it says, that in the original creation men passed from region to region upon it, and in the renovation of the universe they prepare Hush (the beverage producing immortality) from it. 14. It is said, that life is in the hand of that foremost man, at the end of his years, who has constructed the most defenses around this earth, until the renovation of the universe is requisite.

15. Regarding the bird Chamrosh it says, that it is on the summit of Mount Alburz; and every three years many come from the non-Iranian districts for booty (gird), by going to bring damage (ziyan) on the Iranian districts, and to effect the devastation of the world; then the angel Burj, having come up from the low country of Lake Arag, arouses that very bird Chamrosh, and it flies upon the loftiest of all the lofty mountains, and picks up all those non-Iranian districts as a bird does corn.

16. Regarding Karshipt they say, that it knew how to speak words, and brought the religion to the enclosure which Yim [Jamshed] made, and circulated it; there they utter the Avesta in the language of birds.

17. Regarding the ox-fish they say, that it exists in all seas; when it utters a cry all fish become pregnant, and all noxious water-creatures cast their young.

18. The griffin bird, which is a bat, is noticed (kard) twice in another chapter (baba).

19. Regarding the bird Ashozusht, which is the bird Zobara-vahman and also the bird Shok, they say that it has given an Avesta with its tongue; when it speaks the demons tremble at it and take nothing away there; a nail-paring, when it is not prayed over (afsud), the demons and wizards seize, and like an arrow it shoots at and kills that bird. 20. On this account the bird seizes and devours a nail-paring when it is prayed over, so that the demons may not control its use; when it is not prayed over it does not devour it, and the demons are able to commit an offense with it.

21. Also other beasts and birds are created all in opposition to noxious creatures, as it says, that when the birds and beasts are all in opposition to noxious creatures and wizards, &c. 22. This, too, it says, that of all precious birds the crow (valagh) is the most precious. 23. Regarding the white falcon it says, that it kills the serpent with wings. 24. The magpie (kaskinak) bird kills the locust, and is created in opposition to it. 25. The Kahrkas, dwelling in decay, which is the vulture, is created for devouring dead matter (nasai); so also are the crow (valak) and the mountain kite.

26. The mountain ox, the mountain goat, the deer, the wild ass, and other beasts devour all snakes. 27. So also, of other animals, dogs are created in opposition to the wolf species, and for securing the protection of sheep; the fox is created in opposition to the demon Khava; the ichneumon is created in opposition to the venomous snake (garzhak) and other noxious creatures in burrows; so also the great musk-animal is created in opposition to ravenous intestinal worms (kaduk-danak garzhak). 28. The hedgehog is created in opposition to the ant which carries off grain, as it says, that the hedgehog, every time that it voids urine into an ant's nest, will destroy a thousand ants; when the grain-carrier travels over the earth it produces a hollow track; when the hedgehog travels over it the track goes away from it, and it becomes level. 29. The water-beaver is created in opposition to the demon which is in the water. 30. The conclusion is this, that, of all beasts and birds and fishes, every one is created in opposition to some noxious creature.

31. Regarding the vulture (karkas) it says, that, even from his highest flight, he sees when flesh the size of a fist is on the ground; and the scent of musk is created under his wing, so that if, in devouring dead matter, the stench of the dead matter comes out from it, he puts his head back under the wing and is comfortable again. 32. Regarding the Arab horse they say, that if, in a dark night, a single hair occurs on the ground, he sees it.

33. The cock is created in opposition to demons and wizards, cooperating with the dog; as it says in revelation, that, of the creatures of the world, those which are cooperating with Srosh, in destroying the fiends, are the cock and the dog. 34. This, too, it says, that it would not have been managed if I had not created the shepherd's dog, which is the Pasush-haurva, and the house watch-dog, the Vish-haurva; for it says in revelation, that the dog is a destroyer of such a fiend as covetousness among those which are in the nature (aitih) of man and of animals. 35. Moreover it says, that, inasmuch as it will destroy all the disobedient, when it barks it will destroy pain; and its flesh and fat are remedies for driving away decay and pain from men.

36. Ohrmazd created nothing useless whatever, for all these (kola ae) are created for advantage; when one does not understand the reason of them, it is necessary to ask the Dastur ('high-priest'), for his five dispositions (khuk) are created in this way that he may continually destroy the fiend (or deceit).

CHAPTER 20.

1. On the nature of rivers it says in revelation that these two rivers flow forth from the north, part from Alburz and part from the Alburz of Ohrmazd; one towards the west, that is the Arag; and one towards the east, that is the Veh river. 2. After them eighteen rivers flowed forth from the same source, just as the remaining waters have flowed forth from them in great multitude; as they say that they flowed out so very fast, one from the other, as when a man recites one Ashem-vohu of a series (padisar). 3. All of those, with the same water, are again mingled with these rivers, that is, the Arag river and Veh river. 4. Both of them continually circulate through the two extremities of the earth, and pass into the sea; and all the regions feast owing to the discharge (zahak) of both, which, after both arrive together at the wide-formed ocean, returns to the sources whence they flowed out; as it says in revelation, that just as the light comes in through Alburz and goes out through Alburz, the water also comes out through Alburz and goes away through Alburz. 5. This, too, it says, that the spirit of the Arag begged of Ohrmazd thus: 'O first omniscient creative power! from whom the Veh river begged for the welfare that thou mightiest grant, do thou then grant it in my quantity:!' 6. The spirit of the Veh river similarly begged of Ohrmazd for the Arag river; and on account of loving assistance, one towards the other, they flowed forth with equal strength, as before the coming of the destroyer they proceeded without rapids, and when the fiend shall be destroyed they will again be without rapids.

7. Of those eighteen principal rivers, distinct from the Arag river and Veh river, and the other rivers which flow out from them, I will mention the more famous: the Arag river, the Veh river, the Diglat river they call also again the Veh river, the Frat river, the Daitya river, the Dargam river, the Zondak river, the Haroi river, the Marv river, the Hetumand river, the Akhoshir river, the Navada river, the Zishmand river, the Khvejand river, the Balkh river, the Mehrva river they call the Hendva river, the Sped river, the Rad river which they call also the Koir, the Khvarae river which they call also the Mesrgan, the Harhaz river, the Teremet river, the Khvanaidis river, the Daraja river, the Kasik river, the Shed ('shining') river Peda-meyan or Chatru-meyan river of Mokarstan.

8. I will mention them also a second time: the Arag river is that of which it is said that it comes out from Alburz in the land of Surak, in which they call it also the Ami; it passes on through the land of Spetos, which they also call Mesr, and they call it there the river Niv. 9. The Veh river passes on in the east, goes through the land of Sind, and flows to the sea in Hindustan, and they call it there the Mehra river. 10. The sources of the Frat river are from the frontier of Arum, they feed upon it in Suristan, and it flows to the Diglat river; and of this Frat it is that that they produce irrigation over the land. 11. It is declared that Manuschihar excavated the

sources, and cast back the water all to one place, as it says thus: 'I reverence the Frat, full of fish, which Manuschihar excavated for the benefit of his own soul, and he seized the water and gave to drink.' 12. The Diglat river comes out from Salman, and flows to the sea in Khujistan. 13. The Daitya river is the river which comes out from Eranvej, and goes out through the hill-country; of all rivers the noxious creatures in it are most, as it says, that the Daitya river is full of noxious creatures. 14. The Dargam river is in Sude. 15. The Zend river passes through the mountains of Panjistan, and flows away to the Haro river. 16. The Haro river flows out from the Aparsen range. 17. The Hetumand river is in Sagastan, and its sources are from the Aparsen range; this is distinct from that which Frasiyav conducted away. 18. The river Akhoshir is in Kumish. 19. The Zishmand river, in the direction of Soghd, flows away towards the Khvejand river. 20. The Khvejand river goes on through the midst of Samarkand and Pargana, and they call it also the river Ashard. 21. The Marv river, a glorious river in the east, flows out from the Aparsen range. 22. The Balkh river comes out from the Aparsen mountain of Bamikan, and flows on to the Veh river. 23. The Sped river is in Ataro-patakan; they say that Dahak [Zohak] begged a favor here from Ahriman and the demons. 24 The Tort river, which they call also the Koir, comes out from the sea of Giklan, and flows to the sea of Vergan. 25. The Zahavayi is the river which comes out from Ataro-patakan, and flows to the sea in Pars. 26. The sources of the Khvarae river are from Spahan; it passes on through Khujistan, flows forth to the Diglat river, and in Spahan they call it the Mesrkan river. 27. The Harhaz river is in Taparistan, and its sources are from Mount Damawand. 28. The Teremet river flows away to the Veh river. 29. The Vendesesh river is in that part of Pars which they call Sagastan. 30. The Kasak river comes out through a ravine (kaf) in the province of Tus, and they call it there the Kasp river; more- over, the river, which is there the Veh, they call the Kasak; even in Sind they call it the Kasak. 31. The Pedak-miyan, which is the river Chatru-miyan, is that which is in Kangdez. 32. The Daraja river is in Eranvej, on the bank (bar) of which was the dwelling of Pourushasp, the father of Zartosht. 33. The other innumerable waters and rivers, springs and channels are one in origin with those; so in various districts and various places they call them by various names.

34. Regarding Frasiyav they say, that a thousand springs were conducted away by him into the sea Kyansih, suitable for horses, suitable for camels, suitable for oxen, suitable for asses, both great and small; and he conducted the spring Zarinmand (or golden source), which is the Hetumand river they say, into the same sea; and he conducted the seven navigable waters of the source of the Vachaeni river into the same sea, and made men settle there.

CHAPTER 21.

1. In revelation they mention seventeen species of liquid (maya), as one liquid resides in plants; second, that which is flowing from the mountains that is, the rivers; third, that which is rain-water; fourth, that of tanks and other special constructions; fifth, the semen of animals and men, sixth, the urine of animals and men; seventh, the sweat of animals and men; the eighth liquid is that in the skin of animals and men; ninth, the tears of animals and men; tenth, the blood of animals and men; eleventh, the oil in

animals and men, a necessary in both worlds; twelfth, the saliva of animals and men, with which they nourish the embryo; the thirteenth is that which is under the bark of plants, as it is said that every bark has a liquid, through which a drop appears on a twig (tekh) when placed four finger-breadths before a fire; fourteenth, the milk of animals and men. 2. All these, through growth, or the body which is formed, mingle again with the rivers, for the body which is formed and the growth are both one.

3. This, too, they say, that of these three rivers, that is, the Arag river, the Marv river, and the Veh river, the spirits were dissatisfied, so that they would not flow into the world, owing to the defilement of stagnant water (armesht) which they beheld, so that they were in tribulation through it until Zartosht was exhibited to them, whom I (Ohrmazd) will create, who will pour six-fold holy-water (zor) into it and make it again wholesome; he will preach carefulness. 4. This, too, it says, that, of water whose holy-water is more and pollution less, the holy-water has come in excess, and in three years it goes back to the sources; that of which the pollution and holy-water have both become equal, arrives back in six years; that of which the pollution is more and holy-water less, arrives back in nine years. 5. So, also, the growth of plants is connected, in this manner, strongly with the root; so, likewise, the blessings (afrin) which the righteous utter, come back, in this proportion, to themselves.

6. Regarding the river Nahvtak it says, that Frasiyav of Tur conducted it away; and when Ushedar comes it will flow again suitable for horses; so, also, will the fountains: of the sea Kyansih. 7. Kyansih is the one where the home (jinak) of the Kayanian race is.

CHAPTER 22.

1. On the nature of lakes it says in revelation, that thus many fountains of waters have come into notice, which they call lakes (var); counterparts of the eyes (chashm) of men are those fountains (chashmak) of waters; such as Lake Chechast, Lake Sovbar, Lake Khvarizhem, Lake Frazdan, Lake Zarinmand, Lake Asvast, Lake Husru, Lake Sataves, Lake Urvis.

2. I will mention them also a second time: Lake Chechast is in Ataro-patakan, warm is the water and opposed to harm, so that nothing whatever is living in it, and its source is connected with the wide-formed ocean. 3. Lake Sovbar is in the upper district and country on the summit of the mountain of Tus; as it says, that the Sud-bahar ('share of benefit') is propitious and good from which abounding liberality is produced. 4. Regarding Lake Khvarizhem it says that excellent benefit is produced from it, that is, Arshishang the rich in wealth, the well-portioned with abounding pleasure. 5. Lake Frazdan is in Sagastan; they say, where a generous man, who is righteous, throws anything into it, it receives it; when not righteous, it throws it out again; its source also is connected with the wide-formed ocean. 6. Lake Zarinmand is in Hamadan. 7. Regarding Lake Asvast it is declared that the undefiled water which it contains is always constantly flowing into the sea, so bright and copious that one might say that the sun had come into it and looked at Lake Asvast, into that water which is requisite for restoring the dead in the renovation of the universe. 8. Lake Husru is within fifty leagues (parasang) of Lake Chechast. 9. Lake (or, rather, Gulf) Sataves is

that already written about, between the wide-formed ocean and the Putik. 10. It is said that in Kamindan is an abyss (zafar), from which everything they throw in always comes back, and it will not receive it unless alive (janvar); when they throw a living creature into it, it carries it down; men say that a fountain from hell is in it. 11. Lake Urvis is on Hugar the lofty.

CHAPTER 23.

1. On the nature of the ape and the bear they say, that Yim [Jamshed], when reason (nismo) departed from him, for fear of the demons took a demoness as wife, and gave Yimak, who was his sister, to a demon as wife; and from them have originated the tailed ape and bear and other species of degeneracy.

2. This, too, they say, that in the reign of Azi Dahak [Zohak] a young woman was admitted to a demon, and a young man was admitted to a witch (pairika), and on seeing them they had intercourse; owing to that one intercourse the ... arose from them. 3. When Faridoon came to them they fled from the country of Iran, and settled upon the sea-coast; now, through the invasion of the Arabs, they are again diffused through the country of Iran.

CHAPTER 24. The chieftainship of people and animals

1. On the chieftainship of men and animals and every single thing it says in revelation, that first of the human species Gayomard was produced, brilliant and white, with eyes which looked out for the great one, him who was here the Zarathushtrotema (chief high-priest); the chieftainship of all things was from Zartosht. 2. The white ass-goat, which holds its head down, is the chief of goats, the first of those species created. 3. The black sheep which is fat and white-jawed is the chief of sheep; it was the first of those species created. 4. The camel with white-haired knees and two humps is the chief of camels. 5. First the black-haired ox with yellow knees was created; he is the chief of oxen. 6. First the dazzling white (arus) horse, with yellow ears, glossy hair, and white eyes, was produced; he is the chief of horses. 7. The white, cat-footed ass is the chief of asses. 8. First of dogs the fair (arus) dog with yellow hair was produced; he is the chief of dogs. 9. The hare was produced brown (bur); he is the chief of the wide-travelers. 10. Those beasts which have no dread whatever of the hand are evil. 11. First of birds the griffin of three natures was created, not for here (this world), for the Karshipt is the chief, which they call the falcon (chark), that which revelation says was brought to the enclosure formed by Yim [Jamshed]. 12. First of fur animals the white ermine was produced; he is the chief of fur animals; as it says that it is the white ermine which came unto the assembly of the archangels. 13. The Kar-fish, or Arizh, is the chief of the water-creatures. 14. The Daitya river is the chief of streams. 15. The Daraja river is the chief of exalted rivers, for the dwelling of the father of Zartosht was on its banks, and Zartosht was born there. 16. The hoary forest is the chief of forests. 17. Hugar the lofty, on which the water of Aredvisur flows and

leaps, is the chief of summits, since it is that above which is the revolution of the constellation Sataves, the chief of reservoirs. 18. The Haoma which is out-squeezed is the chief of medicinal plants. 19. Wheat is the chief of large-seeded grains. 20. The desert wormwood is the chief of non-medicinal plants. 21. The summer vetch, which they also call 'pag' (gavirs), is the chief of small-seeded grains. 22. The kusti (sacred thread-girdle) is the chief of clothes. 23. The Bazayvana is the chief of seas. 24. Of two men, when they come forward together, the wiser and more truthful is chief.

25. This, too it says in revelation, that Ohrmazd created the whole material world one abode, so that all may be one; for there is much splendor and glory of industry in the world. 26. Whatsoever he performs, who practices that which is good, is the value of the water of life; since water is not created alike in value, for the undefiled water of Aredvisur is worth the whole water of the sky and earth of Xwaniratha, except the Arag river, created by; Ohrmazd. 27. Of trees the myrtle and date, on which model, it is said, trees were formed, are worth all the trees of Xwaniratha, except the Gaokerena tree with which they restore the dead.

28. Of mountains Mount Aparsen's beginning is in Sagastan and end in Khujistan, some say it is all the mountains of Pars, and is chief of all mountains except Alburz. 29. Of birds Chamros is chief, who is worth all the birds in Xwaniratha, except the griffin of three natures. 30. The conclusion is this, that every one who performs a great duty has then much value.

CHAPTER 25. The religious calendar

1. On matters of religion it says in revelation thus: 'The creatures of the world were created by me complete in three hundred and sixty-five days,' that is, the six periods of the Gahambars which are completed in a year. 2. It is always necessary first to count the day and afterwards the night, for first the day goes off, and then the night comes on. 3. And from the season (gas) of Maidyoshahem, which is the auspicious day Khwarshed of the month Tishtar, to the season of Maidyarem, which is the auspicious day Warharan of the month Din [Dae]-- the shortest day -- the night increases; and from the season of Maidyarem to the season of Maidyoshahem the night decreases and the day increases. 4. The summer day is as much as two of the shortest winter days, and the winter night is as much as two of the shortest summer nights. 5. The summer day is twelve Hasars, the night six Hasars; the winter night is twelve Hasars, the day six; a Hasar being a measure of time and, in like manner, of land. 6. In the season of Hamaspathmaidyem, that is, the five supplementary days at the end of the month Spandarmad, the day and night are again equal.

7. As from the auspicious day Ohrmazd of the month Frawardin to the auspicious day Anagran of the month Mihr is the summer of seven months, so from the auspicious day Ohrmazd of the month Aban to the auspicious month Spandarmad, on to the end of the five supplementary days, is the winter of five months. 8. The priest fulfills the regulation (vachar) about a corpse and other things, by this calculation as to summer and winter. 9. In those seven months of summer the periods (gas) of the days and nights are five since one celebrates the Rapithwin namely, the period of day-break is

Hawan, the period of midday is Rapithwin, the period of afternoon is Uzerin, when the appearance of the stars has come into the sky until midnight is the period of Aiwisruthrem, from midnight until the stars become imperceptible is the period of Ushahin. 10. In winter are four periods, for from daybreak till Uzerin is all Hawan, and the rest as I have said; and the reason of it is this, that the appearance of winter is in the direction of the north, where the regions Wourubareshti and Wourujareshti are; the original dwelling of summer, too, is in the south, where the regions Fradadhafshu and Widadhafshu are; on the day Ohrmazd of the auspicious month Aban the winter acquires strength and enters into the world, and the spirit of Rapithwin goes from above-ground to below-ground, where the spring (khani) of waters is, and diffuses warmth and moisture in the water, and so many roots of trees do not wither with cold and drought. 11. And on the auspicious day Adar of the month Din the winter arrives, with much cold, at Eranvej; and until the end, in the auspicious month Spandarmad, winter advances through the whole world; on this account they kindle a fire everywhere on the day Adar of the month Din, and it forms an indication that winter has come. 12. In those five months the water of springs and conduits is all warm, for Rapithwin keeps warmth and moisture there, and one does not celebrate the period of Rapithwin. 13. As the day Ohrmazd of the month Frawardin advances it diminishes the strength which winter possesses, and summer comes in from its own original dwelling, and receives strength and dominion. 14. Rapithwin comes up from below-ground, and ripens the fruit of the trees; on this account the water of springs is cold in summer, for Rapithwin is not there; and those seven months one celebrates the Rapithwin, and summer advances through the whole earth. 15. And yet in the direction of Hindustan, there where the original dwelling of summer is nearer, it is always neither cold nor hot; for in the season which is the dominion of summer, the rain always dispels most of the heat, and it does not become perceptible; in the winter rain does not fall, and the cold does not become very perceptible. 16. In the northern direction, where the preparation of winter is, it is always cold; for in the summer mostly, on account of the more oppressive winter there, it is not possible so to dispel the cold that one might make it quite warm. 17. In the middle localities the cold of winter and heat of summer both come on vehemently.

18. Again, the year dependent on the revolving moon is not equal to the computed year on this account, for the moon returns one time in twenty-nine, and one time in thirty days, and there are four hours (zaman) more than such a one of its years; as it says, that every one deceives where they speak about the moon (or month), except when they say that it comes twice in sixty days. 19. Whoever keeps the year by the revolution of the moon mingles summer with winter and winter with summer.

20. This, too, it says, that the auspicious month Frawardin, the month Ardwahisht, and the month Hordad are spring; the month Tishtar, the month Amurdad, and the month Shahrewar are summer; the month Mihr, the month Aban, and the month Adar are autumn; the month Din, the month Vohuman, and the month Spandarmad are winter. 21. And the sun comes from the sign (khurdak) of Aries, into which it proceeded in the beginning, back to that same place in three hundred and sixty-five days and six short times (hours), which are one year. 22. As every three months it (the sun) advances through three constellations, more or less, the moon comes, in a hundred and eighty days, back to the place out of which it traveled in the

beginning.

CHAPTER 26. Measuring distances

1. A Hasar[1] on the ground is a Parasang of one thousand steps of the two feet. (2) A Parasang[2] is a measure as much as a far-seeing man may look out, see a beast of burden, and make known that it is black or white. (3) And the measure of a man is eight medium spans[3].

1. Av. hâthra ofVd2.25, Vd8.100-102, Tishtar Yasht 23, 29. The statements regarding the length of a Hasar are rather perplexing, for we are told that it 'is like a Parasang' (Chap. 14.4), that 'the length of a Hasar is one-fourth of a Parasang (Chap. 16.7), and that 'a medium Hasar on the ground, which they also call a Parasang, is a thousand steps of the two feet when walking with propriety' (*Farhang-i Oim-khaduk*, ed. Hosh. p. 42), To reconcile these statements we must conclude that a Hasar is like a Parasang merely in the sense of being a long measure of distance, that it is really a mille passus or mile of the Romans, and that it is a quarter of the actual Parasang. At the same time, as it was usual to call a Hasar by the name of a Parasang, we are often left in doubt whether a mile or a league is meant, when a Hasar or Parasang is mentioned. The*Farhang-i Oim-khaduk* (p. 41) also mentions other measures of distance, such as the tachar (Av. tachara) of two Hasars, the asvâst (or aêast) of four Hasars, the dashmêst (Av. dakhshmaiti) of eight Hasaras, and the yôjêst (Av. yijaiasti or yujaiasti) of sixteen Hasars.

2. A Parasang is usually from 3 1/2 to 4 English miles, but perhaps a Hasar is meant here.

3. Reading vitast-

i miyânak instead of vitast damânak. The*Farhang-i Oim-khaduk* (p. 41) mentions three kinds of spans, the Av. vitasti (Vd8.76, 78,Vd17.5) of twelve finger-breadths (angûst), or about 9 inches, which is a full span between the thumb and little finger (the one mentioned in the text); the Av. dishti (Vd17.5) of ten finger-breadths, or about 7 1/2 inches, which is a span between the thumb and middle finger; and the Av. uzashti (Pahl. lâlâ-asht) of eight finger-breadths, or about 6 inches, which is a span between the thumb and fore-finger.

CHAPTER 27. The nature of plants

1. On the nature of plants it says in revelation, that, before the coming of the destroyer, vegetation had no thorn and bark about it; and, afterwards, when the destroyer came, it became coated with bark and thorny, for antagonism mingled with every single thing; owing to that cause vegetation is also much mixed with poison, like Bish the height of hemp (kand), that is poisonous, for men when they eat it die.

2. In like manner even as the animals, with grain of fifty and five species and twelve species of medicinal plants, have arisen from the primeval ox, ten thousand species among the species of principal plants, and a hundred thousand species among ordinary plants have grown from all these seeds of the tree opposed to harm, the many-seeded, which has grown in the wide-formed ocean. 3. When the seeds of all these plants, with those from the primeval ox, have arisen upon it, every year the bird strips that tree and mingles all the seeds in the water; Tishtar seizes them with the rain-water and rains them on to all regions. 4. Near to that tree the white Haoma, the healing and undefiled, has grown at the source of the water of Aredvisur; every one who eats it becomes immortal, and they call it the Gaokerena tree, as it is said that Haoma is expelling death; also in the renovation of the universe they prepare its immortality therefrom; and it is the chief of plants.

5. These are as many genera of plants as exist: trees and shrubs, fruit-trees, corn, flowers, aromatic herbs, salads, spices, grass, wild plants, medicinal plants, gum plants, and all producing oil, dyes, and clothing. 6. I will mention them also a second time: all whose fruit is not welcome as food of men, and are perennial (salvar), as the cypress, the plane, the white poplar, the box, and others of this genus, they call trees and shrubs (dar va dirakht). 7. The produce of everything welcome as food of men, that is perennial, as the date, the myrtle, the lote-plum, the grape, the quince, the

apple, the citron, the pomegranate, the peach, the fig, the walnut, the almond, and others in this genus, they call fruit (mivak). 8. Whatever requires labor with the spade, and is perennial, they call a shrub (dirakht). 9. Whatever requires that they take its crop through labor, and its root withers away, such as wheat, barley, grain, various kinds of pulse, vetches, and others of this genus, they call corn (jurdak). 10. Every plant with fragrant leaves, which is cultivated by the hand-labor of men, and is perennial (hamvar), they call an aromatic herb (siparam). 11. Whatever sweet-scented blossom arises at various seasons through the hand-labor of men, or has a perennial root and blossoms in its season with new shoots and sweet-scented blossoms, as the rose, the narcissus, the jasmine, the dog-rose (nestarun), the tulip, the colocynth (kavastik), the pandanus (kedi), the kamba, the ox-eye (heri), the crocus, the swallow-wort (zarda), the violet, the karda, and others of this genus, they call a flower (gul). 12. Everything whose sweet-scented fruit, or sweet-scented blossom, arises in its season, without the hand-labor of men, they call a wild plant (vahar or nihal). 13. Whatever is welcome as food of cattle and beasts of burden they call grass (giyah). 14. Whatever enters into cakes (pesh-parakiha) they call spices (avzarika). 15. Whatever is welcome in eating of bread, as torn shoots of the coriander, water-cress (kakij), the leek, and others of this genus, they call salad (terak). 16. Whatever is like spinning cotton, and others of this genus, they call clothing plants (jamak). 17. Whatever lentil is greasy, as sesame, dushdang, hemp, zandak, and others of this genus, they call an oil-seed (rokano). 18. Whatever one can dye clothing with, as saffron, sapan-wood, zachava, vaha, and others of this genus, they call a dye-plant (rag). 19. Whatever root, or gum, or wood is scented, as frankincense, varasht, kust, sandalwood, cardamom, camphor, orange-scented mint, and others of this genus, they call a scent (bod). 20. Whatever stickiness comes out from plants they call gummy (zadak). 21. The timber which proceeds from the trees, when it is either dry or wet, they call wood (chiba). 22. Every one of all these plants which is so, they call medicinal (daruk).

23. The principal fruits are of thirty kinds (khaduinak), and ten species (sardak) of them are fit to eat inside and outside, as the fig, the apple, the quince, the citron, the grape, the mulberry, the pear, and others of this kind; ten are fit to eat outside, but not fit to eat inside, as the date, the peach, the white apricot, and others of this kind; those which are fit to eat inside, but not fit to eat outside, are the walnut, the almond, the pomegranate, the coconut, the filbert, the chestnut, the pistachio nut, the vargan, and whatever else of this description are very remarkable.

24. This, too, it says, that every single flower is appropriate to an angel (Amahraspand), as the white jasmine (saman) is for Vohuman, the myrtle and jasmine (yasmin) are Ohrmazd's own, the mouse-ear (or sweet marjoram) is Ardwahist's own, the basil-royal is Shahrewar's own, the musk flower is Spandarmad's, the lily is Hordad's, the chamba is Amurdad's, Din-pavan-Adar has the orange-scented mint (vadrang-bod), Adar has the marigold (adargun), the water-lily is Aban's, the white marv is Khwarshed's, the ranges is Mah's, the violet is Tishtar's, the meren is Gosh's, the karda is Din-pavan-Mihr's, all violets are Mihr's, the red chrysanthemum (kher) is Srosh's, the dog-rose (nestran) is Rashn's, the cockscomb is Frawardin's, the sisebar is Warharan's, the yellow chrysanthemum is Ram's, the orange-scented mint is Wad's, the trigonella is Din-pavan-Din's, the hundred-petalled rose is Din's, all kinds of wild flowers (vahar) are Ard's, Ashtad has

all the white Haoma, the bread-baker's basil is Asman's, Zamyad has the crocus, Mahraspand has the flower of Ardashir, Anagran has this Haoma of the angel Haoma, of three kinds.

25. It is concerning plants that every single kind with a drop of water on a twig (teh) they should hold four finger-breadths in front of the fire; most of all it is the lotos (kunar) they speak of.

CHAPTER 28. On the evil-doing of Ahriman and the demons

1. On the evildoing of Ahriman and the demons it says in revelation, that the evil which the evil spirit has produced for the creation of Ohrmazd it is possible to tell by this winter; and his body is that of a lizard (vazagh) whose place is filth (kalch). 2. He does not think, nor speak, nor act for the welfare (nadukih) of the creatures of Ohrmazd; and his business is unmercifulness and the destruction of this welfare, so that the creatures which Ohrmazd shall increase he will destroy; and his eyesight (chashm michihsn) does not refrain from doing the creatures harm. 3. As it says that, 'ever since a creature wag created by us, I, who am Ohrmazd, have not rested at ease, on account of providing protection for my own creatures; and likewise not even he, the evil spirit, on account of contriving evil for the creatures.' 4. And by their devotion to witchcraft (yatuk-dinoih) he seduces mankind into affection for himself and disaffection to Ohrmazd, so that they forsake the religion of Ohrmazd, and practice that of Ahriman. 5. He casts this into the thoughts of men, that this religion of Ohrmazd is naught, and it is not necessary to be steadfast in it. 6. Whoever gives that man anything, in whose law (dad) this saying is established, then the evil spirit is propitiated by him, that is, he has acted by his pleasure.

7. The business of Akoman is this, that he gave vile thoughts and discord to the creatures. 8. The business of the demon Andar is this, that he constrains the thoughts of the creatures from deeds of virtue, just like a leader who has well-constrained (sardar-i khup afsardo); and he casts this into the thoughts of men, that it is not necessary to have the sacred shirt [sudre] and thread-girdle [kusti]. 9. The business of the demon Savar, that is a leader of the demons, is this, that is, misgovernment, oppressive anarchy, and drunkenness. 10. The business of the demon Naikiyas is this, that he gives discontent to the creatures; as it says, that should this one give anything to those men whose opinion (dad) is this, that it is not necessary to have the sacred shirt and thread-girdle, then Andar, Savar, and Naikiyas are propitiated by him. 11. The demon Taprev is he who mingles poison with plants and creatures, as it says thus: 'Taprev the frustrater, and Zairich the maker of poison.' 12. All those six, it is said, are arch-fiends of the demons; the rest are cooperating and confederate with them. 13. This, too, it says, that] should one give [anything to] a man who says [that it is proper to have one boot], and in his law walking with one boot [is established, then] the fiend Taprev is propitiated [by him].

14. The demon-Taromat [is he who] produces disobedience; the demon Mitrokht is the liar (drojan) of the evil spirit; the demon Arashk ('malice') is the spiteful fiend of the evil eye. 15. Theirs are the same appliances as the demon Eshm's, as it says that seven powers are given to Eshm, that he may utterly destroy the creatures therewith; with those seven

powers he will destroy seven of the Kayanian heroes in his own time, but one will remain. 16. There where Mitrokht ('falsehood') arrives, Arashk ('malice') becomes welcome, [and there where Arashk is welcome] Eshm lays a foundation, and there where Eshm has a foundation, many creatures perish, and he causes much non-Iranianism. 17. Eshm mostly contrives all evil for the creatures of Ohrmazd, and the evil deeds of those Kayanian heroes have been more complete through Eshm, as it says, that Eshm, the impetuous assailant, causes them most.

18. The demon Vizaresh is he who struggles with the souls of men which have departed, those days and nights when they remain in the world; he carries them on, terror-stricken, and sits at the gate of hell. 19. The demon Uda is he who, when a man sits in a private place, or when he eats at meals, strikes his knee spiritually on his back, so that he bawls out [and looks out, that chattering he may eat, chattering] he may evacuate (ried), and chattering he may make water (mezed), so that he may not attain [unto the] best existence.

[20. The demon Akatash is the fiend of perversion (nikirayih), who makes the creatures averse (nikirai) from proper things; as it says; that whoever has given anything to that person (tanu) whose opinion (dad) is this, that it is not necessary to have a high-priest (dastur), then the demon Eshm is propitiated by him. 21. Whoever has given anything to that person whose opinion is this, and who says, that it is not necessary to have a snake-killer (mar-van), then Ahriman, with the foregoing demons, is propitiated by him; this is said of him who, when he sees a noxious creature, does not kill it. 22. A snake-killer (maro-gno) is a stick on the end of which a leather thong is provided; and it is declared that every one of the good religion must possess one, that they may strike and kill noxious creatures and sinners more meritoriously with it.

23. Zarman is the demon who makes decrepit (dushpad), whom they call old age (pirih). 24. Chishmak is he who makes disastrous (vazandak), and also causes the whirlwind which passes over for disturbance. 25. The demon Vareno is he who causes illicit intercourse, as it says thus: 'Vareno the defiling (alai).' 26. The demon Bushasp is she who causes slothfulness; Sej is the fiend (druj) who causes annihilation; and the demon Niyaz is he who causes distress.

27. The demon Az ('greediness') is he who swallows everything, and when, through destitution, nothing has come he eats himself; he is that fiendishness which, although the whole wealth of the world be given up to it, does not fill up and is not satisfied; as it says, that the eye of the covetous is a noose (gamand), and in it the world is naught. 28. Push is the demon who makes a hoard, and does not consume it, and does not give to any one; as it says, that the power of the demon Az is owing to that person who, not content with his own wife, snatches away even those of others.

29. The demon Nas is he who causes the pollution and contamination (nisrushtih), which they call nasai ('dead matter'). 30. The demon Friftar ('deceiver') is he who seduces mankind. 31. The demon Spazg ('slander') is he who brings and conveys discourse (milaya), and it is nothing in appearance such as he says; and he shows that mankind fights and apologizes (avakhshined), individual with individual. 32. The demon Arast ('untrue') is he who speaks falsehood. 33. The demon Aighash is the

malignant-eyed fiend who smites mankind with his eye. 34. The demon But is he whom they worship among the Hindus, and his growth is lodged in idols, as one worships the horse as an idol. 35. Astwihad is the evil flyer (vae-i saritar) who seizes the life; as it says that, when his hand strokes a man it is lethargy, when he casts it on the sick one it is fever, when he looks in his eyes he drives away the life, and they call it death. 36. The demon of the malignant eye (sur-chashmih) is he who will spoil anything which men see, when they do not say 'in the name of God' (yazdan).

37. With every one of them are many demons and fiends cooperating, to specify whom a second time would be tedious; demons, too, who are furies (khashmakan), are in great multitude it is said. 38. They are demons of ruin, pain, and growing old (zvaran), producers of vexation and bile, revivers of grief (nivagih), the progeny of gloom, and bringers of stench, decay, and vileness, who are many, very numerous, and very notorious; and a portion of all of them is mingled in the bodies of men, and their characteristics are glaring in mankind.

39. The demon Apaosh and the demon Aspenjargak are those who remain in contest with the rain. 40. Of the evil spirit are the law of vileness, the religion of sorcery, the weapons of fiendishness, and the perversion (khamih) of God's works; and his wish is this, that is: 'Do not ask about me, and do not understand me! for if ye ask about and understand me, ye will not come after me.' 41. This, too, it says, that the evil spirit remains at the distance of a cry, even at the cry of a three-year-old cock (kuleng), even at the cry of an ass, even at the cry of a righteous man when one strikes him involuntarily and he utters a cry. 42. The demon Kundak is he who is the steed (barak) of wizards.

43. Various new demons arise from the various new sins the creatures may commit, and are produced for such purposes; who make even those planets rush on which are in the celestial sphere, and they stand very numerously in the conflict. 44. Their ringleaders (kamarikan) are those seven planets, the head and tail of Gochihr, and Mushpar provided with a tail, which are ten. 45. And by them these ten worldly creations, that is, the sky, water, earth, vegetation, animals, metals, wind, light, fire, and mankind, are corrupted with all this vileness; and from them calamity, captivity, disease, death, and other evils and corruptions ever come to water, vegetation, and the other creations which exist in the world, owing to the fiendishness of those ten. 46. They whom I have enumerated are furnished with the assistance and crafty (afzar-homand) nature of Ahriman.

47. Regarding the cold, dry, stony, and dark interior of mysterious (tarik den afraj-pedak) hell it says, that the darkness is fit to grasp with the hand, and the stench is fit to cut with a knife; and if they inflict the punishment of a thousand men within a single span, they (the men) think in this way, that they are alone; and the loneliness is worse than its punishment. 48. And its connection (band) is with the seven planets, be it through much cold like Saturn (Kevan), be it through much heat like Ahriman; and their food is brimstone (gandak), and of succulents the lizard (vazagh), and other evil and wretchedness (patyan).]

CHAPTER 29. On the spiritual chieftainship of the regions of

the earth

1. On [the spiritual chieftainship of the regions of the earth] it says in revelation, that every one of those six chieftainships has one spiritual chief; as the chief of Arezahi is Ashashagahad-e Hvandchan, the chief of Sawahi is Hoazarodathhri-hana Pareshtyaro, the chief of Fradadhafshu is Spitoid-i Ausposinan, [the chief of Vidadhafshu is Airizh-rasp Ausposinan,] the chief of Wourubareshti is Huvasp, the chief of Wourujareshti is Cakhravak. 2. Zartosht is spiritual chief of the region of Xwaniratha, and also of all the regions; he is chief of the world of the righteous, and it is said that the whole religion was received by them from Zartosht.

3. In the region of Xwaniratha are many places, from which, in this evil time of violent struggling with the adversary, a passage (vidarg) is constructed by the power of the spiritual world (mainokih), and one calls them the beaten tracks of Xwaniratha.

4. Counterparts of those other regions are such places as Kangdez, the land of Saukavastan, the plain of the Arabs (Tazhikan), the plain of Peshyansai, the river Naivtak, Eranvej, the enclosure (var) formed by Yim [Jamshed], and Cashmere in India. 5. And one immortal chief acts in the government of each of them; as it says, that Peshotan son of Vishtasp, whom they call Chitro-maino, is in the country of Kangdez; Aghrerad son of Pashang is in the land of Saukavastan, and they call him Gopatshah; Parshadga Hvembya is in the plain of Peshyansai, and he is Hvembya for this reason, because they brought him up in a hvemb ('jar') for fear of Khashm ('Wrath'); [Asam-i Yamahusht is in the place which they call the River Naivtak]; the tree opposed to harm is in Eranvej; Urvatadnar son of Zartosht is in the enclosure formed by Yim [Jamshed]. 6. Regarding them it says, they are those who are immortal, as are Narsih son of Vivangha, Tus son of Nodar, Giw son of Gudarz, Ibairaz the causer of strife, and Ashavazd son of Pourudhakhsht; and they will all come forth, to the assistance of Soshyant, on the production of the renovation of the universe.

7. Regarding Sam it says, that he became immortal, but owing to his disregard of the Mazdayasnian religion, a Turk whom they call Nihaj wounded him with an arrow, when he was asleep there, in the plain of Peshyansai; and it had brought upon him the unnatural lethargy (Bushasp) which overcame him in the midst of the heat. 8. And the glory (far) of heaven stands over him for the purpose that, when Azi Dahak [Zohak] becomes unfettered (arazhak), he may arise and slay him; and a myriad guardian spirits of the righteous are as a protection to him. 9. Of Dahak [Zohak], whom they call Bevarasp, this, too, it says, that Faridoon when he captured Dahak [Zohak] was not able to kill him, and afterwards confined him in Mount Damawand; when he becomes unfettered, Sam arises, and smites and slays him.

10. As to Kangdez, it is in the direction of the east, at many leagues from the bed (var) of the wide-formed ocean towards that side. 11. The plain of Peshyansai is in Kavulistan, as it says, that the most remarkable upland (balist) in Kavulistan is where Peshyansai is; there it is hotter, on the more lofty elevations there is no heat. 12. Eranvej is in the direction of Ataro-patakan [Azerbaijan]. 13. The land of Saukavastan is on the way from Turkistan to Chinistan, in the direction of the north. 14. [The enclosure]

formed by Yim [Jamshed] is in the middle of Pars, in Sruva; thus, they say, that what Yim [Jamshed] formed (Yim-kard) is below Mount Yimakan. 15. Cashmere is in Hindustan.

CHAPTER 30. On the resurrection and future existence

1. On the nature of the resurrection and future existence it says in revelation, that, whereas Mashye and Mashyane, who grew up from the earth, first fed upon water, then plants, then milk, and then meat, men also, when their time of death has come, first desist from eating meat, then milk, then from bread, till when they shall die they always feed upon water. 2. So, likewise, in the millennium of Ushedarmah, the strength of appetite (az) will thus diminish, when men will remain three days and nights in superabundance (sirih) through one taste of consecrated food. 3. Then they will desist from meat food, and eat vegetables and milk; afterwards, they abstain from milk food and abstain from vegetable food, and are feeding on water; and for ten years before Soshyant comes they remain without food, and do not die.

4. After Soshyant comes they prepare the raising of the dead, as it says, that Zartosht asked of Ohrmazd thus: 'Whence does a body form again, which the wind has carried and the water conveyed (vazhid)? and how does the resurrection occur?' 5. Ohrmazd answered thus: 'When through me the sky arose from the substance of the ruby, without columns, on the spiritual support of far-compassed light; when through me the earth arose, which bore the material life, and there is no maintainer of the worldly creation but it; when by me the sun and moon and stars are conducted in the firmament (andarvai) of luminous bodies; when by me corn was created so that, scattered about in the earth, it grew again and returned with increase; when by me color of various kinds was created in plants; when by me fire was created in plants and other things without combustion; when by me a son was created and fashioned in the womb of a mother, and the structure (pishak) severally of the skin, nails, blood, feet, eyes, ears, and other things was produced; when by me legs were created for the water, so that it flows away, and the cloud was created which carries the water of the world and rains there where it has a purpose; when by me the air was created which conveys in one's eyesight, through the strength of the wind, the lowermost upwards according to its will, and one is not able to grasp it with the hand out-stretched; each one of them, when created by me, was herein more difficult than causing the resurrection, for it is an assistance to me in the resurrection that they exist, but when they were formed it was not forming the future out of the past. 6. Observe that when that which was not was then produced, why is it not possible to produce again that which was? for at that time one will demand the bone from the spirit of earth, the blood from the water, the hair from the plants, and the life from fire, since they were delivered to them in the original creation.'

7. First, the bones of Gayomard are roused up, then those of Mashye and Mashyane, then those of the rest of mankind; in the fifty-seven years of Soshyant they prepare all the dead, and all men stand up; whoever is righteous and whoever is wicked, every human creature, they rouse up from the spot where its life departs. 8. Afterwards, when all material living beings assume again their bodies and forms, then they assign (bara yehabund) them

a single class. 9. Of the light accompanying (levatman) the sun, one half will be for Gayomard, and one half will give enlightenment among the rest of men, so that the soul and body will know that this is my father, and this is my mother, and this is my brother, and this is my wife, and these are some other of my nearest relations.

10. Then is the assembly of the Sadvastaran, where all mankind will stand at this time; in that assembly every one sees his own good deeds and his own evil deeds; and then, in that assembly, a wicked man becomes as conspicuous as a white sheep among those which are black. 11. In that assembly whatever righteous man was friend of a wicked one in the world, and the wicked man complains of him who is righteous, thus: 'Why did he not make me acquainted, when in the world, with the good deeds which he practiced himself?' if he who is righteous did not inform him, then it is necessary for him to suffer shame accordingly in that assembly.

12. Afterwards, they set the righteous man apart from the wicked; and then the righteous is for heaven (garothman), and they cast the wicked back to hell. 13. Three days and nights they inflict punishment bodily in hell, and then he beholds bodily those three days' happiness in heaven. 14. As it says that, on the day when the righteous man is parted from the wicked, the tears of every one, thereupon, run down unto his legs. 15. When, after they set apart a father from his consort (hambaz), a brother from his brother, and a friend from his friend, they suffer, every one for his own deeds, and weep, the righteous for the wicked, and the wicked about himself; for there may be a father who is righteous and a son wicked, and there may be one brother who is righteous and one wicked. 16. Those for whose peculiar deeds it is appointed, such as Dahak [Zohak] and Frasiyav of Tur, and others of this sort, as those deserving death (marg-arjanan), undergo a punishment no other men undergo; they call it 'the punishment of the three nights.'

17. Among his producers of the renovation of the universe, those righteous men of whom it is written that they are living, fifteen men and fifteen damsels, will come to the assistance of Soshyant. 18. As Gochihr falls in the celestial sphere from a moon-beam on to the earth, the distress of the earth becomes such-like as that of a sheep when a wolf falls upon it. 19. Afterwards, the fire and halo melt the metal of Shahrewar, in the hills and mountains, and it remains on this earth like a river. 20. Then all men will pass into that melted metal and will become pure; when one is righteous, then it seems to him just as though he walks continually in warm milk; but when wicked, then it seems to him in such manner as though, in the world, he walks continually in melted metal.

21. Afterwards, with the greatest affection, all men come together, father and son and brother and friend ask one another thus: 'Where has it been these many years, and what was the judgment upon thy soul? hast thou been righteous or wicked?' 22. The first soul the body sees, it inquires of it with those words (guft). 23. All men become of one voice and administer loud praise to Ohrmazd and the archangels.

24. Ohrmazd completes his work at that time, and the creatures become so that it is not necessary to make any effort about them; and among those by whom the dead are prepared, it is not necessary that any effort be made. 25. Soshyant, with his assistants, performs a Yazishn ceremony in preparing the dead, and they slaughter the ox Hadhayosh in that Yazishn;

from the fat of that ox and the white Haoma they prepare Hush, and give it to all men, and all men become immortal for ever and everlasting. 26. This, too, it says, that whoever has been the size of a man, they restore him then with an age of forty years; they who have been little when not dead, they restore then with an age of fifteen years; and they give every one his wife, and show him his children with the wife; so they act as now in the world, but there is no begetting of children.

27. Afterwards, Soshyant and his assistants, by order of the creator Ohrmazd, give every man the reward and recompense suitable to his deeds; this is even the righteous existence (ait) where it is said that they convey him to paradise (Wahisht), and the heaven (garothman) of Ohrmazd takes up the body (kerp) as itself requires; with that assistance he continually advances for ever and everlasting. 28. This, too, it says, that whoever has performed no worship (yasht), and has ordered no getig-kharid, and has bestowed no clothes as a righteous gift, is naked there; and he performs the worship (yasht) of Ohrmazd, and the heavenly angels provide him the use of his clothing.

29. Afterwards, Ohrmazd seizes on the evil spirit! Vohuman on Akoman, Ardwahisht on Andar, Shahrewar on Savar, Spandarmad on Taromat who is Naunghas, Hordad and Amurdad on Tairev and Zairich, true-speaking on what is evil-speaking, Srosh on Eshm. 30. Then two fiends remain at large, Ahriman and Az; Ohrmazd comes to the world, himself the Zota and Srosh the Raspi, and holds the Kusti in his hand; defeated by the Kusti formula the resources of the evil spirit and Az act most impotently, and by the passage through which he rushed into the sky he runs back to gloom and darkness. 31. Gochihr burns the serpent (mar) in the melted metal, and the stench and pollution which were in hell are burned in that metal, and it (hell) becomes quite pure. 32. He (Ohrmazd) sets the vault into which the evil spirit fled, in that metal; he brings the land of hell back for the enlargement of the world; the renovation arises in the universe by his will, and the world is immortal for ever and everlasting.

33. This, too, it says, that this earth becomes an iceless, slopeless plain; even the mountain, whose summit is the support of the Chinwad bridge, they keep down, and it will not exist.

CHAPTER 31. On the race and offspring of the Kayans

0. On the race and genealogy of the Kayanians.

1. Hooshang was son of Fravak, son of Siyamak, son of Mashye, son of Gayomard. [2. Tahmurasp was son of Vivangha, son of Yanghad, son of Hooshang. 3. Yim [Jamshed],] Tahmurasp, Spitur, and Narsih, whom they also call 'the Rashnu of Chino,' were all brothers. 4. From Yim [Jamshed] and Yimak, who was his sister, was born a pair, man and woman, and they became husband and wife together; Mirak the Aspiyan and Ziyanak Zardahim were their names and the lineage went on. 5. Spitur was he who, with Dahak [Zohak], cut up Yim [Jamshed]; Narsih lived then also, whom they call Nesr-gyavan; they say that such destiny (gadman) is allotted to him, that he shall pass every day in troubles, and shall make all food purified and pure.

6. Dahak [Zohak] was son of Khrutasp, son of Zainigav, son of Virafsang, son of Tazh, son of Fravak son of Siyamak; by his mother Dahak [Zohak] was of Udai, son of Bayak, son of Tambayak, son of Owokhm, son of Pairi-urvaesm, son of Gadhwithw, son of Drujaskan, son of the evil spirit.

7. Faridoon the Aspiyan was son of Pur-tora the Aspiyan, son of Sok-tora the Aspiyan, son of Bortora the Aspiyan, son of Siyak-tora- the Aspiyan, son of Sped-tora the Aspiyan, son of Gefar-tora the Aspiyan, son of Ramak-tora the Aspiyan, son of Vanfragheshn the Aspiyan, son of Yim [Jamshed], son of Vivangha; as these, apart from the Aspiyan Purtora, were ten generations, they every one lived a hundred years, which becomes one thousand years; those thousand years were the evil reign of Dahak [Zohak]. 8. By the Aspiyan Pur-tora was begotten Faridoon, who exacted vengeance for Yim [Jamshed]; together with him also were the sons Barmayun and Katayun, but Faridoon was fuller of glory than they.

9. By Faridoon three sons were begotten, Salm and Tuj and Airik; and by Airik one son and one pair were begotten; the names of the couple of sons were Vanidar and Anastokh, and the name of the daughter was Guzhak. 10. Salm and Tuj slew them all, Airik and his happy sons, but Faridoon kept the daughter in concealment, and from that daughter a daughter was born; they became aware of it, and the mother was slain by them. 11. Faridoon provided for the daughter, also in concealment, for ten generations, when Manush-i Khurshed-vinik was born from his mother, [so called because, as he was born, some of] the light of the sun (khwarshed) fell upon his nose (vinik). 12. From Manush-i Khurshed-vinik and his sister was Manush-khurnar, and from Manush-khurnar [and his sister] was Manuschihar born, by whom Salm and Tuj were slain in revenge for Airik. 13. By Manuschihar were Frish, Nodar, and Durasrobo begotten.

14. Just as Manuschihar was of Manush-khurnar, of Manush-khurnak, who was Mam-sozak, of Airak, of Thritak, of Bitak, of Frazushak, of Zushak, of Fraguzak, of Guzak, of Airik, of Faridoon, so Frasiyav was of Pashang, of Zaeshm, of Turak, of Spaenyasp, of Duroshasp, of Tuj, of Faridoon. 15. He (Frasiyav) as well as Karsevaz, whom they call Kadan, and Aghrerad were all three brothers.

[16. Pashang and Visak were both brothers. 17. By Visak were Piran, Human, Shan, and other brothers begotten. 18. By Frasiyav were Frasp-i Chur, Shan, Shedak, and other sons begotten; and Vispan-frya, from whom Kay Khosraw was born, was daughter of Frasiyav, and was of the same mother with Frasp-i Chur. 19. From Frasp-i Chur were Surak, Asurik, and other children; and by them were Khvast-airikht, Yazdan-airikht, Yazdan-sarad, Freh-khurd, La-vahak, and others begotten, a recital of whom would be tedious.

20. By Aghrerad was Gopatshah begotten. 21. When Frasiyav made Manuschihar, with the Iranians, captive in the mountain-range (gar) of Padashkh-var, and scattered ruin and want among them, Aghrerad begged a favor of God (yazdan), and he obtained the benefit that the army and champions of the Iranians were saved by him from that distress. 22. Frasiyav slew Aghrerad for that fault; and Aghrerad, as his recompense, begat such a son as Gopatshah.

23. Auzobo the Tuhmaspian, Kanak-i Barzisht, Arawishanasp, and

Vaetand-i Raghinoid were the three sons and the daughter of Agaimasvak, the son of Nodar, son of Manuschihar, who begat Auzobo. 24. Kavad was a child in a waist-cloth (kuspud); they abandoned him on a river, and he froze upon the door-sills (kavadakan); Auzobo perceived and took him, brought him up, and settled the name of the trembling child.

25. By Kavad was Kay Apiveh begotten; by Kay Apiveh were Kay Arsh, Kay Vyarsh, Kay Pisan, and Kay Kaus begotten; by Kay Kaus was Siyavakhsh begotten; by Siyavakhsh was Kay Khosraw begotten. 26. Kersasp and Aurvakhsh were both brothers. 27. Athrat was son of Sahm, son of Turak, son of Spaenyasp, son of Duroshasp, son of Tuj, son of Faridoon. 28. Lohrasp was son of Auzav, son of Manush, son of Kay Pisin, son of Kay Apiveh, son of Kay Kobad. 29. By Kay Lohrasp were Vishtasp, Zarir, and other brothers begotten; by Vishtasp were Spend-dad and Peshotan begotten; and by Spend-dad were Vohuman, Ataro-tarsah, Mitro-tarsah, and others begotten.

30. Artakhshatar descendant of Papak -- of whom his mother was daughter -- was son of Sasan, son of Veh-afrid and Zarir, son of Sasan, son of Artakhshatar who was the said Vohuman son of Spend-dad.

31. The mother of Kay Apiveh was Farhank, daughter of him who is exalted on the heavenly path, Urvad-gai-frasht, son of Rak, son of Durasrobo, son of Manuschihar. 32. This, too, it says, that the glory of Faridoon settled on the root of a reed (kanya) in the wide-formed ocean; and Noktarga, through sorcery, formed a cow for tillage, and begat children there; three years he carried the reeds there, and gave them to the cow, until the glory went on to the cow; he brought the cow, milked her milk, and gave it to his three sons; as their walking was on hoofs, the glory did not go to the sons, but to Farhank. 33. Noktarga wished to injure Farhank, but Farhank went with the glory away from the fierce (tib) father, and made a vow (patyastak) thus: 'I will give my first son to Aushbam.' 34. Then Aushbam saved her from the father; and the first son, Kay Apiveh, she bore and gave to Aushbam, was a hero associating with Aushbam, and traveled in Aushbam's company.

35. The mother of Auzobo was the daughter of Namun the wizard, when Namak was with Frasiyav.

36. And, moreover, together with those begotten by Sam were six children in pairs, male and female the name of one was Damnak, of one Khosraw, and of one Margandak, and the name of each man and woman together was one. 37. And the name of one besides them was Dastan; he was considered more eminent than they, and Sagansih and the southern quarter were given to him; and Avar-shatro and the governorship were given by him to Avarnak. 38. Of Avar-shatro this is said, that it is the district of Avarnak, and they offered blessings to Srosh and Ardwahisht in succession; on this account is their possession of horses and possession of arms; and on account of firm religion, purity, and manifest joy, good estimation and extensive fame are greatly among them. 39. To Damnak the governorship of Asuristan was given; sovereignty and arranging the law of sovereignty, willfulness and the stubborn defects they would bring, were among them. 40. To Sparnak the governorship of Spahan was given to Khosraw the governorship of Rai was given; to Margandak the kingdom, forest settlements, and mountain settlements of Padashkhvargar were given; where

they travel nomadically, and there are the forming of sheep-folds, prolificness, easy procreation, and continual triumph over enemies. 41. From Dastan proceeded Rudastam and Huzavarak.]

CHAPTER 32. Pourushasp and Zartosht

1. On the kindred of Pourushasp, son of Paitirasp, son of Aurvadasp, son of Haechadasp, son of Chakhshnush, son of Paitirasp, son of Hardarshn, son of Hardar, son of Spitaman, son of Vidasht, son of Ayazem, son of Rajan, son of Durasrobo, son of Manuschihar. 2. As Paitirasp had two sons, one Pourushasp and one Arasti, by Pourushasp was Zartosht begotten for a sanctuary of good religion, and by Arasti was Maidyok-mah begotten. 3. Zartosht, when he brought the religion, first celebrated worship and expounded in Eranvej, and Maidyok-mah received the religion from him. 4. The Mobads of Pars are all traced back to this race of Manuschihar.

5. Again, I say, by Zartosht were begotten three sons and three daughters; one son was Isadvastar, one Aurvatad-nar, and one Khurshed-chihar; as Isadvastar was chief of the priests he became the Mobed of Mobads, and passed away in the hundredth year of the religion; Aurvatad-nar was an agriculturist, and the chief of the enclosure formed by Yim [Jamshed], which is below the earth; Khurshed-chihar was a warrior, commander of the army of Peshotan, son of Vishtasp, and dwells in Kangdez; and of the three daughters the name of one was Fren, of one Srit, and of one Poruchist. 6. Aurvatad-nar and Khurshed-chihar were from a serving (chakar) wife, the rest were from a privileged (padakhshah) wife. 7. By Isadvastar was begotten a son whose name was Ururvija, and they call him Aranj-i Biradan ('fore-arm of brothers') for this reason, that, as they were from a serving wife, she then delivered them over to Isadvastar through adoption. 8. This, too, one knows, that three sons of Zartosht, namely, Ushedar, Ushedarmah, and Soshyant, were from Hvov; as it says, that Zartosht went near unto Hvov three times, and each time the seed went to the ground; the angel Neryosang received the brilliance and strength of that seed, delivered it with care to the angel Anahid, and in time will blend it with a mother. 9. Nine thousand, nine hundred, and ninety-nine, and nine myriads of the guardian spirits of the righteous are entrusted with its protection, so that the demons may not injure it.

10. The name of the mother of Zartosht was Dukdaub, and the name of the father of the mother of Zartosht was Frahimrava.

CHAPTER 33.

0. The family of the Mobads ('priests').

1. Bahak was son of Hubakht, son of Ataro-bondak, son of Mahdad, son of Maidok-mah, son of Frah-vakhsh-vindad, son of Maidok-mah, son of Kad, son of Maidok-mah, son of Arastih, son of Paitirasp. 2. As Bahak was Mobed of Mobads (high-priest) unto Shahpuhr, son of Ohrmazd, so Kad was the great preceptor (farmadar) unto Darai.

3. Adarbad [Mahraspandan] was son of Mahraspand, son of Dadarda,

son of Dadirad, son of Hudino, son of Adarbad, son of Manuschihar, son of Vohuman-chihar, son of Fryano, son of Bahak, son of Faridoon, son of Frashaitar, son of Pourushasp, son of Vinasp, son of Nivar, son of Vakhsh, son of Vahidhros, son of Frasht, son of Gak, son of Vakhsh, son of Fryan, son of Rajan, son of Durasrobo, son of Manuschihar.

4. Mitro-varazh was son of Nigas-afzud-dak, son of Shirtashosp, son of Parshtva, son of Urvad-ga, son of Taham, son of Zarir, son of Durasrobo, son of Manush 5. Durnamik was son of Zagh, son of Mashvak, son of Nodar, son of Manuschihar.

6. Mitro-akavid is son of Mardan-veh, son of Afrobag-vindad, son of Vindad-i-pedak, son of Vaebukht, son of Bahak, son of Vae-bukht. 7. The mother from whom I was born is Humai, daughter of Freh-mah, who also was the righteous daughter of Mah-ayar son of Mah-bondak, son of Mah-bukht. 8. Puyishn-shad is son of Mardan-veh, son of Afrobag-vindad, son of Vindad-i-pedak, son of Vae-bukht, son of Bahak, son of Vae-bukht.

9. All the other Mobads who have been renowned in the empire (khudayih) were from the same family it is said, and were of this race of Manuschihar. 10. Those Mobads, likewise, who now exist are all from the same family they assert, and I, too, they boast, whom they call 'the administration of perfect rectitude' (Dadakih-i Ashovahishto). 11. Yudan-Yim son of Vahram-shad, son of Zartosht, Adarbad son of Mahraspand, son of Zadspram, Zadspram son of Yudan-Yim, Adarbad son of Hamid, Ashovahisht son of Freh-Srosh, and the other Mobads have sprung from the same family.

12. This, too, it says, that 'in one winter I will locate (jakinam) the religion of the Mazdayasnians, which came out into the other six regions.']

CHAPTER 34.

0. On the reckoning of the years.

1. Time was for twelve thousand years; and it says in revelation, that three thousand years was the duration of the spiritual state, where the creatures were unthinking, unmoving, and intangible; and three thousand years was the duration of Gayomard, with the ox, in the world. 2. As this was six thousand years the series of millennium reigns of Cancer, Leo, and Virgo had elapsed, because it was six thousand years when the millennium reign came to Libra, the adversary rushed in, and Gayomard lived thirty years in tribulation. 3. After the thirty years Mashye and Mashyane grew up; it was fifty years while they were not wife and husband, and they were ninety-three years together as wife and husband till the time when Hooshang came.

4. Hooshang was forty years, Tahmurasp thirty years, Yim [Jamshed] till his glory departed six hundred and sixteen years and six months, and after that he was a hundred years in concealment. 5. Then the millennium reign came to Scorpio, and Dahak [Zohak] ruled a thousand years. 6. After the millennium reign came to Sagittarius, Faridoon reigned five hundred years; in the same five hundred years of Faridoon were the twelve years of

Airik, Manuschihar was a hundred and twenty years, and in the same reign of Manuschihar, when he was in the mountain fastness (dushkhvar-gar), were the twelve years of Frasiyav; Zob the Tuhmaspian was five years.

7. Kay Kobad was fifteen years; Kay Kaus, till he went to the sky, seventy-five years, and seventy-five years after that, altogether a hundred and fifty years; Kay Khosraw sixty years; Kay Lohrasp a hundred and twenty years; Kay Vishtasp, till the coming of the religion, thirty years, altogether a hundred and twenty years.

8. Vohuman son of Spend-dad a hundred and twelve years; Humai, who was daughter of Vohuman, thirty years; Darai son of Chihar-azhad, that is, of the daughter of Vohuman, twelve years; Darai son of Darai fourteen years; Alexander the Ruman fourteen years.

9. The Ashkanians bore the title in an uninterrupted (a-arubak) sovereignty two hundred and eighty-four years, Ardashir son of Papak and the number of the Sasanians four hundred and sixty years, and then it went to the Arabs.

Zand-i Vohuman Yasht (Commentary on the Vohuman Yasn).

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Also referred to A *Bahman Yasht* or *Zand-i Wahman Yasht*.

Translation from Anklesaria, Behramgore Tehmurasp. *Zand-I Vohuman Yasn and Two Pahlavi Fragments*. Bombay: Mrs. B. T. Anklesaria, 1957.

For a more recent translation, see Cereti, Carlo G.*The Zand î Wahman Yasn: a Zoroastrian apocalypse*. Roma: Istituto italiano per il medio ed estremo oriente, 1995.

NOTE: Anklesaria divides the text into chapters differently from West (see below).

[101]

COMMENTARY OF THE VOHUMAN YASN.

0. Gratification of the good and beneficent Creator Ohrmazd, the radiant and lustrous benefactor, and of the Beneficent Immortals! Praise of the holy and good religion of Mazda-worship! Health, long life, and weal unto him for whom this book is written!

CHAPTER I.

1. As is manifest from the Sudgar (Nask): Zartosht asked for immortality from Ohrmazd. (2) Then, Ohrmazd showed the wisdom of all-knowledge unto Zartosht. (3) Through it, he saw the trunk of a tree, on which there were four branches: one of gold, one of silver, one of steel, and one of mixed iron. (4) Thereupon he considered that he saw this in a dream.

5. When he arose from sleep, he, Zartosht, spoke: "Lord of the spiritual and material existences! it seems that I saw the trunk of a tree, on which there were four branches."

6. He, Ohrmazd, spoke to Spitaman Zartosht: "The trunk of a tree, which thou sawest, is the material existence, which I, Ohrmazd, created. (7) The four branches are the four periods which will come. (8) That of gold is that [102] when I and thou will hold a conference of religion, king Vishtasp shall accept the religion, the figures of the devs shall totter, and the devs will remain from publicity into distant and concealed movements. (9) That of silver is the reign of king Ardashir the Kayanid. (10) And that of steel is the reign of Khosraw son of Kawad, of immortal soul. (11) And that of mixed iron is the evil sovereignty of the devs, having dishevelled hair, of the seed of Eshm, when thy tenth century will be at an end, O Spitaman Zartosht!"

CHAPTER II.

1. In the Commentary of the Vohuman Yasn, the Hordad Yasn, and the Ashtad Yasn, it is manifest that, at one time, the accursed Mazdak son of Bamdat, the adversary of religion, appeared, in order to make men inimical to the religion of God. (2) He, Khosraw, son of Kobad, of immortal soul, called Khvasruy son of Maevindat, Nivshahpur son of Dat--Ohrmazd the Dastur of Atarpatakan, Atar-fren-bag the guileless, Atarpat, Atar-mitr and Bakht-afrit to his presence. (3) He demanded of them a promise, saying: "Do not keep these Yasns in concealment; do not teach the commentary to other than your relations." (4) They made the promise unto Khvasruy.

CHAPTER III.

1. In the Commentary of the Vohuman Yasn, it is manifest that Zartosht asked for immortality from Ohrmazd, [103] a serond time. (2) He said, [that is, Zartosht]: "I am very righteous and very useful among these Thy creatures; O Creator! if Thou shalt make me immortal, like the Tree-expelling-pain, Gokpat-sha, Yosht-Fryan, and Chitrok-miyan son of Vishtasp," [know that he is the illustrious Peshyitan;]—"if Thou shalt make me immortal like them,—people will have better faith in Thy religion, reflecting: 'he, the harbinger of religion, who accepted the holy and good religion of Mazda-worship, from Ohrmazd became immortal,' and even those people will have better faith in Thy religion."

3. He, Ohrmazd, replied: "If I make thee immortal, O Spitaman Zartosht! Tur-i Bratrush the Karp, too, will then become immortal; and if Tur-i Bratrush the Karb becomes immortal, it will not be possible to perform the resurrection and the final-most material existence."

4. Zartosht should feel severely in mind. (5) Ohrmazd knew, through the wisdom of all-knowledge, what he, the Spitaman Zartosht of the holy spirit, thought. (6) He took hold of Zartosht's hand; He, Ohrmazd, is the beneficent spirit, Creator of the material existence, and holy; He laid the wisdom of all knowledge, in the form of water, on the hand of Zartosht; and He said, [He Ohrmazd]: "Drink forth."

7. And forth Zartosht drank it; thereupon, the wisdom of all-knowledge intermingled into Zartosht. (8) For seven days and nights, Zartosht was in the wisdom of Ohrmazd. (9) Thereupon, Zartosht beheld men and animals in the seven regions of the earth, [that is, how many hair each one had on the back, and whither each individual held his head,] (10) He beheld the trees and the shrubs, [what and [104] which they were;] how many fibres of plants there were on Spandarmad earth, [that is, how they had grown or intermingled].

11. On the seventh day and night, He took away the wisdom of all-knowledge from Zartosht. (12) Zartosht imagined: "I saw this in a merry dream produced by Ohrmazd and I have not restored myself from the dream." (13) He stretched both his hands, rubbed his body over, thinking: "I have slept a long time, and I have not restored mysslf from this merry dream produced by Ohrmazd."

14. He, Ohrmazd, asked Spitaman Zartosht: "What didst thou see in the merry dream produced by Ohrmazd?"

15. He, Zartosht, replied: "O spiritual and beneficent Ohrmazd! Creator of the material existence! I saw a prosperous person having

immense wealth, who was infamous in the material life, of a foul and feeble soul, and he was in the wicked existence; he did not seem welcome to me. (16) I saw a helpless poor man having no possession, his soul thriving in the Best Existence; he seemed welcome to me. (17) I saw an able person, having no children; he did not seem welcome to me. (18) I saw a person broken down, having many children; he seemed welcome to me. (19) I saw a tree on which there were seven branches: one of gold, one of silver, one of brass, one of copper, one of lead, one of steel, and one of mixed iron."

20. He, Ohrmazd said: "O SpitamAn Zartosht! this is what I foretell. (21) The trunk of a tree, which thou[105] sawest, is the material existence which I, Ohrmazd, created. (22) The seven branches, which thou sawest, are the seven periods which will come.

23. "That of gold is the reign of king Vishtasp, when I and thou will hold a conference of Religion, king Vishtasp shall accept the Religion, the figures of the devs shall totter and the devs will remain from publicity into distant and concealed movements, and Ahriman, the devs and their wicked issue will rush back to the darkness and the gloom of the wicked existence, and the preservation of water, fire, plants and the Spandarmad earth will become manifest.

24. "That of silver is the reign of Ardashir the Kayanid, who is called Vohuman son of Spend-dat, who will separate the devs from men, adorn the whole world and propagate the Religion.

25. "That of brass is the reign of Ardashir the adorner and decorator of the world, and that of king Shahpuhr, who will adorn the world which I, Ohrmazd, created, propagate salvation to the ends of the world, and goodness shall become manifest, and Atarpat of victorious nativity, the true decorator of the Religion, will, by means of the prepared brass, controvert this Religion with those of the alien path, and will bring it back to truthfulness.

26. "That of copper is the reign of the Ashkanian (Arsacid) king Valkhas, who will remove from the world the schisms[1] which exist; and the wicked Akvan son of Gar, of the Karesyak clan, will perish owing to the alien religion, and will go away unseen and unnoticed from the world.

27. "That of lead is the reign of king Vaharam-i Gur, who will make the spirit of delight visible, and [106]Ahriman will rush back with the sorcerers to the darkness and the gloom of the wicked existence.

28. "That of steel is the reign of king Khosraw son of Kobad, who will keep back from this Religion the accursed Mazdak son of Bamdat, the adversary of Religion, who will rise with those of the alien path.

29. "That of mixed iron is the evil sovereignty of the devs having dishevelled hair of the seed of Eshm, O Spitaman Zartosht! the end of thy millenium, when thy tenth century will be at an end, O Spitaman Zartosht!"

1. Cereti: the heresy of the Buddha and [by whom] the evil Alexander....

CHAPTER IV.

1. He, Zartosht, asked: "O spiritual and beneficent Creator of the material existence! What will be the tokens f the tenth century?"

2. He, Ohrmazd, replied: "O Spitaman Zartosht! I will explain the tokens that will be at the end of thy millenium.

3. "During that basest of periods, a hundred kinds, a thousand kinds and ten thousand kinds of devs having dishevelled hair, of the seed of Eshm, will arrive. (4) Those men of the basest origin will rush from the direction of Khvarasan to Airan-sahr; they will have up-lifted banners, bear black weapons, keep the hair dishevelled on the back and will be mostly low-born basest slaves, reapers, 'zavishes', and labourers.

5. "O Spitaman Zartosht! the offspring of Eshm will be ill-born, their lineage will not be manifest. (6) They [107] will rush, with sorcery, on to these Iranian villages which I, Ohrmazd, created. (7) Since they will burn and damage many things, the houses of the house-owners and the villages of the village-chiefs: prosperity, nobility, husbandry, fidelity to Religion, faith, security, joy and all the productions which I, Ohrmazd, created, this holy Religion of Mazda-worship and the Varahram fire, which is established worthily, will all come to nought; and the 'zangs' and vagrants will come into prominence. (8) The great country will become a town, the great town a village, the great village a family and the great family a skeleton.

9. "O Spitaman Zartosht! they will raze these Iranian villages which I, Ohrmazd, created, with harmful desires and despotism" [misgovernment]. (10) "These devs having dishevelled hair are deceivers," [that is, they will not do what they say,] "and are of a vile religion," [that is, they will do what they do not say.] (11) "They have no contract, faith, truth, and ordinance; they preserve no security and do not remain firm on the contract they make. (12) They will raze these Iranian villages which I, Ohrmazd, created, with deceit, avarice and misgovernment.

13. "During that period, O Spitaman Zartosht! all men will become deceivers," [that is, they will wish ill to one another;] "and great friendship will be of a different hue. (14) And reverence, love and regard for the soul will depart from the world. (15) The affection of the father will depart from the son, and that of the brother from his brother; the son-in-law will be severed (?) from the father-in-law; and the mother will be separated from the daughter and of a different will. [108]

16. "When thy tenth century will be at an end, O Spitaman Zartosht! the Sun's rays will be very level and much concealed; and the year, month and day will be shorter. (17) And the Spendarmat earth will be very narrow, and the roads will be very intricate. (18) And the crops will not yield the seed; out of ten crops of corn eight will fail and two will thrive, and that which thrives will not become ripe. (19) And the plants, trees, and shrubs will diminish; if one shall hold a hundred, ninety will diminish and ten will thrive; those which thrive will not be wholesome and tasteful. (20) And men will be born much stunted; they will have little skill and energy, and they will be very deceitful and very immoral; they will have no gratitude and reverence for bread and salt, and they will not inquire after the welfare of one another.

21. "During that most evil period, a bird will have more reverence than the Iranian religious man. (22) They will receive little wages for work; works and duties will proceed but little from their hands, and all kinds of men alien creed will be desirous of injury unto them.

23. "And all over the world, there will be burial of the dead and clothing of the dead. (24) And they will hold it lawful to bury the dead, to

wash the dead, to burn the dead, to carry the dead to water and fire, and to eat the dead matter, and will not abstain from it.

25. "They will think of great works and duties and prepare wickedness and the way to the wicked existence; and they will hie towards the wicked existence on account of impiety, parsimony, and the distractions of anger and avarice.

[109] 26. "During that perverse period, O Spitaman Zartosht!" [during the preponderance of Eshm having the infuriate spear and the devs having dishevelled hair of the seed of Eshm,] "the basest slaves will advance forward to the mastery of the Iranian villages.

27. "And the religious who shall wear the sacred thread-girdle on the waist, will not then be able to preserve their ablutions. (28) For, at that basest period, dead matter and dry impure matter will be so abundant that when a man shall lay step after step, he will be walking on dead matter. (29) Or, when he shall wash himself with the 'barashnom' ablution, as soon as he shall lay the foot out of the holes which are for purification, he will be walking on dead matter. (30) Or, when he shall consecrate the 'darun' in their dead-house, without spreading forth the sacred 'barsom' twigs, it will be proper. (31) Or, when, at that basest of periods, it will be proper to perform the 'Yazishn' ritual by means of two men, so that this religion may not attain to nothingness and weakness, when there will be only one out of a hundred, out of a thousand, out of ten thousand, who will believe this religion, and even he who believes will not act according to it, when the fire Warharan will attain to nothingness and weakness, they will preserve that one fire out of a thousand and they will not supply that, too, properly with fuel and fragrance. (32) Or, when a man, who has taken the holy orders and does not understand the 'Nirangistan' code of rituals, will kindle the fire with good meditativeness, it will be proper.

kusti

Atash Behram fire.

33. "Wealth and respectability will all come to those of alien creed and of alien path. (34) And virtuous doers [110] meritorious deeds, of the families of patricians and sages, will be addicted to the sin of running about uncovered. (35) The inferiors shall take the daughters of patricians, nobles, and sages to wife. (36) The patricians, nobles and sages will come to destitution and servitude; the 'zoishes' and the inferiors will attain to greatness and power, and the vagrants and inferiors will come to the lead and management of affairs. (37) The utterance of the religious, the seal and the judicature of the upright judge, the utterance of the truthful, and even that of the righteous will be considered to be instigation; they will consider, as true and credible, the utterances of the inferiors and slanderers, of the impious and mockers and of those of false judgments. (38) And they will take oaths with falsehood, and give false evidence thereby, and will speak falsehood and untruth about me Ohrmazd.

39. "Those who will be famed for preceptorship and pupilage will wish evil unto one another and mention the faults of and find faults with one another; Ahriman and the devs shall have carried much affliction unto them. (40) And of the sins which men shall commit, out of five sins the preceptors and pupils will commit three sins, they will be the enemies of the good," [that is, they will thereby speak evil and mention the faults of one another;] "and they will not perform the 'yazishn' ceremonies they undertake, and have no fear of the wicked existence.

41. " And in that tenth century, which will be at the end of thy millenium, O Spitaman Zartosht! all men will be worshipping avarice and of the false religion. (42) And it will not be possible for a fortunate cloud and the holy wind to produce rain at the proper time and season. (43) A

gloomy [111] cloud shall benight the whole sky. (44) The hot wind and the cold wind will arrive and carry away the crops and the seeds of corn. (45) The rain, too, will not rain at the proper season; it will rain the noxious creatures more than water. (46) And the water of rivers and springs will diminish and it will have no inerease. (47) And quadrupeds, bullocks, and sheep will be born very stunted and less skilful, they will lift up less load, they will have very little hair and very slender skin, their milk will not increase and they will have little fat. (48) And the ploughing ox wilt have little strength; the swift horse will have little skil, and it will bear but little of splendour.

49. "And, in that perverse period, O Spitaman Zaratuhsy! men, who will have the sacred thread-girdle on their waist, will desire death as a boon, on account of the hurtful demands of the evil rule and many a false regulation which they have come up to, whereby their life will not be worth living. (50) And young men and children will have a fearful (?) mood; adherent sport and mirth will not proceed from their hearts.

51. "And they will perform the feasts and the institutes of the ancients, the votive offerings to God, the worship, the ritual, the season festivals [gahambars] and the ceremonies of remembering the Fravasis, in various places, and they will not believe, without doubt, in that which they do perform. (52) And they will not lawfully give the recompense; they will bestow no gifts and alms, and will bestow again even that which they once give.

53. "And even those men of the good faith, who will have professed this good Religion of Mazda-worship, will proceed [112] to their ways and customs in disguised movements; they will not believe in their own Religion. (54) And the patrician, the noble, and the good village chief will go, in banishment, from their village and locality, from their original abode and family, and they will beg something from the inferiors and the wicked owing to want, and come to poverty and banishment. (55) Nine out of ten of these men will perish, in the direction of the North.

56. "Owing to their evil rule, everything will come to nothingness, banishment, levity, and defilement. (57) The Spandarmad earth will gape her mouth; all jewels and metals, such as gold, silver, brass, copper, and lead will come into view. (58) And dominion and sovereignty will come to the non-Iranian slaves, such as the army of the Turk, the A-tur and the Topit, such as the Audrak, the Mountaineer, the Chinese, the Kawulik, the Sughdian and the Aruman; and the white army apparelled in red (?) will have sovereignty over my Iranian villages; their mandate and will will spread over the world.

59. "The sovereignty will come unto them from those leathern-belted ones, Arabs and Arumans. (60) They will be so misgoverning that when they will kill a righteous good man or a fly, both the actions will be the same in their eyes. (61) And preservation, freshness, prosperity, territory, family, wealth and handiwork, the streams, rivers and springs of the Iranian faithful will come to those non-Iranians; the army, the land, and the standard will come to them; and they will walk over the world with the dominion of wrathful desires. (62) And their greedy eyes will not be sated with wealth; and they will accumulate the wealth of the [113] world, and conceal it underneath the earth. (63) And through wickedness they will commit many unnatural practices and much intercourse with menstruous women, and practise many impious vices.

64. "And in that perverse period, the night will be brighter, and the

year, month and day will diminish one-third; the Spandarmad earth will swell up, and suffering, death, and indigence will be very severe in the world."

65. He, Ohrmazd, spoke to Spitaman Zartosht: "This is what I foretell. (66) That wicked ganak-minoe will be very oppressive and tyrannical, when it shall be necessary to destroy him."

67. Thus, He, Ohrmazd spoke to Spitaman Zartosht: "Recite and learn by heart, teach by means of the commentary, the commentary-on-the-commentary and the interpretation, speak to the preceptors and the pupils and they will proclaim to the world:" [they will speak to those that will not be aware of the century] "that for the hope of the final-most material existence and for the sake of the salvation of their souls, they must bear and suffer the trouble, evil, and oppression of those alien div-worshippers.

68. "This, too, I tell thee, O Spitaman Zartosht! thatt he who, at that period, will desire the body, cannot save the soul; for, his body will be fat and the soul foul and feeble in the wicked existence; he who will desire the soul, his body will be foul and feeble, he will be destitute and poor on earth, and his soul will be fat in the Best Existence."
[114]

CHAPTER V.

1. Zartosht asked Ohrmazd: "O spiritual and beneficent Ohrmazd! holy Creator of the material existence!" [know that the attributes 'Ohrmazd' and 'holy' are for invocation, and the other attributes are for praise; there is some one who says 'holy' and 'Creator' are the attributes.] "O Creator! in that perverse period, will there be holy persons and will there be religious persons who will wear the sacred thread-girdle on their waist, and celebrate the religious rites with the sacred 'barsom' twigs? will the Religion of self-sacrifice continue in their families?"

2. He, Ohrmazd, replied to Spitaman Zartosht: "The best of men will be that one, who, in that perverse period, will wear the sacred thread-girdle on the waist, and celebrate the religious rites with the sacred 'barsom' twigs, though not just as in the reign of king Vishtasp. (3) He who will recite and will have learnt by heart the 'Itha-at-yazamaide' and the 'Ashem vohu,' in that perverse period, will be such as though he had celebrated a 'duwazdah homast' with the votive offering, in the reign of king Vishtasp. (4) And whoever shall have performed the worship at the initiation and chanted the holy 'Gasan' hymns, will be such as though he had been one who had celebrated the 'vaj' ritual and chanted the holy 'Gasan' hymns, in the reign of king Vishtasp.

Itha-at-yazamaide: The first verse of Yasna 37, which is used as a "baj" before meals. -JHP

duwazdah homast: A very elaborate ceremony, a high liturgy consisting of 12 sections, where Vendidad and Yasna is recited. see Modi, RCC, p. 174. -JHP

5. "The best of holy men will be that one, who will remain in the good Religion of Mazda-worship; the Religion of self-sacrifice will continue in his family." [115](6) He Ohrmazd said: "O Spitaman Zartosht! in these nine thousand years which I, Ohrmazd, created, men, in that perverse period, will become the more perverse. (7) For, in the evil reigns of Az-i dahak and the Turanian Frasyaw, men, who were in that perverse period, had better life and longer life, they had less affliction from Ahriman and the devs. (8) For, in their evil reigns, there were not five desolate districts in Airan-sahr such as those which will be, when thy millenium will end, O Spitaman Zartosht! (9) For, all the Iranian villages will be razed with their horses' hoofs; their banner will reach into Patashkhvar-gar; the tyrannical rule will remove the seat of Religion from thence; their attack will come from that place.

10. "O Spitaman Zartosht! this is what I foretell."

11. Be who, of existing beings, is thus in the worship, is supremely good; [that is, the worship of him is good who performs much worship for Ohrmazd;] Ohrmazd is cognisant, through the help of holiness, of anything whatsoever; [that is, Ohrmazd, cognisant through holiness, gives the wages and recompense of any duty and good deed whatsoever;] and I worship [those of the congregation] males and females, [the Beneficent Immortals, who are even males and females too; they are good.]

CHAPTER VI.

1. Zartosht asked Ohrmazd: "O spiritual and beneficent Ohrmazd! holy Creator of the material existence! from whence will they restore this good Religion of Mazda-worship? [116] and by what means will they smite tbese devs having dishevelled hair of the seed of 'Eshm'? (2) O Creator I give me death, and give my grandsons death," [that is, let them not live in that preverse period;] "give them holy life," [that is, they may not prepare wickedness and the way to the wicked existence.]

3. He Ohrmazd replied; "O Spitaman Zartosht! After the black token, the rule will come, from those of the seed of 'Eshm,' to the Shitaspan Karasyakian 'drujs' of the Salman districts;" [know that Mahvindat said that they would be the Arumans; and Roshan said that they would have red helmets, red weapons, and red banner; know that these will be their signs.]

4. "O Spltaman Zartosht! when they will come, the Sun will show a melancholy sign, the Moon will change her colour, and there will be melancholy, darkness, and gloom on earth; various signs will become manifest in the sky: there will be many earthquakes; the wind will blow very furiously; much indigence, want, and unhappiness will appear on earth; and Mercury and Jupiter will determine the sovereignty to the wicked.

5. "The Shitaspan Karasyakian 'drujs' will be in hundreds and thousands and myriads; they will have the red banner; their progress will be immense; they will pour into these Iranian villages which I, Ohrmazd, created, upto the bank of the Arvand," [know that there was some one who said that it was the Frat river,] "upto Duvan the capital of Assyria," [know that it is Duvan of strict justice; its being the Assyrian capital means this that the Assyrian people [117] reside therein and it is their native country; know that there was some one who called it the burrow of the devs.]

6. "In this way they will slay those of the seed of Eshm in hundreds and the mands and myriads; and the banner, the ensign, and the innumerable soldiers of these devs having dishevelled hair will retire; the army having the wide front of the Turk and the Kalmir enemy will come to these Iranian villages which I Ohrmazd created;" [know that they will have a high banner, for they will hold the banner aloft; know that they will remain in immense number like the hair in the horse's mane in the Iranian villages which I Ohrmazd created;] "the leathern-belted Turk and the Shitaspan Karasyakian Aruman will arrive together.

7. "And great battles shall have happened three times, in three places, in internecine dispute, O Spitaman Zartosht!

8. "One was in the reign of Kae-us, when it was with the Beneficent

Immortals with the help of the devs.

9. "And the second will be when thou, O Spitaman Zartosht, wilt have accepted the Religion and wilt have thy conference, when king Vishtasp and Arjasp ill-born-of-Eshm will be engaged in the war of Religion, in internecine dispute, on the Sapit-razur;" [know that there was some one who said that it was in Pars.]

10. "And the third will take place when thy millenium will end, O Spitaman Zartosht! when all the three, the Turk, the Tazik, and the Aruman will arrive at one place;" [know that there was some one who said that it was the field [118] of Nihavandak;] "all men of the Iranian villages which I, Ohrmazd, created, will come to Patash-khvar-gar, from their own place"; [know that there was some one who said that it was Atar-gushnasp on the deep lake Chechast of warm water which is opposed to the devs; know that even thither Religion became manifest; know that there was some one who said that it was in the month of Pisces; Atrok said that it was in the month of Cancer;] "they will be so assailing those from amongst those of the seed of Eshm, over these Iranian villages which I, Ohrmazd, created, O Spitaman Zartosht! that out of these men towards Patash-Khvar-gar and Pars, and those animals residing in burrows, residing on the mountain and residing in the sea, only the whale will then remain.

11. "For, when the husband will be able to save himself, he will not remember his wife, children, and wealth."

12. Thereupon Zartosht said: "O Creator! give me and give my grandsons death," [that is, let them not live in that perverse period.]

13. He, Ohrmazd, replied: "Do not be afraid, O Spitaman Zartosht! for the day when the tenth century of thy millenium, the Zartoshtian, will end, no wicked person will pass from this millenium into that millenium."

CHAPTER VII.

1. Zartosht asked Ohrmazd: "O spiritual and beneficent Ohrmazd! holy Creator of the material existence! [119] O Creator! as they will be so immense in number, by what means ought they to be destroyed?"

2. He, Ohrmazd, replied: "O Spitaman Zartosht! when the devs having dishevelled hair of the seed of Eshm will appear, first a black token will become manifest in the direction of the East, Ushedar the Zartoshtian will be born on the Lake Frazdan;" [know that there was some one who said that it was on the Sea Kyansih; know ,that there was some one who said that it was in Kawulistan.]

3. "At thirty years of age, he will come to a conference with me Ohrmazd, O Spitaman Zartosht!" [know that there was some one who said that it was in the direction of Chinistan; know that there was some one who said that it was in India.]

4. "Kaye will be born;" [Know that the father of the Kaye will be of the Kayan race, he will go to Ushedar to India for help. (5) At the hundredth year of age, he will have a desire for women; he will, thereupon, beget the Kaye, whom they call Vaharam-i Varzavand by name in the religious texts; know that there was some one who called him Shapur.]

6. "On the night when the Kaye will be born, a token will come to the

earth, a shower of stars will rain from the sky;" [when that Kaye will be born, the stars will denote the token; know that Dat-Ohrmazd said that it was in the month Awan and on the day Vat;] "the life of the father of that Kaye will come to an end; they will bring him up with the damsels of the king, and a woman will be the ruler. [120] 7. " When that Kaye will be thirty years of age," [know that there was some one who mentioned the time,] "the armies with innumerable banners, the Indian and Chinese armies having up-raised banners" [for they will raise the banners aloft,] "having erect banners, having erect weapons, will assail onward with onset upto the Veh-rut," [there was some one who said that it was the Bume village,] "upto the interior of the shere 'Of the sea of Baharan, O Spitaman Zartosht!

8. "When the planet Jupiter will came up to its exaltation and cast Venus down, there will come quite innumerable armed heroes having erect banners to the Kaye for sovereignty."

[9. Know that there was some one who said that it was from Sigistan, Pars, and Khvarasan; know that there was some one wha said that it was from the circuit of Patash-khvar-gar; know that there was some one who said that it was from Herat and Kohistan; know that there was some one who said that it was from Tawristan.]

10. "And from that direction, there will appear those in search of a babe," [Know that it will be the erect banner and the innumerable soldiers of Patash-khvar-gar, the armed men, heroes and soldiers from Airan-shahr; there was some one who said that it is manifestly as regards those whom they call the Kurts and the Kermaniks.]

11. "So that with mutual help and under the same banner they will come to these Iranian villages and will slay an immense number of thase Shetaspans of the seed of Eshm, the terrible army with the wide front 'Of the two-legged wolves and the leathern-belted devs. [121]

12. "They will wage three battles on the bank of the Arvand, one on ....., one on the Sapit-Razur, and one on the field, of Nihavandak."

[13. Know that there was some one who said that it was on the Lake Se-tokhmak; there was some one who said that it was in the resplendent Marv; know that there was some one who said that it was in Pars.]

14. "For the support of the Iranian districts, there will be the innumerable soldiers of Khvarasan having erect banners;" [that is, they will have the banner of leopard's skin; their wind banner and muskets will be white.] (15) "And on will the innumerable soldiers advance upto the burrows of the devs; they will so slay that they will see a thousand women after one man and will weep.

16. "When the cycle will end, O SpitAmAn Zartosht! these enemies will perish just like the trunk of a tree, which, on a night when the cold winter arrives, sheds its leaves within one night.

17. "They will restore these Iranian villages which I, Ohrmazd, created. (18) With an on-rush Ganak-minoe will rush with the devs, thase of the wicked seed and Eshm having the infuriate spear, and he will come to the support and help of those div-worshippers of the seed of Eshm, O Spitaman Zartosht!

19. "And I, the Creator Ohrmazd, will send Neriyosang Yazad and

the holy Srosh to Kang-diz which the illustrious Siyavakhsh prepared, to Chitro-miyan son of Vishtasp, the true restorer of the Kayan Light of Religian, to say: 'O illustrious [122] Peshyotan! walk forth to these Iranian villages which I, Ohrmazd, created, and consecrate the Hadokht and the Duwazdah-Homast by means of the fire and the waters,'" [that is, consecrate with the fire and the waters that which is manifest by means of the fire and the waters.]

20. "And Neriyosang Yazad and the holy Srosh will advance from the good Summit of the Daitik to Kang-diz which the illustrious Siyavakhs prepared; they vociferate to him: 'walk forth, O illustrious Peshyotan Chitro-miyan son of Vishtasp, true restorer of the Kayan Light of Religion! walk forth to these Iranian villages which I, Auhrmazd, created, restore the throne of Religion and the State.'

21. "They will walk up invisibly; they will consecrate the Duwazdah-Homast with the votive offering. (22) And forth will the illustrious Peshyotan advance, with a hundred and fifty holy men, who are disciples of Peshyotan, who will be well-clad in spiritual sable robes; on will they advance with good thoughts, gond words, and good deeds; they will consecrate the Hadokht and the Bagan-Yasn with the fire and the waters; and they will praise me, Ohrmazd, with the Beneficent Immortals. 23 After that one-third of the opposition will break.

24. "Forth will the illustrious Pesyotan advance, with a hundred and fifty men who will be clad in sables, to the Fire Khvareh-aumand which they call Roshan-karp, established on its throne, which is the life of the victorious Fire Frena-bag; with his joint invocation they will prepare for the Yazishn ceremony, spread forth the sacred barsom twigs, [123] and celebrate the Khordad and Amurdad Yasns with religious incantations and the Nirangistan code of rituals. (25) And one-third of the opposition will break.

26. "Forth will the illustrious Peshyotan son of Vishtasp advance; with the joint help of the Fire Frena-bag, the Fire Goshosp, and the Fire Burzin-Mihr, to the site of the idol temples, which is the great seat of the wicked Ganak-minoe, of Eshm having the infuriate spear, of all the devs and 'drujs' of evil seed and of the sorcerers; they will come to the deepest of the wicked existence; they will raze the site of the idol-temples with the joint endeavours of the illustrious Peshyotan.

27. "And I, the Creator Ohrmazd, will come to the Mount Hu-kiryat with the Beneficent Immortals, and I will address the Beneficent Immortals that they may speak to all the invisible Worshipful Ones: 'Advance and come to the help of the illustrious Pesyotan.'

28. "Mihr having a wide domain, the valiant Srosh, the true Rashn, the powerful Warharan, the victorions Ashtad, the Light (khwarrah) of the Religion of Mazda-worship, that is, the arranger of the ritual of the government of the world, will come at the command of me, who am the Creator.

29. "I, the Creator, will come for support, to the help of the illustrious Peshyotan.

30. "They will smite the devs having the seed of darkness.

31. "The wicked Ganak-minoe will exclaim to Mihr having a wide domain: 'Rise up for truth, thou Mihr having a wide domain'!

[124] 32. "Then Mihr having a wide domain will exclaim: 'According to this nine thousand years' compact which was made, till now Dahak of evil religion, the Turanian Frasyaw, the Aruman Alexander, and those leathern-belted devs having dishevelled hair, ruled for a period of one thousand years more than the compact.'

33. "The wicked Ganak-minoe will be confounded when he has heard this.

34. "Mihr having a wide domain will smite Eshm having the infuriate spear, who will flee with stupefaction. (35) The wicked Ganak-minoe will rush back, with his ill-born evil progeny, to the gloom and the darkness of the wicked existence.

36. "And Mihr having a wide domain will exclaim to the illustrious Peshyotan: 'Extirpate and destroy the site of the idol temples, the seat of the devs; proceed to these Iranian villages which I, Ohrmazd, created, restore the throne of Religion and the State; for the wicked will totter when they see thee.'

37. "And the illustrious Peshyotan, the Fire Frena-bag, the Fire Goshosp, and the triumphant Fire Burzin-Mihr will arrive, they will smite that deceiver of immense strength, extirpate the site of the idol-temples, that is, the seat of the devs, and they will forthwith prepare for the yazishn ceremony, spread forth the sacred barsom twigs, celebrate the Duwazah-Homast, and praise me, Ohrmazd, with the Beneficent Immortals. (38) This is what I foretell.

39. "Forth will the illustrious Peshyotan arrive to Iranian villages which I, Ohrmazd, created, to the [125]Arvand and the Veh rivers; when the wicked, those of the seed of darkness, the unworthy ones, see him, they will totter."

CHAPTER VIII.

1. As regards the Vaharam-i Varzavand it is manifest that he will come forth with full radiance (khwarrah), appoint Vandit-him (Wistaxm) to the rank of primacy (mobedan mobed), and having settled the adjudged and true position of Religion, he will restore these Iranian villages which I, Ohrmazd, created. (2) Avarice, indigence, revenge, anger, lust, envy, and wickedness will wane from the world (3) The wolf age will pass away and the lamb age will enter.' (4) And they will re-establish the Fire Frena-bag, the Fire Goshosp and the Fire Burzin-Mihr on their thrones, and will justly give them firewood and incense. (5) And the wicked Ganak-minoe will be confounded and unconscious with the devs and those of the seed of darkness.

6. The illustrious Peshyotan will speak thus: "May the dev be smitten and the 'parik' be smitten! May the deceitfulness and vileness of the devs be smitten! May the devs who are of the seed of darkness be smitten! May Ohrmazd the Lord, the greatest in knowledge prosper with the Beneficent Immortals who are the good lords and of good wisdom, and with the Light of the Religion of Mazda-worship! And may the family of the liberal and truthful doers of good deeds prosper! May it be the good restorer of the throne of Religion and the State!"

7. Forth will the illustrious Peshyotan arrive, forth will he arrive with

a hundred and fifty male disciples who will be [126] clad in sables, and will assume the throne of their Religion and State.

8. He, Ohrmazd, spoke to Spitaman Zartosht: "This is what I predict, when the Zartoshtian millenium will end and Ushedar's will begin.

CHAPTER IX.

1. As regards Ausedar it is manifest that he will be born in the year one thousand and eight hundred; at thirty years of age he will come to a conference with me, Ohrmazd, and accept the Religion. (2) When he will come out of the conference, he will exclaim to the swift-horsed Sun: "Stand thou still!"

3. The swift-horsed Sun will stand still for ten days and nights. (4) When this will happen, all the people of the world will remain in the good Religion of Mazda-worship.

5. Mihr having a wide domain will exclaim to Ushedar the Zartoshtian: "O Ushedar, true restorer of Religion! claim to the swift-horsed Sun: 'go down'! for it is dark in the regions Arzah, Voru-barishn, Voru-jarishn, and a half of shining Khwanias."

6. And Ushedar the Zartoshtian exclaims to the swift-horsed Sun: 'Go down!'

7. The swift-horsed glorious Sun will go down, and all mankind will believe in the good Religion of Mazda-worship.

[124] 8. He, Ohrmazd, said: "O Spitaman Zartosht! this is what I foretell that this event will bring the creatures back to their life. (9) And when it will be near the millenium's end, Peshyotan son of Vishtasp will appear; the victorious Kayanian Light will approach him. (10) Those enemies who will be set upon deceitfulness, such as the Turk, the Arab, the Aruman, and the vile ones of the Iranian sovereign will advance with preponderance, oppression, and enmity to the State, will extinguish the fire and weaken the Religion, and carry strength and victory away from it; and all those who will willingly accept or unwillingly accept the Code and Religion, will be smiting the Code and Religion, till when it is the millenium's end.

11. And then, when the millenium of Ushedarmah will come, the creatures will be more progressive and more powerful on account of Ushedarmah, and he will smite the deceiver of the Az origin, and Peshyotan son of Vishtasp will, in the same manner be the arch-priest and primate of the world.

12. And in that millenium of Ushedarmah's, mankind will be so versed in medicine, will so utilize medicine and cures that they will not die, even when there is decisiveness towards death, nor too when they will smite and slay with the sword and the knife.

13. Then an apostate will ask for a kind of share and reward, they will not give it on account of his wickedness and apostacy. (14) And the apostate, owing to that spite, will have access to that mountain Demavand, that is in the direction of Bivarasp and exclaim: "It is now nine thousand years that Faridoon is not living; for what reason is it that thou dost not break these fetters and rise up, when this [128] world is full of people, who

are brought over from the enclosure which Jam (i.e. Jamshed or Yima) prepared?"

15. After the apostate will exclaim thus in this wise, since Azi Dahak will not first break those fetters, owing to the fear of that Faridoon of the clan, who will stand up before him in the 'karp'-body of Faridoon, until the apostate will break those fetters and stake from their root; (16) then Dahak's vigour will increase, he will break the fetters from their root, will be in the act of rushing and will devour the apostate on the spot; he will be rushing in the world in order to perpetrate sin, and he will commit innumerable heinous sins; he will devour one-third of men, oxen, sheep, and other creatures of Ohrmazd; and he will smite the Water, the Fire, and the Vegetation and commit heinous sins.

17. Then, the Water, the Fire, and the Vegetation will be complaining before Ohrmazd the Lord. (18) They will make this lament: "Make Faridoon alive again so that he may slay Azi Dahak, for if Thou, O Ohrmazd I wilt not do this, we cannot remain on earth." (19) The Fire says: "I will not spread", and the Water says: "I will not flow."

20. And then I, Ohrmazd the Creator, will speak to Srosh and Neryosang Yazad: 'Shake the body of Kersasp the son of Sam, that he may rise up." [129] 23. Then deceit and adversity will depart from this world, till I complete the millenium. (24) And then Soshyos will make the creatures pure again, and resurrection and the final-most material existence will occur.

POSTSCRIPT.

Completed with rejoinings, pleasure and joy. May it be according to the will of God! So may it be! Even the more so may it be!

Translation by E. W. West, from *Sacred Books of the East,* volume 5, Oxford University Press, 1897.

The manuscripts mentioned in the notes are:-

- K20 (about 500 years old), No. 20 in the University Library at Kopenhagen.
- Pazand MSS. (modern), No. 22 of the Haug Collection in he State Library at Munich, and a copy of one in the library of the high-priest of the Parsis at Bombay.
- Pers. version (composed A.D. 1496, copied A.D. 1679) in a Rivayat MS., No. 29 of the University Library at Bombay.

CONTENTS

1. Introduction
2. Revelation of the religion's near extinction
3. How the religion is to be restored, and the renovation of the universe

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CHAPTER 1.

0. May the gratification of the creator Ohrmazd, the beneficent, the developer, the splendid, and glorious, and the benediction of the archangels, which constitute the pure, good religion of the Mazdayasnians, be vigor of body, long life, and prosperous wealth for him whose writing I am.[1]

1. As[2] it is declared by the Sudgar Nask[3] that Zartosht asked for immortality from Ohrmazd, then Ohrmazd displayed the omniscient wisdom to Zartosht, and through it he beheld the root of a tree, on which were four branches, one golden, one of silver, one of steel, and one was mixed up with iron. (2) Thereupon he reflected in this way, that this was seen in a dream, and when he arose from sleep Zartosht spoke thus: 'Lord of the spirits and earthly existences! it appears that I saw the root of a tree, on which were four branches.'

NOTES:

1. Or, possibly, 'for whom I am written,' the meaning of *mûn yektîbûnîhêm* being not quite clear. In fact, the construction of the whole of this initial benediction is rather obscure.

2. It is possible that this is to be read in connection with Chap. 2.1, with the meaning that 'as it is declared by the Sudgar Nask that Zartosht asked for immortality from Ohrmazd, so in the *Vohuman Yasht* commentary it is declared that he asked for it a second time.' This introductory chapter is altogether omitted in both the Paz. MSS. which have been examined, but it is given in thy Pers. version. It is also omitted in the epitome of the Bahman Yasht contained in the Dabistan {see Shea's translation, vol. i. pp. 264-271).

3. This was the first nask or 'book' of the complete Mazdayasnian literature, according to the Denkard (Dk9), which calls it Sudkar; but according to the Dini-vajarkard and the Rivayats it was the second nask, called *Studgar* or*Istudgar*. For its contents, as given by the Dini-vajarkard (which agrees with the account in the Rivayats), see Haug's *Essays*, p. 126. In the *Denkard*, besides a short description of this Nask, given in the eighth book, there is also a detailed account of the contents, of each of its fargards, or chapters, occupying twenty-five quarto pages of twenty-two lines each, in the ninth book. From this detailed statement it appears that the passage mentioned here, in the text, constituted the seventh fargard of the Nask, the contents of which are detailed as follows:-

"The seventh fargard, Tâ-ve-rato (Av. tâ ve urvata, Y31.1), is about the exhibition to Zartosht of the nature of the four periods in the Zoroastrian millennium (hazangrok zim, "thousand winters"). First, the golden, that in which Ohrmazd displayed the religion to Zartosht. Second, the silver, that in which

Vishtasp received the religion from Zartosht. Third, the steel, the period within which the organizer of righteousness, Adurbad Mahraspandan, was born. Fourth, the period mingled with iron is this, in which is much propagation of the authority of the apostate and other villains {sarîtarâno), along with destruction of the reign of religion, the weakening of every kind of goodness and virtue, and the departure of honour and wisdom from the countries of Iran. In the same period is a recital of the many perplexities and torments of the period for that desire (girâyîh) of the life of the good which consists in seemliness. Perfect is the excellence of Righteousness (Av. ashem vohu vahistem asti, Y27.14)."

If this be a correct account of the contents or this fargard, the writer was evidently consulting a Pahlavi version of the Nask, composed during the later Sasanian times.

3. Ohrmazd spoke to Zartosht the Spitaman[4]thus: 'That root of a tree which thou sawest, and those four branches, are the four periods which will come. (4) That of gold is when I and thou converse, and King Vishtasp shall accept the religion, and shall demolish the figures of the demons, but they themselves remain for[5] . . . concealed proceedings. (5) And that of silver is the reign of Ardashir[6] the Kayanian king (Kai shah), and that of steel is the reign of the glorified (anoshak-ruban) Khosraw son of Kobad[7], and that which was mixed with iron is the evil sovereignty of the demons with disheveled hair[8] of the race of Wrath[9], and when it is the end of the tenth hundredth winter (sato zim) of thy millennium, O Zartosht the Spitaman!'

4. Generally understood to mean "descendant of Spitama," who was his ancestor in the ninth generation {see Bd32.1).

5. A word is lost here in K20 and does not occur in the other copies and versions, nor can it be supplied from the similar phrase in Chap. 2.16. The meaning of the sentence appears to be that Vishtasp destroyed the idols, but the demons they represented still remained, in a spiritual state, to produce evil.

6. See Chap. 2.17.

7. Khosraw Noshirvan son of Qubad, in modern Persian, who reigned in A.D. 531-579. Kovad is usually written Kavad.

8. The epithet *vijard-vars* may also mean 'dressed-hair,' but the term in the text is the more probable, as the Persian version, translates it by *kushâdah muî*, 'uncovered hair.' That it is not a name, as assumed by Spiegel, appears clearly from the further details given in Chap. 2.25.

9. Or, "the progeny of Aeshma [Eshm]," the demon. Wrath [or rage] is not to be understood here in its abstract sense, but is personified as a demon. If is uncertain whether the remainder of this sentence belongs to this paragraph or the next.

6. It is declared in the commentary (zand)[10] of the Vohuman Yasht, Hordad Yasht, and Ashtad Yasht that, during this time, the accursed Mazdak son of Bamdad, who is opposed to the religion, comes into notice, and is to cause disturbance among those in the religion of God (yazdan). (7) And he, the glorified one[11], summoned Khosraw son of Mah-dad and Dad-Ohrmazd of Nishapur, who were high-priests of

10. If there were any doubt about zand meaning the Pahlavi translation, this passage would be important, as the Avesta of theHordad (Haurvatat) and Ashtad Yashts is still extant, but contains nothing about the heretic Mazdik or Mazdak (see Chap. 2.21). No Avesta of the Vohuman Yashts now known.

Ataro-patakan, and Ataro-frobag the undeceitful (akadba), Ataro-pad, Ataro-Mitra, and Bakht-afrid to his presence, and he demanded of them a promise[12], thus: 'Do not keep these Yashts in concealment, and do not teach the commentary except among your relations[13].' (8) And they made the promise unto Khosraw.

11. That is, Khusro Noshirvan. As the names of his priests and councillors stand in K20 they can hardly be otherwise distributed than they are in the text, but the correctness of the MS. is open to suspicion. Dat-Ohrmazd was a commentator who is quoted in Chap. 3.16, and in the Pahl. Yas. XI, 22; Ataro-frobag was another commentator mentioned in Sls. 1.3; and Ataro-pad and Bakht-afrit are names well known in Pahlavi literature, the former having been borne by more than one individual (see Sls. 1.3, 4).

12. The Pers. version says nothing about this promise, but states that Khosraw sent a message to the accursed Mazdak, requiring him to reply to the questions of this priestly assembly on pain of death, to which he assented, and he was asked ten religious questions, but was unable to answer one; so the king put him to death immediately.

13. A similar prohibition, addressed to Zartosht, as regards the *Avesta* text, is actually found in the Hordad Yt. 10.

CHAPTER 2

1. In the Vohuman Yasht commentary (zand) it is declared[14] that Zartosht asked for immortality from Ohrmazd a second time, and spoke thus: 'I am Zartosht, more righteous and more efficient among these thy creatures, O creator! when thou shalt make me[15] immortal, as the tree opposed to harm[16], and Gopatshah, Yavisht-i Friyan, and Chitrok-miyan son of Vishtasp, who is Peshotan, were made[17]. (2) When thou shalt make me immortal they in thy good religion will believe that the upholder of religion, who receives from Ohrmazd his pure and good religion of the Mazdayasnians, will become immortal; then those men will believe in thy good religion.'

14. This seems to imply that this text is not the commentary itself, but merely an epitome of it. The Paz. MSS. which have been examined, begin with this chapter.

15. Or, "when I shall become," the verb is omitted by mistake in K20.

16. Three of these immortals are mentioned in Bund. 29.5, andYavisht-i Friyan is included in a similar enumeration in Dad. (Reply 89). The tale of Yavisht i Friyan (Av. Yoisht yo Fryananam, of Aban Yt. 81 and Fravardin Yt. 120) has been published with *The Book of Arda Viraf*, ed. Hoshangji and Haug.

17. Or "became;" most of this verb is torn off in K20.

3. Ohrmazd spoke[18] thus: 'When I shall make thee immortal, O Zartosht the Spitaman! then Tur-i Bradrok-resh the Karb will become immortal, and when Tur-i Bradrok-resh the Karb shall become immortal the resurrection and future existence are not possible.'

18. The verb is placed before its nominative in the Pahlavi text, both here and in most similar sentences, which is an imitation of the Avesta, due probably to the text being originally translated from an Avesta book now lost, or, at any rate, to its author's wish that it might appear to be so translated. In such cases of inverted construction, when the verb is in a past tense, the Pahlavi idiom often requires a pronominal suffix, corresponding to the nominative, to be added to the first word in the sentence; thus, *gûftosh Aûharmazd*, or *afash gûft Aûharmazd*, does not mean "Ohrmazd spoke to him (or said it)," but merely "Ohrmazd spoke" (lit. "it was said by him, Ohrmazd").

4. Zartosht seemed uneasy about it in his mind; and Ohrmazd, through the wisdom of omniscience, knew what was thought by Zartosht the Spitaman with the righteous spirit, and he took hold of Zartosht's hand. (5) And he, Ohrmazd the propitious spirit, creator of the material world, the righteous one, even he put the omniscient wisdom, in the shape of water, on the hand of Zartosht, and said to him thus: 'Devour it.'

6. And Zartosht devoured some of it; thereby the omniscient wisdom was intermingled with Zartosht, and seven days and nights Zartosht was in the wisdom of Ohrmazd. (7) And Zartosht beheld the men and cattle in the seven regions of the earth, where the many fibers of hair of every one are, and whereunto the end of each fiber holds on the back. (8) And he beheld whatever trees and shrubs there were, and how many roots of plants were in the earth of Spandarmad, where and how they had grown, and where they were mingled.

9. And the seventh day and night he (Ohrmazd) took back the omniscient wisdom from Zartosht and Zartosht reflected in this way, that I have seen it in a pleasant dream produced by Ohrmazd, and I am not surfeited with the dream. (10) And he took both hands, rubbed his body (kerp) again, and spoke thus: 'I have slept a long time, and am not surfeited with this pleasant dream produced by Ohrmazd.

11. Ohrmazd said to the righteous Zartosht thus: 'What was seen in the pleasant dream produced by Ohrmazd?'

12. Zartosht spoke thus: 'O Ohrmazd, propitious spirit! creator of the material world, righteous creator! I have seen a celebrity (khunid) with much wealth, whose soul, infamous in the body, was hungry (gurs) and jaundiced and in hell, and he did not seem to me exalted; and I saw a beggar with no wealth and helpless, and his soul was thriving (farpih) in paradise, and he seemed to me exalted. (13) [And I saw a wealthy man without children, and he did not seem to me exalted;] and I saw a pauper with many children, and he seemed to me exalted. (14) And I saw a tree on which were seven branches, one golden, one of silver, one brazen, one of copper, [one of tin], one of steel, and one was mixed up with iron.'

15. Ohrmazd spoke thus: 'O Zartosht the Spitaman! this is what I say beforehand, the one tree which thou sawest is the world which I, Ohrmazd, created; and those seven branches thou sawest are the seven periods which will come. (16) And that which was golden is the reign of King Vishtasp, when I and thou converse about religion, and Vishtasp shall accept that religion and shall demolish the figures of the demons, and the demons desist from demonstration into concealed proceedings; Ahriman and the demons rush back to darkness, and care for water, fire, plants, and the earth of Spandarmad becomes apparent. (17) And that which was of silver is the reign of Ardashir the Kayanian (Kai), whom they call Vohuman son of Spend-dad, who is he who separates the demons from men, scatters them about, and makes the religion current in the whole world. (18) And that which was brazen is the reign of Ardashir, the arranger and restorer of the world, and that of King Shahpur, when he arranges the world which I, Ohrmazd, created; he makes happiness (bukhtakih) prevalent in the boundaries of the world, and goodness shall become manifest; and Adarbad of triumphant destiny, the restorer of the true religion, with the prepared brass, brings this religion, together with the transgressors, back to the truth. (19) And that which was of copper is the reign of the Ashkanian king, who removes from the world the heterodoxy (javid-rastakih) which existed, and the wicked Akandgar-i Kilisyakih is utterly destroyed by this religion, and goes unseen and unknown from the world. (20) And that

which was of tin is the reign of King Vahram Gor, when he makes the sight of the spirit of pleasure manifest, and Ahriman with the wizards rushes back to darkness and gloom. (21) And that which was of steel is the reign of King Khosraw son of Kobad, when he keeps away from this religion the accursed Mazdak, son of Bamdad, who remains opposed to the religion along with the heterodox. (22) And that which was mixed with iron [is the reign of the demons with disheveled hair of the race of Wrath, when it is the end of the tenth hundredth winter of thy millennium], O Zartosht the Spitaman!'

23. Zartosht said thus: 'Creator of the material world! O propitious spirit! what token would you give of the tenth-hundredth winter?'

24. Ohrmazd spoke thus: 'Righteous Zartosht! I will make it clear: the token that it is the end of thy millennium, and the most evil period is coming, is that a hundred kinds, a thousand kinds, a myriad of kinds of demons with disheveled hair, of the race of Wrath, rush into the country of Iran (Airan shatro) from the direction of the east, which has an inferior race and race of Wrath. (25) They have uplifted banners, they slay those living in the world, they have their hair disheveled on the back, and they are mostly a small and inferior (nitum) race, forward in destroying the strong doer; O Zartosht the Spitaman! the race of Wrath is miscreated (vishud) and its origin is not manifest. (26) Through witchcraft they rush into these countries of Iran which I, Ohrmazd, created, since they burn and damage many things; and the house of the house owner, the land of the land-digger, prosperity, nobility, sovereignty, religion, truth, agreement, security, enjoyment, and every characteristic which I, Ohrmazd, created, this pure religion of the Mazdayasnians, and the fire of Warharan, which is set in the appointed place, encounter annihilation, and the direst destruction and trouble will come into notice. (27) And that which is a great district will become a town; that which is a great town, a village; that which is a great village, a family; and that which is a [great] family, a single threshold. (28) O Zartosht the Spitaman! they will lead these Iranian countries of Ohrmazd into a desire for evil, into tyranny and misgovernment, those demons with disheveled hair who are deceivers, so that what they say they do not do, and they are of a vile religion, so that what they do not say they do. (29) And their assistance and promise have no sincerity, there is no law, they preserve no security, and on the support they provide no one relies; with deceit, rapacity, and misgovernment they will devastate these my Iranian countries, who am Ohrmazd.

30. And at that time, O Zartosht the Spitaman! all men will become deceivers, great friends will become of different parties, and respect, affection, hope, and regard for the soul will depart from the world; the affection of the father will depart from the son; and that of the brother from his brother; the son-in-law will become a beggar (kidyak or kasik) from his father-in-law, and the mother will be parted and estranged from the daughter.

31. 'When it is the end of thy tenth hundredth winter, O Zartosht the Spitaman! the sun is more unseen and more spotted (vasangtar); the year, month, and day are shorter; and the earth of Spandarmad is more barren, and fuller of highwaymen; and the crop will not yield the seed, so that of the crop of the corn-fields in ten cases seven will diminish and three will increase, and that which increases does not become ripe; and vegetation, trees, and shrubs will diminish; when one shall take a hundred, ninety will diminish and ten will increase, and that which increases gives no pleasure and flavor. (32) And men are born smaller, and their skill and strength are less; they become more deceitful and

more given to vile practices; they have no gratitude and respect for bread and salt, and they have no affection for their country (desak).

33. 'And in that most evil time a boundary has most disrespect where it is the property of a suffering man of religion; gifts are few among their deeds, and duties and good works proceed but little from their hands; and sectarians of all kinds are seeking mischief for them. (34) And all the world will be burying and clothing the dead, and burying the dead and washing the dead will be by law; the burning, bringing to water and fire, and eating of dead matter they practice by law and do not abstain from. (35) They recount largely about duties and good works, and pursue wickedness and the road to hell; and through the iniquity, cajolery, and craving of wrath and avarice they rush to hell.

36. 'And in that perplexing time, O Zartosht the Spitaman! -- the reign of Wrath with infuriate spear and the demon with disheveled hair, of the race of Wrath, --- the meanest slaves walk forth with the authority of nobles of the land; and the religious, who wear sacred thread-girdles on the waist, are then not able to perform their ablution (padiyavih), for in those last times dead matter and bodily refuse become so abundant, that one who shall set step to step walks upon dead matter; or when he washes in the Barashnom ceremony, and puts down a foot from the stone seat (magh), he walks on dead matter; or when he arranges the sacred twigs (Barsom) and consecrates the sacred cakes (Dron) in their corpse-chamber (nasai katak) it is allowable. (37) Or, in those last times, it becomes allowable to perform a ceremonial (yazishn) with two men, so that this religion may not come to nothing and collapse; there will be only one in a hundred, in a thousand, in a myriad, who believes in this religion, and even he does nothing of it though it be a duty; and the fire of Warharan, which will come to nothing and collapse, falls off from a thousand to one care-taker, and even he does not supply it properly with firewood and incense; or when a man, who has performed worship and does not know the Nirangistan ('code of religious formulas'), shall kindle it with good intentions, it is allowable.

38. 'Honorable wealth will all proceed to those of perverted faith (kevid-keshan); it comes to the transgressors, and virtuous doers of good works, from the families of noblemen even unto the priests (mog-mardan), remain running about uncovered; the lower orders take in marriage the daughters of nobles, grandees, and priests; and the nobles, grandees, and priests come to destitution and bondage. (39) The misfortunes of the ignoble will overtake greatness and authority, and the helpless and ignoble will come to the foremost place and advancement; the words of the upholders of religion, and the seal and decision of a just judge will become the words of random speakers (andezo-gokan) among the just and even the righteous; and the words of the ignoble and slanderers, of the disreputable and mockers, and of those of divers opinions they consider true and credible, about which they take an oath, although with falsehood, and thereby give false evidence, and speak falsely and irreverently about me, Ohrmazd. (40) They who bear the title of priest and disciples wish evil concerning one another; he speaks vice and they look upon vice; and the antagonism of Ahriman and the demons is much brought on by them; of the sin which men commit, out of five sins the priests and disciples commit three sins, and they become enemies of the good, so that they may thereby speak of bad faults relating to one another; the ceremonies they undertake they do not perform, and they have no fear of hell.

41. 'And in that tenth hundredth winter, which is the end of thy millennium, O righteous Zartosht! all mankind will bind torn hair,

disregarding revelation, so that a willingly-disposed cloud and a righteous wind are not able to produce rain in its proper time and season. (42) And a dark cloud makes the whole sky night, and the hot wind and the cold wind arrive, and bring along fruit and seed of corn, even the rain in its proper time; and it does not rain, and that which rains also rains more noxious creatures than water; and the water of rivers and springs will diminish, and there will be no increase. (43) And the beast of burden and ox and sheep bring forth more painfully and awkwardly, and acquire less fruitfulness; and their hair is coarser and skin thinner; the milk does not increase and has less cream (charbisht); the strength of the laboring ox is less, and the agility of the swift horse is less, and it carries less in a race.

44. 'And on the men in that perplexing time, O Zartosht the Spitaman! who wear the sacred thread-girdle on the waist, the evil-seeking of mis-government and much of its false judgment have come as a wind in which their living is not possible, and they seek death as a boon; and youths and children will be apprehensive, and gossiping chitchat and gladness of heart do not arise among them. (45) And they practice the appointed feasts (gashno) of their ancestors, the propitiation (ausofrid) of angels, and the prayers and ceremonies of the season festivals and guardian spirits, in various places, yet that which they practice they do not believe in unhesitatingly; they do not give rewards lawfully, and bestow no gifts and alms, and even those [they bestow] they repent of again. (46) And even those men of the good religion, who have reverenced the good religion of the Mazdayasnians, proceed in conformity with (bar-hamako rubishn) those ways and customs, and do not believe their own religion. (47) And the noble, great, and charitable, who are the virtuous of their own country and locality, will depart from their own original place and family as idolatrous; through want they beg something from the ignoble and vile, and come to poverty and helplessness; through them nine in ten of these men will perish in the northern quarter.

48. 'Through their way of misrule everything comes to nothingness and destitution, levity and infirmity; and the earth of Spandarmad opens its mouth wide, and every jewel and metal becomes exposed, such as gold and silver, brass, tin, and lead. (49) And rule and sovereignty come to slaves, such as the Turk and non-Turanian (Atur) of the army, and are turbulent as among the mountaineers; and the Chini, the Kavuli, the Softi, the Ruman (Arumayak), and the white-clothed Karmak then attain sovereignty in my countries of Iran, and their will and pleasure will become current in the world. (50) The sovereignty will come from those leather-belted ones and Arabs (Tazhigan) and Rumans to them, and they will be so misgoverning that when they kill a righteous man who is virtuous and a fly, it is all one in their eyes. (51) And the security, fame, and prosperity, the country and families, the wealth and handiwork, the streams, rivers, and springs of Iran, and of those of the good religion, come to those non-Iranians; and the army and standards of the frontiers come to them, and a rule with a craving for wrath advances in the world. (52) And their eyes of avarice are not sated with wealth, and they form hoards of the world's wealth, and conceal them underground; and through wickedness they commit sodomy, hold much intercourse with menstruous women, and practice many unnatural lusts.

53. 'And in that perplexing time the night is brighter, and the year, month, and day will diminish one-third; the earth of Spandarmad arises, and suffering, death, and destitution become more severe in the world.'

54. Ohrmazd said to Zartosht the Spitaman: 'This is what I foretell: that wicked evil spirit, when it shall be necessary for him to perish, becomes more oppressive and more tyrannical.'

55. So Ohrmazd spoke to Zartosht the Spitaman thus: ' Inquire fully and learn by heart thoroughly! teach it by Zand, Pazand, and explanation! tell it to the priests and disciples who speak forth in the world, and those who are not aware of the hundred winters, tell it then to them! so that, for the hope of a future existence, and for the preservation of their own souls, they may remove the trouble, evil, and oppression which those of other religions cause in the ceremonies of religion (dino yesnan). (56) And, moreover, I tell thee this, O Zartosht the Spitaman! that whoever, in that time, appeals for the body is not able to save the soul, for he is as it were fat, and his soul is hungry and lean in hell; whoever appeals for the soul, his body is hungry and lean through the misery of the world, and destitute, and his soul is fat in heaven.'

57. Zartosht inquired of Ohrmazd thus: 'O Ohrmazd, propitious spirit! creator of the material world who art righteous!' -- He is Ohrmazd through righteous invocation, and the rest through praise; some say 'righteous creator!' -- 'O creator! in that perplexing time are they righteous? and are there religious people who wear the sacred thread-girdle (kusti) on the waist, and celebrate religious rites (dino) with the sacred twigs (Barsom)? and does the religious practice of khwetodas continue in their families?'

58. Ohrmazd said to Zartosht thus: 'Of the best men is he who, in that perplexing time, wears the sacred thread-girdle on the waist, and celebrates religious rites with the sacred twigs, though not as in the reign of King Vishtasp. (59) Whoever in that perplexing time recites Ita-ad-yazam (Av. itha ad yazamaide, Yas.5 and 37) and one Ashem-vohu, and has learned it by heart, is as though, in the reign of King Vishtasp, it were a duwazdah homast with holy-water (zohr). (60) And by whomever prayer is offered up, and the Gatha-hymns are chanted, it is as though the whole ritual had been recited, and the Gatha-hymns consecrated by him in the reign of King Vishtasp. (61) The most perfectly righteous of the righteous is he who remains in the good religion of the Mazdayasnians, and continues the religious practice of khwetodas in his family.'

62. Ohrmazd said to the righteous Zartosht: 'In these nine thousand years which I, Ohrmazd, created, mankind become most perplexed in that perplexing time; for in the evil reigns of Az-i Dahak [Zohak] and Frasiyav of Tur mankind, in those perplexing times, were living better and living more numerously, and their disturbance by Ahriman and the demons was less. (63) For in their evil reigns, within the countries of Iran, there were not seven[1] towns which were desolate as they will be when it is the end of thy millennium, O Zartosht the Spitaman! for all the towns of Iran will be ploughed up by their horses' hoofs, and their banners will reach unto Padashkhvargar[2], and they will carry away the sovereignty of the seat of the religion I approve from there; and their destruction comes from that place, O Zartosht the Spitaman! this is what I foretell.'

64. Whoever of those existing, thus, with reverence unto the good, performs much worship for Ohrmazd, Ohrmazd, aware of it through righteousness, gives him whatsoever Ohrmazd is aware of through righteousness, as remuneration and reward of duty and good works, and such members of the congregation, males and females, I reverence; and the archangels, who are also male and female, they are

1. So in the Pazand, but 'seventeen' in Persian; in K20 the word is partly illegible, but can be no other number than *shibâ*, 'seven.'

2. The mountainous region south of the Caspian (see Bund. XII, 2, 17).

good.

CHAPTER 3

1. Zartosht inquired of Ohrmazd thus: 'O Ohrmazd, propitious spirit! creator of the material world, righteous one! whence do they restore this good religion of the Mazdayasnians? and by what means will they destroy these demons with disheveled hair, of the race of Wrath? (2) O creator! grant me death! and grant my favored ones death! that they may not live in that perplexing time; grant them exemplary living! that they may not prepare wickedness and the way to hell.'

3. Ohrmazd spoke thus: 'O Zartosht the Spitaman! after the ill-omened sovereignty of those of the race of Wrath there is a fiend, Shedaspih of the Kilisyakih, from the countries of Salman;' Mah- vand-dad said that these people are Ruman (Arumayak), and Roshan said that they have red weapons, red banners, and red hats (kulah). (4) 'It is when a symptom of them appears, as they advance, O Zartosht the Spitaman! the sun and the dark show signs, and the moon becomes manifest of various colors; earthquakes (bum-guzhand), too, become numerous, and the wind comes more violently; in the world want, distress, and discomfort come more into view; and Mercury and Jupiter advance the sovereignty for the vile, and they are in hundreds and thousands and myriads. (5) They have the red banner of the fiend Shedaspih of Kilisyakih, and they hasten much their progress to these countries of Iran which I, Ohrmazd, created, up to the bank of the Arvand,' some have said the Frat river, 'unto the Greeks (Yunan) dwelling in Asuristan;' they are Greeks by strict reckoning, and their Assyrian dwelling is this, that they slay the Assyrian people therein, and thus they will destroy their abode, some have said the lurking-holes (grestak) of the demons.

6. 'They turn back those of the race of Wrath in hundreds and thousands and myriads; and the banners, standards, and an innumerable army of those demons with disheveled hair will come to these countries of Iran which I, Ohrmazd, created. (7) And the army of the invader is an extending enemy of the Turk and even the Karm, be it with banners aloft when he shall set up a banner, be it through the excessive multitude which will remain -- like hairs in the mane of a horse -- in the countries of Iran which I, Ohrmazd, created.

8. 'The leather-belted Turk and the Ruman Shedaspih of Kilisyakih come forth with simultaneous movement, and in three places, with similar strife, there was and will be three times a great contest (ardih), O Zartosht the Spitaman! (9) One in the reign of Kay Kaus, when through the assistance of demons it was with the archangels, and the second when thou, O Zartosht the Spitaman! receivedst the religion and hadst thy conference, and King Vishtasp and Arjasp, miscreated by wrath, were, through the war of the religion, in the combat of Sped-razur ("the hoary forest"),' some have said it was in Pars; 'and the third when it is the end of thy millennium, O Zartosht the Spitaman! when all the three, Turk, Arab, and Ruman, come to this place,' some have said the plain of Nishanak. (10) 'And all those of the countries of Iran, which I, Ohrmazd, created, come from their own place unto Padashkhvargar, owing to those of the race of Wrath, O Zartosht the Spitaman! so that a report of something of the cave dwellings, mountain dwellings, and river dwellings of these people will remain at Padashkhvargar and Pars; some have said the fire Gushnasp, on the deep Lake Chechast which has medicinal water opposed to the demons, is there (in Padashkhvargar?) as it were conspicuous,' some

have said 'originating,' 'so that they may use it anew, and the fire may become shining in these countries of Iran which I, Ohrmazd, created. (11) For when one shall be able to save his own life, he has then no recollection of wife, child, and wealth, that they may not live, in that perplexing time, O Zartosht! yet the day when the hundredth winter becomes the end of thy millennium, which is that of Zartosht, is so that nothing wicked may go from this millennium into that millennium.'

12. Zartosht inquired of Ohrmazd thus: 'O Ohrmazd, propitious spirit! creator of the material world, righteous one! when they are so many in number, by what means will they be able to perish?'

13. Ohrmazd spoke thus: 'O Zartosht the Spitaman! when the demon with disheveled hair of the race of Wrath comes into notice in the eastern quarter, first a black token becomes manifest, and Ushedar son of Zartosht is born on Lake Frazdan. (14) It is when he comes to his conference with, me, Ohrmazd, O Zartosht the Spitaman!' that in the direction of Chinistan, it is said -- some have said among the Hindus -- 'is born a prince (kai); it is his father, a prince of the Kayanian race, approaches the women, and a religious prince is born to him; he calls his name Warharan the Varjavand,' some have said Shahpur. (15) 'That a sign may come to the earth, the night when that prince is born, a star falls from the sky; when that prince is born the star shows a signal.' (16) It is Dad-Ohrmazd who said that the month Aban and day Vad is his father's end; 'they rear him with the damsels of the king, and a woman becomes ruler.

17. 'That prince when he is thirty years old' -- some have told the time -- 'comes with innumerable banners and divers armies, Hindu and Chini, having uplifted banners for they set up their banners -- having exalted banners, and having exalted weapons; they hasten up with speed as far as the Veh river' -- some have said the country of Bambo -- 'as far as Bukhar and the Bukharans within its bank, O Zartosht the Spitaman! (18) When the star Jupiter comes up to its culminating point (balist) and casts Venus down, the sovereignty comes to the prince. (19) Quite innumerable are the champions, furnished with arms and with banners displayed,' some have said from Sagastan, Pars, and Khurasan, some have said from the lake of Padashkhvargar, some have said from the Hiratis and Kohistan, some have said from Taparistan; and from those directions 'every supplicant for a child comes into view. (20) It is concerning the displayed banners and very numerous army, which were the armed men, champions, and soldiers from the countries of Iran at Padashkhvargar -- whom I told thee that they call both Kurd and Karman -- it is declared that they will slay an excessive number, in companionship and under the same banner, for these countries of Iran.

21. 'Those of the race of Wrath and the extensive army of Shedaspih, whose names are the two-legged wolf and the leather-belted demon on the bank of the Arvand, wage three battles, one in Sped-razhur and one in the plain of Nishanak;' some have said that it was on the lake of the three races, some have said that it was in Maruv the brilliant, and some have said in Pars. (22) 'For the support of the countries of Iran is the innumerable army of the east; its having exalted banners is that they have a banner of tiger skin (bopar post), and their wind banner is white cotton; innumerable are the mounted troops, and they ride up to the lurking-holes of the demons; they will slay so that a thousand women can afterwards see and kiss but one man.

23. 'When it is the end of the time, O Zartosht the Spitaman those enemies will be as much destroyed as the root of a shrub when it is in the night on which a cold winter arrives, and in this night it sheds its

leaves; and they will reinstate these countries of Iran which I, Ohrmazd, created.

24. 'And with speed rushes the evil spirit, with the vilest races of demons and Wrath with infuriate spear, and comes on to the support and assistance of those demon-worshippers and miscreations of wrath, O Zartosht the Spitaman! (25) And I, the creator Ohrmazd, send Neryosang the angel and Srosh the righteous unto Kangdezh, which the illustrious Siyavarshan formed, and to Chitro-miyan son of Vishtasp, the glory of the Kayanians, the just restorer of the religion, to speak thus: "Walk forth, O illustrious Peshotan! to these countries of Iran which I, Ohrmazd, created; consecrate the fire and waters for the Hadhokht and duwazdah homast! that is, celebrate them with the fire and waters, and such as is appointed about the fire and waters!"

26. 'And Neryosang proceeds, with Srosh the righteous, from the good Chakad-i-Daitik to Kangdez, which the illustrious Siyavarshan formed, and cries out from it thus: "Walk forth, O illustrious Peshotan! O Chitro-miyan son of Vishtasp, glory of the Kayanians, just restorer of the religion! walk forth to these countries of Iran which I, Ohrmazd, created! restore again the throne of sovereignty of the religion!"

27. 'Those spirits move on, and they propitiate them; with holy-water the illustrious Peshotan celebrates the duwazdah homast, with a hundred and fifty righteous who are disciples of Peshotan, in black marten fur, and they have garments as it were of the good spirit. (28) They walk up with the words: "Humat, hukht, huvarsht," and consecrate the fire of the waters; with the illustrious Hadokht they bless me, Ohrmazd, with the archangels; and after that it demolishes one-third of the opposition. (29) And the illustrious Peshotan walks forth, with the hundred and fifty men who wear black marten fur, and they celebrate the rituals (yasnan) of the Gadman-homand ("glorious") fire, which they call the Roshano-kerp ("luminous form"), which is established at the appointed place (dato-gas), the triumphant ritual of the Farnbag fire, Hordad, and Amurdad, and the ceremonial (yazishn) with his priestly cooperation; they arrange and pray over the sacred twigs; and the ritual of Hordad and Amurdad, in the chapter of the code of religious formulas (Nirangistan) demolishes three-thirds of the opposition. (30) Peshotan son of Vishtasp walks forth, with the assistance of the Farnbag fire, the fire Gushnasp, and the fire Burzhin-Mihr, to the great idol-temples, the abode of the demons; and the wicked evil spirit, Wrath with infuriate spear, and all demons and fiends, evil races and wizards, arrive at the deepest abyss of hell; and those idol-temples are extirpated by the exertions of the illustrious Peshotan.

31. 'And I, the creator Ohrmazd, come to Mount Hukairya with the archangels, and I issue orders to the archangels that they should speak to the angels of the spiritual existences thus: "Proceed to the assistance of the illustrious Peshotan!" (32) Mihr of the vast cattle-pastures, Srosh the vigorous, Rashn the just, Warharan the mighty, Ashtad the victorious, and the glory of the religion of the Mazdayasnians, the stimulator of religious formulas (nirang), the arranger of the world, proceed to the assistance of the illustrious Peshotan, through the order of which I, the creator, have just written.

33. 'Out of the demons of gloomy race the evil spirit cries to Mihr of the vast cattle-pastures thus: "Stay above in truth, thou Mihr of the vast cattle-pastures!"

34. 'And then Mihr of the vast cattle-pastures cries thus: "Of these nine thousand years' support, which during its beginning produced Dahak [Zohak] of evil religion, Frasiyav of Tur, and Alexander the

Ruman, the period of one thousand years of those leather-belted demons with disheveled hair is a more than moderate reign to produce."

35. 'The wicked evil spirit becomes confounded when he heard this; Mihr of the vast cattle-pastures will smite Wrath of the infuriate spear with stupefaction; and the wicked evil spirit flees, with the miscreations and evil progeny he flees back to the darkest recess of hell. (36) And Mihr of the vast cattle-pastures cries to the illustrious Peshotan thus: "Extirpate and utterly destroy the idol-temples, the abode of the demons! proceed to these countries of Iran which I, Ohrmazd, created! restore again the throne of sovereignty of the religion over the wicked! when they see thee they will be terrified."

37. 'And the illustrious Peshotan advances, and the fire Farnbag, the fire Gushnasp, and the triumphant fire Burzin-Mihr will smite the fiend of excessive strength; he will extirpate the idol-temples that are the abode of demons; and they celebrate the ceremonial (yazishn), arrange the sacred twigs, solemnize the duwazdah homast, and praise me, Ohrmazd, with the archangels; this is what I foretell. (38) The illustrious Peshotan walks forth to these countries of Iran which I, Ohrmazd, created, to the Arvand and Veh river; when the wicked see him they will be terrified, those of the progeny of gloom and those not worthy.

39. 'And regarding that Warharan the Varjavand it is declared that he comes forth in full glory, fixes upon Vandid-khim ("a curbed temper"), and having entrusted him with the seat of mobadship of the mobads, and the seat of true explanation of the religion, he restores again these countries of Iran which I, Ohrmazd, created; and he drives away from the world covetousness, want, hatred, wrath, lust, envy, and wickedness. (40) And the wolf period goes away, and the sheep period comes on; they establish the fire Farnbag, the fire Gushnasp, and the fire Burzin-Mihr again at their proper places, and they will properly supply the firewood and incense; and the wicked evil spirit becomes confounded and unconscious, with the demons and the progeny of gloom. (41) And so the illustrious Peshotan speaks thus: "Let the demon be destroyed, and the witch be destroyed! let the fiendishness and vileness of the demons be destroyed! and let the gloomy progeny of the demons be destroyed! The glory of the religion of the Mazdayasnians prospers, and let it prosper! let the family of the liberal and just, who are doers of good deeds, prosper! and let the throne of the religion and sovereignty have a good restorer!" (42) Forth comes the illustrious Peshotan, forth he comes with a hundred and fifty men of the disciples who wear black marten fur, and they take the throne of their own religion and sovereignty.'

43. Ohrmazd said to Zartosht the Spitaman: 'This is what I foretell, when it is the end of thy millennium it is the beginning of that of Ushedar. (44) Regarding Ushedar it is declared that he will be born in 1600, and at thirty years of age he comes to a conference with me, Ohrmazd, and receives the religion. (45) When he comes away from the conference he cries to the sun with the swift horse, thus: "Stand still!"

46. 'The sun with the swift horse stands still ten days and nights; and when this happens all the people of the world abide by the good religion of the Mazdayasnians. (47) Mihr of the vast cattle-pastures cries to Ushedar, son of Zartosht, thus: "O Ushedar, restorer of the true religion! cry to the sun with the swift horse thus: 'Move on!' for it is dark in the regions of Arezahi and Sawahi, Fradadhafshu and Widadhafshu, Wouru-bareshti and Wourujareshti, and the illustrious Xwaniratha."

48. 'Ushedar son of Zartosht cries, to the sun he cries, thus: "Move on!" (49) The sun with the swift horse moves on, and Varjavand and all mankind fully believe in the good religion of the Mazdayasnians.

50. Ohrmazd spoke thus: 'O Zartosht the Spitaman! this is what I foretell, that this one brings the creatures back to their proper state. (51) When it is near the end of the millennium Peshotan son of Vishtasp comes into notice, who is a Kayanian that advances triumphantly; and those enemies who relied upon fiendishness, such as the Turk, Arab, and Ruman, and the vile ones who control the Iranian sovereign with insolence and oppression and enmity to the sovereignty, destroy the fire and make the religion weak; and they convey their power and success to him and every one who accepts the law and religion willingly; if he accept it unwillingly the law and religion ever destroy him till it is the end of the whole millennium.

52. 'And, afterwards, when the millennium of Ushedarmah comes, through Ushedarmah the creatures become more progressive, and he utterly destroys the fiend of serpent origin; and Peshotan son of Vishtasp becomes, in like manner, high. priest and primate (rad) of the world. (53) In that millennium of Ushedarmah mankind become so versed in medicine, and keep and bring physic and remedies so much in use, that when they are confessedly at the point of death they do not thereupon die, nor when they smite and slay them with the sword and knife.

54. 'Afterwards, one begs a gift of any description out of the allowance of heretics, and owing to depravity and heresy they do not give it. (55) And Ahriman rises through that spite on to the mountain of Damawand, which is the direction of Bevarasp, and shouts thus: "Now it is nine thousand years, and Faridoon is not living; why do you not rise up, although these thy fetters are not removed, when this world is full of people, and they have brought them from the enclosure which Yim [Jamshed] formed?"

56. 'After that apostate shouts like this, and because of it, Az-i Dahak [Zohak] stands up before him, but, through fear of the likeness of Faridoon in the body of Faridoon, he does not first remove those fetters and stake from his trunk until Ahriman removes them. (57) And the vigor of Az-i Dahak [Zohak] increases, the fetters being removed from his trunk, and his impetuosity remains; he swallows down the apostate on the spot, and rushing into the world to perpetrate sin, he commits innumerable grievous sins; he swallows down one-third of mankind, cattle, sheep, and other creatures of Ohrmazd; he smites the water, fire, and vegetation, and commits grievous sin.

58. 'And, afterwards, the water, fire, and vegetation stand before Ohrmazd the lord in lamentation, and make this complaint: "Make Faridoon alive again! so that he may destroy Az-i Dahak [Zohak]; for if thou, O Ohrmazd! dost not do this, we cannot exist in the world; the fire says thus: I will not heat; and the water says thus: I will not flow."

59. 'And then I, Ohrmazd the creator, say to Srosh and Neryosang the angel: "Shake the body of Kersasp the Saman, till he rises up!"

60. 'Then Srosh and Neryosang the angel go to Kersasp; three times they utter a cry, and the fourth time Sam rises up with triumph, and goes to meet Az-i Dahak [Zohak]. (61) And Sam does not listen to his words, and the triumphant club strikes him on the head, and smites and kills him; afterwards, desolation and adversity depart from this world, while I make a beginning of the millennium. (62) Then Soshyant makes the creatures again pure, and the resurrection and future

existence occur.'

63. May the end be in peace, pleasure, and joy, by the will of God (yazdano)! so may it be! even more so may it be!